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The historical dictionaries present essential information on a broad range of subjects, including American and world history, art, business, cities, countries, cultures, customs, film, global conflicts, international relations, literature, music, philosophy, religion, sports, and theater. Written by experts, all contain highly informative introductory essays of the topic and detailed chronologies that, in some cases, cover vast historical time periods but still manage to heavily feature more recent events.

Brief A–Z entries describe the main people, events, politics, social issues, institutions, and policies that make the topic unique, and entries are cross-referenced for ease of browsing. Extensive bibliographies are divided into several general subject areas, providing excellent access points for students, researchers, and anyone wanting to know more. Additionally, maps, photographs, and appendixes of supplemental information aid high school and college students doing term papers or introductory research projects. In short, the historical dictionaries are the perfect starting point for anyone looking to research in these fields.

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Historical Dictionary of Byzantium

Second Edition

John H. Rosser



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To Adam, who has explored Byzantine Greece with me

“The highest that we can attain to is not Knowledge, but Sympathy with Intelligence.”

—Thoreau, *Walking*

Editor's Foreword

Once there were two empires. The Holy Roman Empire in the West was neither holy, nor Roman, nor an empire. Byzantium in the East *was* an empire, with a long succession of emperors. Its links with ancient Rome and Greece were much stronger. As the center of Orthodox Christianity, it could claim a considerable degree of holiness. In addition, it was a great center of learning and culture with exceptional achievements in art, architecture, and literature. And it held sway over vast lands and numerous peoples. Nonetheless, the West tended to look down on, and be suspicious of, its great neighbor centered in Constantinople. When Byzantium finally fell, it was partly due to its eastern enemies, but also due to the meddling and incredibly destructive “assistance” of supposed saviors from the West. Still, Byzantium left an enduring legacy in the Orthodox churches, and in such successor states as Russia, Greece, and Serbia.

Even today, the West, to say nothing of other cultural areas, has not really grasped the significance of Byzantium, and this book is one more attempt at filling the gap. *Historical Dictionary of Byzantium* does this in various ways. The first is perhaps the most telling, for the chronology covers not only centuries but more than a millennium, from the rise in 324 to the fall in 1453. This was a time of growth, glory, and gradual decline, and a big chunk of world history that deserves to be recognized. The introduction explains how the empire was structured and covers its major successes, and failures. More details can be found in the several hundred dictionary entries, including especially those on significant persons, such as emperors, popes, generals, writers, and theologians, as well as crucial events. This is embedded in broader studies of the economy, society, culture, and especially religion. Obviously, this book is an excellent starting point and, thus, serious readers should consult the substantial bibliography that directs them to both general and more specific works.

This is now the second edition of the *Historical Dictionary of Byzantium*, and it has been extensively expanded since the first. Both editions are written by John H. Rosser, who has been preparing for the task for some four decades. He began studying Byzantine history at Rutgers University and has been on the faculty of the Department of History, Boston College, since 1971, teaching Byzantine history to many successive classes of students. He has also been active in Byzantine archeology, including fieldwork in Greece and Cyprus. His research has resulted in numerous articles and an edited volume. Nonetheless, it was a daunting challenge to compile such a book, which summarizes many different aspects of Byzantium. The result is a work profiting from the integration of a single author and providing an introduction to the field for beginners and a source of information for the more advanced. In its own way, it clearly fills the gaps mentioned previously.

Acknowledgments

A single-volume encyclopedia such as this must necessarily select and compress from a great deal of material. It can make no claim to originality other than the selection process, most important of which has been my desire to state the most salient assessments at the beginning of each entry. Such judgments I take responsibility for. However, the information itself is derived from the selected bibliography. Some works were consulted more than others; some areas of the bibliography were consulted infrequently, especially those areas having to do with civilization and culture: for this book is chiefly about important people, places, and major events. Much has been published since this book first appeared in 2001. It has been necessary to add dozens of new entries and to revise many previous entries. The additional bibliography reflects the many new studies that have appeared since 2001.

For dictionary entries that have to do with people and events, much of the information is quite basic and available from a variety of sources (see I.A. Introductions, in the bibliography), as well as being ingrained in memory from my years of teaching the history of Byzantium. However, information on places was sometimes another matter. Without the work of C. Foss, I would have had a much more difficult time locating basic information about a number of cities and regions in Asia Minor. Biographical and other dates were sometimes questionable; when in doubt, I relied on the *Oxford Dictionary of Byzantium*, 3 vols. (New York: Oxford University Press, 1991), by A. P. Kazhdan et al. (eds.). I also depended on this work for a number of definitions having to do with titles and offices. In a book of this type, getting basic details correct is important. I apologize for any typographical or other such errors.

I would like to think that the dictionary is relatively free of personal or scholarly bias. Only two biases I am conscious of. One concerns the Crusades. Byzantinists take a fairly dim view of the Crusades, in particular the Fourth Crusade. The second has to do with the wide scope of the dictionary entries. Only a wide panorama can, in my opinion, do justice to Byzantium. Those whom we call “Byzantines” would certainly have acknowledged the uniqueness of their civilization, but they would have also professed its magnetic power to attract peoples from well beyond Byzantium’s borders. It is this magnetism, the charismatic quality of Byzantine civilization, that the author acknowledges.

The photograph of Saint Neophytos between the Archangels Michael and Gabriel, as well as the photograph of the interior of Hagia Sophia, are used with the permission of Dumbarton Oaks, Washington, D.C. All other photographs are by the author. The following plans and sections are used with the permission of Dufour Editions, Inc.: Plan of Constantinople; Section through the Theodosian Land Walls; Plan of Hagia Sophia; and Hagia Sophia: Section through nave, facing east. The map entitled “The Byzantine Empire in

565” is used with the permission of Oxford University Press and the University of Chicago Press. The maps entitled “The Byzantine Empire in 1265” and “The Byzantine Empire and Ottoman Turks in 1355” are used with the permission of University Press of America and University of Chicago Press.

Reader's Note

Italicized words

Italics are used for all book titles. Words in Latin and Greek are transliterated. Certain categories of transliterated Latin and Greek words are italicized, including titles and offices (except for several commonly used words such as Augustus and Caesar); coins; taxes; theological terms; the names of imperial edicts; law codes; and most words having to do with the church (and with church architecture). Otherwise, transliterated Latin and Greek words are mostly not italicized, except where the author judges differently, based on common usage among contemporary writers.

Transliteration of Greek Names

The transliteration of Greek names and terms can be done by two systems and variations thereof: one that latinizes the Greek and another that uses phonetic Modern Greek. Thus, the latinized Alexius Comnenus of the first system becomes Alexios Komnenos when transliterated into phonetic Modern Greek in the second system. With both systems one often finds familiar anglicized names unchanged (e.g., Constantine, Michael, John, Athens).

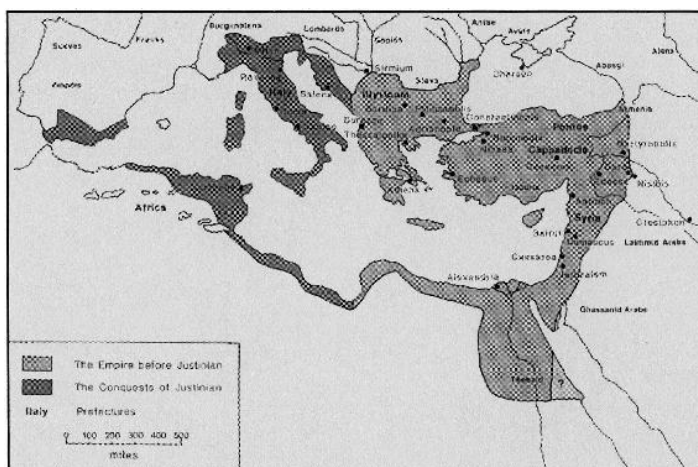
In this work the system chosen for dictionary entries is similar to that of the *Oxford Dictionary of Byzantium*, since this work is the next logical resource for students seeking additional information about specific entries. There, traditional Latin and anglicized terms are used for Greek names and terms (e.g., Constantine, Michael, John, Nicaea), but otherwise Greek names and terms are transliterated as close to phonetic Modern Greek as possible. Thus, both systems are used. The only change I have made is to avoid all diacritical marks and accents in foreign words (e.g., in Armenian and Arabic) as much as possible so that the words are easier for students to write. For example, haccs in medieval names have been changed by adding an *h* (thus, Dushan for Dušan). The maps in the book use the latinized system. By learning to adjust to both systems, and variations thereof, the reader will gain a useful familiarity that is helpful when exploring the works listed in the bibliography, the titles of which require knowledge of both systems.

Dates

Dates are all A.D., unless specifically indicated as B.C.

Cross-Referencing

To facilitate the rapid and efficient location of information and to make this book as useful a reference tool as possible, extensive cross-references have been provided. Within individual entries terms that have their own entries are in **boldface type** the first time they appear. Further cross-referencing is shown through *See* and *See also*.



The Byzantine Empire in 565

From D. J. Geanakoplos, *Byzantium: Church, Society, and Civilization Seen through Contemporary Eyes* (Chicago University of Chicago Press, 1984), based on a map in N. Baynes and H. Moss, eds., *Byzantium: An Introduction to East Roman Civilization* (Oxford: Clarendon Press, 1961); by permission of Oxford University Press and University of Chicago Press.



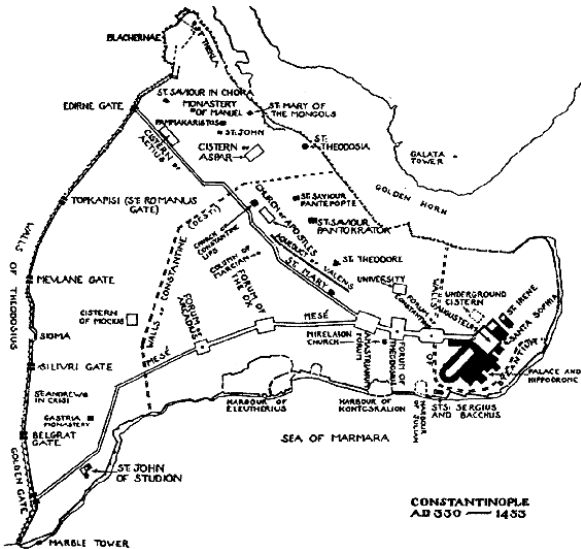
The Byzantine Empire in 1265

From D. J. Geanakoplos, *Byzantium: Church, Society, and Civilization Seen through Contemporary Eyes* (Chicago University of Chicago Press, 1984), based on *Shepherd's Historical Atlas*, 9th ed. (New York: Harper & Row, 1964); by permission of University Press of America and University of



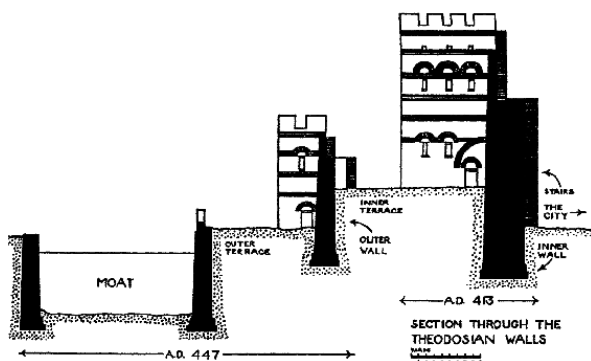
The Byzantine Empire and Ottoman Turks in 1355

From D. J. Geanakoplos, *Byzantium: Church, Society, and Civilization Seen through Contemporary Eyes* (Chicago University of Chicago Press, 1984), based on *Shepherd's Historical Atlas*, 9th ed. (New York: Harper & Row, 1964); by permission of University Press of America and University of Chicago Press.



Plan of Constantinople

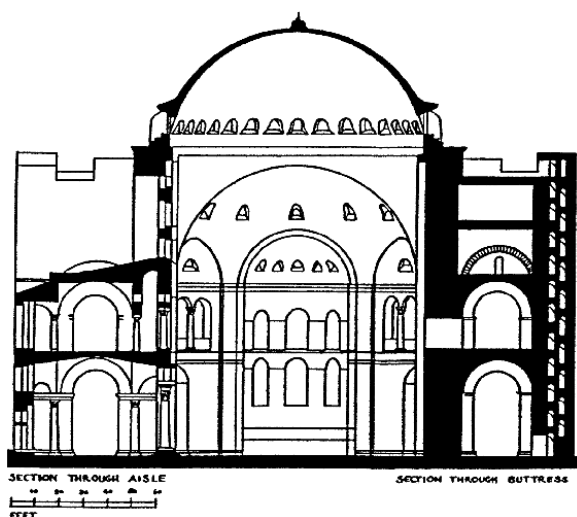
From J. E. N. Hearsey, *City of Constantine, 324–1453* (Philadelphia, 1966), by permission of Dufour Editions, Inc. Constantine I founded this imperial residence and eastern capital in 330 on the site of the ancient city of Byzantium. It was called “New Rome,” though it was soon called Constantinople (“City of Constantine”), after its founder. The city must have been chosen for its strategic location: situated on a promontory where the Sea of Marmara meets the Bosphoros, midway along the waterway that leads north from the Aegean Sea to the Black Sea, where Europe meets Asia. Constantinople retained many features of an imperial Roman city. One can see this in its monuments, which included a hippodrome, an aqueduct, reservoirs, and cisterns, forums, baths, and imperial palaces. One entered the Theodosian walls through one of several public gates (some of which are designated by their Turkish names on the plan). The gate reserved for the emperor was the Golden Gate. The emperor traversed the thoroughfare called the Mese to reach his residence, the Great Palace, at the end of the promontory.



Section through the Theodosian Land Walls

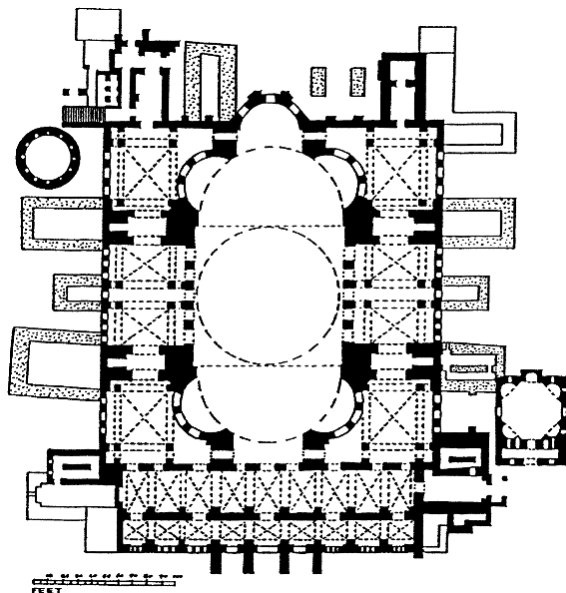
From J. E. N. Hearsey, *City of Constantine, 324–1453* (Philadelphia, 1966), by permission of Dufour Editions, Inc. These were the most formidable urban fortifications of the Middle Ages. Their historic role was to preserve Byzantium’s capital intact against its foes. They accomplished this with a triple defense of ditch (which could be flooded by piped-in water to become a moat), outer wall, and higher inner wall. This arrangement extended from north to south across the entire six kilometers from the Sea of Marmara to the Golden Horn. The highest innermost wall was built in 412/413; it is 11 meters high, with 96 towers (square or polygonal in plan) at intervals of about 70 meters. In 439 a single wall interspersed with towers was built along the Golden Horn (entrance to which could be obstructed by a great chain) and the Sea of Marmara. An outer wall and ditch were constructed later, in 447. The ditch alone was a significant impediment some 20 meters wide, and quite deep. By the mid-fifth century the city was virtually impregnable. Moreover,

would-be assailants needed to besiege Constantinople both by land and sea, which relatively few of Byzantium's foes were capable of. Even the great Arab siege of 674–678 failed to breach these defenses. Yet two foes did succeed: the knights of the Fourth Crusade in 1204 and the Ottomans in 1453. The Ottomans did so with the aid of an enormous army and new gunpowder technology that included huge cannons.



Hagia Sophia. Section through nave, facing east

From J. E. N. Hearsey, *City of Constantine, 324–1453* (Philadelphia, 1966), by permission of Dufour Editions, Inc. Hagia Sophia demonstrated what previously had been thought impossible: a huge dome (31 meters in diameter) was placed over a square space defined by four arches. Foremost among the problems was the fact that the ring-base of the dome's base had to be fully supported. To solve this problem, Hagia Sophia's two architects, Anthemios of Tralles and Isidore of Miletos, used curved triangular segments of masonry called pendentives between the gaps in each corner of the four arches. With four pendentives the base of the dome was provided with a circular support of masonry. In effect, the pendentives allowed the circular base of the dome to be placed on a square. Outward thrust from the dome was counteracted somewhat by a series of half-domes and semidomes on the east and west, and by external buttresses on the north and south. Nevertheless, the first dome was too shallow and collapsed in 558. The dome that replaced it was higher and, thus, more stable.



Plan of Hagia Sophia

From J. E. N. Hearsey, *City of Constantine, 324–1453* (Philadelphia, 1966), by permission of Dufour Editions, Inc. As an architectural experience Justinian I's great church appears complex, even baffling, like a puzzle incapable of solution. However, a brief glance at this plan appears to solve the puzzle. What one sees (going from west to east, from the bottom to the top of the plan) is a domed basilica with two entrance vestibules—that is, an exonarthex and a narthex—main nave, and an apse. On either side of the apse are aisles with galleries above. Buttresses adorn the north and south sides. A baptistery is situated just south of where one enters the church. But what is difficult to comprehend from this plan is how the main dome is fully supported; four arches alone are hardly sufficient to support the dome. It is the triangular segments at each corner, called pendentives, that are the unnoticed heroes.

Chronology

Byzantium endured from 324 to 1453. It began with the foundation of Constantinople by the emperor Constantine I in 324. It ended with the conquest of Constantinople by the Ottoman Turks on 29 May 1453. Between those dates are many important events, undoubtedly more than can be fit into this brief chronology. Attempts at periodization are interpretative, the simplest being three basic phases: Early (324–ca. 650), Middle (ca. 650–1071), and Late (1071–1453). For 1071, the date of the Battle of Mantzikert, some might substitute 1204, the year the Fourth Crusade conquered Constantinople. A periodization subdivided into more phases is used in the introduction. Another periodization, with more subdivisions, is offered in section V of the bibliography.

324–337 Reign of Constantine I as sole ruler

324 Foundation of Constantinople

325 First Ecumenical Council (at Nicaea)

330 Dedication of Constantinople

337–361 Reign of Constantius II, with Constantine II (337–340) and Constans (337–350) as augusti

ca. 343 Council of Serdica

351 Constantius II makes Gallus caesar

353 Defeat of Magnentius

354 Constantius II executes Gallus

355 Constantius II makes Julian caesar

356 Constantius II orders pagan temples closed; pagan sacrifices prohibited

359 Persians capture Amida

361–363 Reign of Julian “The Apostate”

363–364 Reign of Jovian

364–378 Reign of Valens, with western emperors Valentinian I (364–375) and Gratian (375–383)

376 Visigoths cross the Danube

378 Battle of Adrianople

379–395 Reign of Theodosios I, with western emperor Valentinian II (ruled with Gratian 379–383; sole western emperor 383–392)

- 381** Second Ecumenical Council at Constantinople
- 391** New laws prohibit pagan sacrifices; all temples ordered closed
- 395–408** Reigns of Arkadios in the East, with western emperor Honorius in the West (reigned 395–423)
- 400** Massacre of Goths in Constantinople
- 402** Honorius's court retreats from Milan to Ravenna
- 403** John Chrysostom exiled
- 408–450** Reign of Theodosios II in the East, with western emperor Honorius (until 423) and Valentinian III (reigned 425–455)
- 408** Visigoths under Alaric invade Italy
- 410** Rome sacked by the Visigoths
- 413** Theodosian Land Walls completed at Constantinople
- 425** University of Constantinople reorganized
- 429** Vandals cross over to North Africa
- 431** Third Ecumenical Council at Ephesus
- 438** *Codex Theodosianus* issued
- 439** Vandals capture Carthage
- 449** “Robber” Council at Ephesus
- 450–457** Reign of Marcian
- 451** Fourth Ecumenical Council at Chalcedon
- 452** Attila's siege of Rome; Battle of Catalunian Fields
- 453** Death of Attila
- 455** Rome sacked by the Vandals
- 457–474** Reign of Leo I
- 468** Naval expedition against the Vandals fails
- 474** Reign of Leo II, with Zeno as co-emperor
- 474–491** Reign of Zeno
- 475–476** Basiliskos usurps power
- 476** Western emperor Romulus Augustulus overthrown by Odoacer
- 482** *Henotikon* issued
- 484–519** Akakian Schism

491–518 Reign of Anastasios I

493 Death of Odoacer

497 Isaurian revolt quelled; Theodoric ruler of Italy

505–507 War with Persia

513–515 Revolt of Vitalian

518–527 Reign of Justin I

527–565 Reign of Justinian I

529 Justinian closes the Academy in Athens

531 Chosroes II becomes king of Persia

532 Nika Revolt

532–540 Peace with Persia

533–534 Vandalic War

533 Belisarios captures Carthage

534 *Corpus Juris Civilis* issued

535–554 Ostrogothic War

536 Belisarios captures Palermo

537 Hagia Sophia dedicated

540 Belisarios captures Vittiges

540–545 War with Persia

540 Persians sack Antioch

540–548 John Troglita conquers the Moors

545–550 Five-year truce with Persia (renewed 551, 556)

ca. 550 Southeast Spain occupied by Byzantine forces

552 Narses defeats Totila at Busta Gallorum

553 Fifth Ecumenical Council at Constantinople

558 Zabergan invades Thrace

562–572 Peace treaty with Persia

565–578 Reign of Justin II, with Tiberios as caesar (574–578)

568 Lombards invade Italy

572–591 War with Persia

578–582 Reign of Tiberios II

ca. 578–585 Slavs settle in Greece in great numbers

582–602 Reign of Maurice

586 First siege of Thessalonike by Avars and Slavs

590 Papal reign of Gregory I the Great

602–610 Reign of Phokas

603–628 War with Persia resumes

610–641 Reign of Herakleios

611–622 Persian attacks on Asia Minor

614 Persians capture Jerusalem

626 Avars and Persians besiege Constantinople

630 Byzantine victory over Persia

631 True Cross returned to Jerusalem

632 Death of Muhammad the Prophet

635 Arabs conquer Damascus

636 Battle of the Yarmuk River

638 Arabs conquer Jerusalem; *Ekthesis* issued

641 Reign of Herakleios Constantine and Heraklonas

641 Reign of Heraklonas, with Martina as regent

641–668 Reign of Constans II

642 Arabs conquer Alexandria

645 Revolt of Valentinus Arsakuni

646 First Arab raids into Asia Minor

647 First Arab attack on Cyprus

648 *Typos* of Constans II issued

656–661 Civil war in Caliphate

658 Slavs from *sklavinia* resettled in Asia Minor

661 Umayyad Caliphate founded

663–668 Constans II in Italy and Sicily

663–678 Annual Arab raids into Asia Minor

668–685 Reign of Constantine IV

674–678 First Arab siege of Constantinople

680–681 Sixth Ecumenical Council at Constantinople

681 First Bulgarian Empire established

685–695 Reign of Justinian II

695–698 Reign of Leontios

698 Arabs capture Carthage

698–705 Reign of Tiberios III

705–711 Reign of Justinian II (again)

711–713 Reign of Philippikos

713–715 Reign of Anastasios II

715–717 Reign of Theodosios III

717–741 Reign of Leo III

717–718 Second Arab siege of Constantinople

730 Leo III bans all religious images

740 Battle of Akroinon

741–775 Reign of Constantine V

742–743 Revolt of Artabasdos

750 Abbasid Caliphate founded

751 Lombards capture Ravenna

754 Iconoclastic Council of Hieria

775–780 Reign of Leo IV

780–797 Reign of Constantine VI

787 Seventh Ecumenical Council at Constantinople

789–809 Reign of Abbasid Caliph Harun al-Rashid

797–802 Reign of Irene

800 Coronation of Charlemagne

802–811 Reign of Nikephoros I

811 Reign of Staurakios

811–813 Reign of Michael I Rangabe

812 Krum captures Mesembria

813–820 Reign of Leo V the Armenian

814 Death of Krum

815 Iconoclasm revived by Leo V

820–829 Reign of Michael II

826 First Arab assault on Sicily

829–842 Reign of Theophilos

834 Theophobos flees to Byzantium

838 Battle of Dazimon; Arabs conquer Amorion and Ankyra

842–867 Reign of Michael III

843 Restoration of icons

860 First Rus attack on Constantinople

863 Mission of Constantine and Methodios to Moravia

864 Baptism of Boris I of Bulgaria

867–886 Reign of Basil I

886–912 Reign of Leo VI

904 Arab pillage of Thessalonike

907 *Prochiron* issued

912–913 Reign of Alexander

913–959 Reign of Constantine VII, with Nicholas Mystikos (913–914) and Zoe Karbonopsina (914–920) as regents; Romanos I Lekapenos (920–944) and Romanos II (945–959) as co-emperors

954–958 John Tzimiskes and Nikephoros Phokas win victories across the Euphrates

959–963 Reign of Romanos II

961 Crete recaptured by Nikephoros II Phokas

963 Great Lavra monastery founded on Mount Athos

963–969 Reign of Nikephoros II Phokas

965 Arab forces ejected from Cyprus

969–976 Reign of John I Tzimiskes

976–1025 Reign of Basil II (with co-emperor Constantine VIII)

988 Conversion of Vladimir I, Prince of Kiev; defeat of Bardas Phokas

996 Legislation restricting acquisition of land by wealthy magnates from the poor

1014 Basil II defeats the Bulgars; death of Tsar Samuel

1025–1028 Reign of Constantine VIII

1028–1034 Reign of Romanos III Argyros

1034–1041 Reign of Michael IV Paphlagon

1040 George Maniakes captures Syracuse

1041 Revolt of Peter Deljan suppressed

1041–1042 Reign of Michael V Kalaphates

1042 Reign of Zoe and Theodora

1042–1055 Reign of Constantine IX Monomachos

1043 Rus attack Constantinople; rebellion of Maniakes

1045 Kingdom of Ani annexed

1046 University of Constantinople refounded

1047 Revolt of Leo Tornikos suppressed; Pechenegs cross the Danube and plunder Thrace

1054 Schism between the churches

1055–1056 Reign of Theodora (again)

1055 Seljuks conquer Baghdad

1056–1057 Reign of Michael VI Stratiotikos

1057–1059 Reign of Isaac I Komnenos

1059–1067 Reign of Constantine X Doukas

1060 Norman conquest of Sicily begins

1064 Seljuks capture Ani

1064–1065 Uzes cross the Danube and raid Thrace

1067 Seljuks pillage Caesarea in Asia Minor

1068–1071 Reign of Romanos IV Diogenes

1071 Normans capture Bari; Battle of Mantzikert

1071–1078 Reign of Michael VII Doukas

1072 Revolt of Constantine Bodin in Bulgaria

1073–1074 Revolt of Roussel de Bailleul

ca. 1078 Sultanate of Rum founded

1078–1081 Reign of Nikephoros III Botaneiates

1081–1118 Reign of Alexios I Komnenos

- 1081** Nicaea becomes capital of the Sultanate of Rum
- 1081–1085** Alexios I Komnenos campaigns against the Normans
- 1082** Venice granted commercial privileges; trial of John Italos
- 1088–1093** Tzachas attacks islands in the Aegean
- 1091** Normans complete their conquest of Sicily; Pechenegs defeated at Mt. Lebounion
- 1092** Monetary reform of Alexios I
- 1095–1099** First Crusade
- 1097** Nicaea conquered by the First Crusade
- 1099** Jerusalem conquered by the First Crusade
- 1108** Treaty of Devol
- 1118–1143** Reign of John II Komnenos
- 1126** Venetian commercial privileges reaffirmed
- 1127–1129** Victories over the Serbs and the Hungarians
- 1132–1137** Victories over the Danishmends and the Rubenids in Asia Minor
- 1137** Antioch submits to John II
- 1143–1180** Reign of Manuel I Komnenos
- 1146** Zangi conquers Edessa
- 1147–1198** Second Crusade
- 1147** Normans seize Kerkyra (retaken in 1149) and plunder Corinth and Thebes
- 1171** Venetians arrested and their property seized; Ayyubid Dynasty founded
- 1176** Battle of Myriokephalon
- 1180–1183** Reign of Alexios II Komnenos
- 1182** Latins massacred in Constantinople
- 1183–1185** Reign of Andronikos I Komnenos
- 1184** Cyprus falls to Isaac Komnenos
- 1185** Normans capture Thessalonike
- 1185–1195** Reign of Isaac II Angelos
- 1186** Second Bulgarian Empire founded
- 1187** Revolt of Alexios Branas

1187–1191 Third Crusade

1191 Third Crusade conquers Cyprus

1195–1203 Reign of Alexios III Angelos

1197 *Alamanikon* tax levied

1203–1204 Reign of Isaac II (again) and Alexios IV Angelos. Reign of Alexios V Doukas (“Mourtzouphlos”); Fourth Crusade conquers Constantinople

1204 *Partitio Romaniae*

1204–1261 Latin Empire of Constantinople

1205 Baldwin of Flanders defeated at Adrianople

1205–1221 Reign of Theodore I Laskaris

1221–1254 Reign of John III Vatatzes

1230 Battle of Klokotnitza

1246 John III Vatatzes captures Thessalonike

1254–1258 Reign of Theodore II Laskaris

1258–1261 Reign of John IV Laskaris

1259 Battle of Pelagonia

1261 Reconquest of Constantinople

1261–1282 Reign of Michael VIII Palaiologos

1274 Council of Lyons; union of the churches

1282 Sicilian Vespers

1282–1328 Reign of Andronikos II Palaiologos

1302 Battle of Bapheus

1305 Roger de Flor assassinated

1311 Catalan Duchy of Athens and Thebes established

1313 Emirate of Saruhan conquers Magnesia

1321–1328 First civil war (between Andronikos II and Andronikos III)

1326 Ottomans conquer Prousa

1328–1341 Reign of Andronikos III Palaiologos

1330 Battle of Velbuzd

1331 Ottomans capture Nicaea

1341–1391 Reign of John V Palaiologos (overthrown by Andronikos IV Palaiologos from 1376 to 1379)

1341–1347 Second civil war (between John V and John Kantakouzenos)

1342–1350 Zealot revolt in Thessalonike

1347–1354 Reign of John VI Kantakouzenos

1348–1349 Black Death ravages Constantinople

1354 Ottomans occupy Gallipoli

1355 Death of Stefan Urosh IV Dushan

1366 Amadeo VI of Savoy recovers Gallipoli

1369 John V's journey to Rome

1376–1379 Reign of Andronikos IV Palaiologos

1379–1391 John V Palaiologos (restored), though overthrown briefly in 1390 by John VII Palaiologos

1382 Ottomans conquer Serdica (Sofia)

1387 Ottomans conquer Thessalonike

1389 Battle of Kosovo Polje

1390 Reign of John VII Palaiologos

1391–1425 Reign of Manuel II Palaiologos

1393 Ottomans conquer Bulgaria

1394 Ottomans capture Thessalonike again

1399–1403 Manuel II's journey to the West

1400 Battle of Ankyra

1403 Byzantine recovery of Thessalonike

1422 Murad II besieges Constantinople

1423 Thessalonike surrenders to Venice

1425–1448 Reign of John VIII Palaiologos

1430 Ottomans reconquer Thessalonike

1438–1439 Council of Ferrara-Florence

1444 Crusade of Varna; Hexamilion restored

1449–1453 Reign of Constantine XI Palaiologos

1451 Mehmed II becomes Ottoman sultan

1452 Constantine XI reaffirms the union of the churches; Rumeli Hisar constructed

1453 Ottomans conquer Constantinople

1456 Ottomans conquer Athens

1460 Ottomans conquer Mistra

1461 Ottomans conquer Trebizond

Introduction

What we now call “Byzantium” was, in fact, the Roman Empire from 330 to 1453, from the foundation of Constantinople (former *Byzantion*, renamed Constantinople after Constantine I the Great) to the conquest of the city by the Ottoman Turks in 1453. Because of its size and importance it was often referred to as the “Queen of Cities.”

Constantinople can be viewed for much of its long history as the greatest of medieval cities. Geoffrey Villehardouin, who describes the reaction of his fellow knights when their fleet arrived at Constantinople on 24 June 1203, confirms this in the following passage: “I can assure you that all those who had never seen Constantinople before gazed at it intently, having never imagined there could be so fine a place in the world. They noted its high walls and lofty towers encircling it, and its rich palaces and tall churches, of which there were so many that no one would have believed it to be true if he had not seen it with his own eyes, and viewed the length and breadth of that city which reigns supreme over all others.”¹

Some of these knights would have known Paris, which may have had around 20,000 people. Venice they all had seen; it was the largest city in the West with a population of about 80,000. Constantinople in 1204 had a population perhaps five times that of Venice. The magical city Venice became, with its glorious monuments that impress tourists today, did not exist until after 1204.² The Venice of 1204 was Constantinople. The Latin knights may have been further surprised to find out that the “Greeks” of Constantinople called themselves Romans (*Romaioi*), and referred to their emperor as Emperor of the Romans (*Basileus ton Rhomaion*). They referred to their empire as *Romania*. Persians, Arabs, and Turks referred to it similarly as *Rum*.

That the people we now call “Byzantines” called themselves *Romaioi*, and their empire *Romania*, may have required some explaining to knights of the Fourth Crusade. It definitely needs explaining to the modern reader. One can begin with how, in modern times, the term “Byzantium” came to designate the Roman Empire in the East.

Defining “Byzantium”

History is always mediated and since 1453, when Constantinople fell, the Roman Empire as it existed from 330 to 1453 has been filtered through various lenses of perception, mediation as it were. There are odd things that have resulted from this process, beginning with “Byzantium,” and “Byzantine Empire,” terms unknown to Geoffrey Villehardouin and his fellow knights. How did these terms originate?

The term “Byzantine” was invented in 1557 by Hieronymus Wolf (1516–1580), a humanist who wanted a term that differentiated medieval Greek authors from ancient Greek authors. Thus, his 1557 collection of medieval Greek authors was published with the title *Corpus Historiae Byzantinae*. However, “Byzantine” did not become immediately established, for when Louis Cousin published the first history of the Byzantine Empire in 1672–1674, he entitled his work *Histoire de Constantinople*. A century later, in the Age of Reason, Lebeau’s *Histoire du Bas-Empire* (27 volumes published from 1757 to 1786) used “Bas-Empire” (“Lower Empire”), referring to the Roman Empire in its period of decadence. “Byzantium” and “Byzantine Empire” became more widespread in England and elsewhere in Europe and America only in the second half of the 19th century. George Finlay’s *History of the Byzantine Empire from 716 to 1057*, published in 1857, was the first occasion of “Byzantine Empire” being used in a modern historical narrative in English.³ Today “Byzantine” evokes the esoteric and complex, and the images from W. B. Yeats’s poem “Sailing to Byzantium,” where Byzantium is encapsulated in Byzantine court ceremonial, never changing, and as indestructible as the gold it lavished on every surface.

Historical Development

Byzantium can also be defined by its historical development, by periods that are mostly rather standard. For modern historians, Byzantium begins with Constantine I the Great. One can date his reign from 306 (when his father’s troops proclaimed him emperor), from 312 (when he converted to Christianity), or from 324 (when he defeated Licinius and proclaimed Constantinople a new capital). Constantinople was dedicated in 330, a date that some scholars prefer for the beginning of Byzantium.⁴ Keeping this variation in mind, the date of 330, the foundation of Constantinople, seems an obvious date for the beginning of Byzantium. Its first period of history, given its transitional nature, can be broadly termed “Late Roman,” from 330 to 642. For a more refined list of periods for Byzantine history, see section V (Modern Bibliography by Period).

Late Roman (330–642)⁵

The beginning date can vary from 284 (the beginning of Diocletian’s reign) to 324 (or 330). The end of Late Roman is usually placed around the middle of the seventh century. The year 642 is a convenient conclusion for Late Roman. It is the year that Alexandria fell to the Arabs, marking the conclusion of the initial stage of Arab expansion.

During the Late Roman period, life in the East continued much as it had previously in the Roman Empire. In the East the economy, administration, and

society, as well as the common Mediterranean culture of Late Antiquity,⁶ were all maintained into the early sixth century.

The fourth century is the century of Constantine I the Great. He was the first emperor to convert to Christianity (in 312). He called the First Ecumenical Council at Nicaea in 325, setting a precedent for imperial intervention in church affairs. He promoted the Christian church as a favored religion. At the end of the century is Theodosios I (379–395), who attacked paganism more broadly than Constantine I had done and who made Christianity the official religion of the Roman state.

The fifth century was when the western part of the Roman Empire was attacked by barbarians. Rome was sacked by Visigoths in 410, and sacked again by Vandals in 455. In 476, Romulus Augustulus, the last Roman emperor in the West, was overthrown, an event traditionally associated with the end of the Roman Empire in the West. Germanic kingdoms were established in North Africa (Vandalic), Spain (Visigothic), and Italy (Ostrogothic). Justinian's conquests, beginning in 533, restored much of Roman territory in the West, but Justinian's conquests were lost soon after the emperor died in 565.⁷

In the early sixth century, the more than 900 Byzantine cities in the East still shared a common Roman inheritance of public space with monumental architecture, and of basic public services that were without parallel until modern times. They were centers of state and church administration, of manufacturing and trade. Most eastern cities still maintained a reliable public water supply through its aqueducts and cisterns. Public baths made a high level of personal hygiene possible. There was free bread, as well as free entertainment in hippodromes, in the form of chariot races.

This changed during Justinian's reign (527–565). The Persian invasions had a devastating effect, including the sack of Antioch in 540. Warfare with Persia resumed after Justinian's death. Within two decades of Justinian's death, Avars and Slavs were raiding the Balkan Peninsula. Slavs had settled in the Balkan Peninsula by the late sixth century. The reign of Herakleios (610–641) saw Byzantine forces triumphant over Persia (630). However, after the death of Muhammad the Prophet in 632, Arab armies took full advantage of the weakened condition of both powers to make great territorial gains, including much of the Byzantine eastern Mediterranean. Antioch fell in 637, Jerusalem in 638, and Alexandria in 642.

Dark Ages (642–843)

The fall of Alexandria was accompanied by the conquest of Egypt, the breadbasket of Byzantium. Thereafter, from 642 to 829, the "Dark Ages" aptly describes what Byzantium experienced.⁸ Constantinople was besieged by Arab forces on two occasions (in 674–678, again in 717–718). Asia Minor was subjected to continuous Arab raids, which prompted the development of

local militias into new administrative units called themes.⁹ The Balkan Peninsula remained largely occupied by Slavs. In the late seventh century, around 680, the Bulgars even established a state on Byzantine territory, south of the Danube River. The Lombards took Ravenna in 751, and on Christmas Day, in 800, Charlemagne was crowned as a rival emperor in the West. Byzantium also underwent an internal struggle called Iconoclasm.

Of these events, what defines this period most is the expansion of Islam. The Arabs occupied much of the Near East, including all the great centers of Hellenism, notably Alexandria in 642. Between the death of the prophet Muhammad in 632 and the Arab conquest of Alexandria in 642, the Roman Empire in the East lost most of its most valuable territory, including its richest and most Hellenized cities.¹⁰

The cities remaining under Byzantine control were attacked repeatedly by Arabs, Slavs, and Avars, which created a fundamental change in the way Byzantine cities looked. Cities everywhere shrunk in size and in population. Even in Constantinople the population declined as large areas of the city were turned into fields and pastures. Cities that formerly had no walls, or whose walls provided little protection, now found it necessary to build a *kastron*, typically in the form of a hilltop citadel. The *kastron* became the new urban center. The rest of the city became a quarry site and squatters camp, where marble columns and statuary were burned for lime to make mortar. Public works and services were discontinued.

Another defining feature of the Dark Ages was Iconoclasm. Later condemned as an imperial heresy, Iconoclasm can be defined as an attempt by emperors (726–787 and 815–842) to prohibit the icons and their devotional use, which they considered rife with superstitious practices.¹¹ The first period of Iconoclasm began in 726, when Leo III ordered the image of Christ above the Chalke of the Great Palace to be removed. Image veneration was restored at the Council of Nicaea in 787. Iconoclasm was revived from 815 to 843. Restoration of icon veneration in 843 ended a civil war in Byzantium, an important step toward the revival of Byzantine fortunes.

Revival (843–1025)

In 843 two periods of Iconoclasm (726–787 and 815–843) were concluded. Each period had produced considerable internal unrest. By 843, the state finance system, overhauled under Nikephoros I, had produced a remarkable increase in state revenues. These factors, in addition to the weakening of the Abbasid Caliphate in the 830s at the hands of Turkish mercenaries, created the conditions for Byzantine military success.

Military revival in Asia Minor was the first indication that the tide was turning against Arab raids. In 863, Umar, the emir of Melitene, was defeated, which inaugurated a period of gradual expansion against the Arabs that would lead to the significant recovery of former Byzantine territory in northern

Syria. Much of Greece, with its extensive Slavic settlements, was brought under Byzantine control by the end of the ninth century. Crete was recaptured from the Arabs in 961. The reign of Basil II (976–1025) even saw Bulgaria conquered. In 1014 Basil II defeated an army of Bulgar Tsar Samuel, then blinded 14,000 prisoners, allowing each hundredth man one unblinded eye to lead the others back to Bulgaria. By 1018, Bulgaria had been utterly demolished, and its territory incorporated into Byzantium. Basil II also campaigned in northern Syria to bolster previous Byzantine conquests there. Finally, he dealt with major revolts in Asia Minor of two powerful military aristocrats, Bardas Skleros and Bardas Phokas. By the time of Basil II's death in 1025, Byzantine military prestige had been restored from Antioch to the Adriatic.

Religious revival can be seen in the missions to the Moravians, Bulgars, and Rus. In the middle of the ninth century, the Byzantine missionaries Cyril and Methodios were sent to Moravia, where they introduced the Glagolitic script (a version of Old Church Slavonic), which Cyril invented to translate the Bible into the Moravian language. However, an even greater success was seen in the baptism of Bulgar khan Boris in 864. Kievan Rus was brought into the Byzantine religious orbit when Vladimir I, Prince of Kiev, was baptized along with the populace of Kiev in 988. These were religious missions, but missions that greatly expanded Byzantine political and cultural influence among the Slavs.

The Macedonian Renaissance expressed the cultural revival within Byzantium. Although it began in the ninth century, it is seen particularly in the reign of Constantine VII Porphyrogenetos (945–959), who sponsored the copying of ancient Greek texts, which were then organized into manuals and encyclopedic works. Also notable were the manuals on state ceremonies (*De Ceremoniis*), state administration (*De Thematribus*) and foreign relations (*De Administrando Imperio*) that Constantine VII initiated.

Conflict with the West (1025–1261)

The conflict with the West is often seen as a crucial turning point in the history of the Byzantine Empire. The political decline that occurred after the death of Basil II in 1025 resulted from a conflict between military aristocrats who commanded the armies, and from the civilian bureaucracy at the court in Constantinople. The internal political weakness of the Byzantine state was compounded by a stunning Turkish victory at the Battle of Mantzikert in 1071 and by the Norman conquest of Bari in the same year. The Turkish victory was soon translated into Turkish expansion in Asia Minor; within 10 years of Mantzikert, Nicaea was conquered. The Norman victory of 1071 was the culmination of Norman expansion in Byzantine southern Italy since 1059.

Alexios I Komnenos, who came to power in 1081, halted Norman expansion in Greece. However, the high price for gaining naval support in the

Adriatic against the Normans included the commercial privileges that Alexios gave to Venice. To compound Alexios's Norman problems, the First Crusade, led by the Normans, passed through Constantinople in 1097, though without major incident. Alexios even managed to recover Nicaea with the aid of the Crusaders. Nevertheless, after Alexios I's death, the crusading movement continued to be a serious long-term threat. In 1147, knights on the Second Crusade called for the overthrow of Byzantium, which finally happened in 1204 during the Fourth Crusade. Latin priests absolved the knights attacking Constantinople in 1204, telling them that the "Greeks" were heretics deserving punishment. The conflict with the West during this period resulted in the destruction of Byzantium in 1204.¹²

After the Fourth Crusade's conquest of Constantinople, Byzantium was partitioned among the Venetians and the Latin knights. When Constantinople was captured in 1261, it was soon reconstituted as a mini-state, with disparate territories around Constantinople, along the western coast of Asia Minor and in southern Greece.

Decline and Ottoman Conquest (1261–1453)

Constantinople in 1261 was a shell of its former self, having been systematically looted by the Crusaders since 1204. The territory controlled by Emperor Michael VIII was a fraction of what it had been prior to 1204. Even in Greece, the Latin principality of Achaia remained intact, an enemy of the Byzantine Despotate of Morea. In northwestern Greece a rival Byzantine state, the Despotate of Epiros, also remained unconquered. Another rival Byzantine state called the Empire of Trebizond stretched along the southern coast of the Black Sea.

However, the most immediate problem occurred in 1273 when Charles I Anjou planned a Crusade to regain Constantinople. This was averted only when Michael VIII agreed to reunite the churches at the Council of Lyons (1274). The uprising in Sicily in 1282 called the Sicilian Vespers thwarted another planned attack on Constantinople by Charles I Anjou.

The successor of Michael VIII, his son Andronikos II Palaiologos (1282–1328), had to deal with the new threats of Serbia in the Balkan Peninsula and of the Ottoman Turks in western Asia Minor. His policies were shortsighted. He dismantled the Byzantine fleet to save money, but was forced to rely on the Genoese and was drawn into their naval war with Venice (1296–1302). He hired the Catalan Grand Company in 1304, which proved disastrous. The Catalans went on a rampage in Greece that lasted from 1305 to 1311. From 1321 to 1328 Andronikos II was at war with his grandson, who finally overthrew him to become Andronikos III. There was another civil war from 1341 to 1349. At the height of the second civil war the Black Death killed a third of the population of Byzantium.

To add to the general decline, the Ottomans conquered most of Asia Minor

in the 1340s. In the 1360s they bypassed Constantinople to conquer the chief cities of Thrace, including Adrianople, which became their capital. The Ottomans conquered Thessalonike in 1394 (though Byzantium regained it in 1402). Timur's defeat of the Ottomans at the Battle of Ankyra in 1402 only delayed the Ottoman conquest of Constantinople for a generation. In 1422 Murad II arrived in June before the walls of Constantinople with siege cannons, small firearms, catapults and other traditional siege equipment. When the general assault failed on 24 August, the sultan withdrew. Bigger, more numerous siege cannons and a concentration of Ottoman forces (Murad II had sent part of his army to besiege Thessalonike) were needed, in addition to a fleet for a naval blockade. These deficiencies the Ottomans would not remedy until 1453. Still, after 1422 Byzantium lived on borrowed time.

John VIII Palaiologos (1425–1448) attempted to gain military support from the West by reuniting the churches (the first reunion having been rejected by the Byzantine church) at the Council of Florence in 1439, but the signatures appended at this church council meant nothing, since the Byzantine church, indeed ordinary Byzantines, refused to accept the union. The Byzantine state entered its final years without the support of its church and of its people. Only the inhabitants of Constantinople, Greek and Latin alike, unified in spirit against the Ottoman foe, and soon the Ottomans turned the full weight of their army against the city. Mehmed II besieged the city on 6 April 1453. With a makeshift fleet of 120 ships blockading the city, and huge siege cannons pulverizing the outer land wall, Constantinople endured less than two months. It fell to the famed Jannisaries as day was dawning on Tuesday, 29 May. Emperor Constantine XI died fighting; his body was never found. Sultan Mehmed II, who had turned 21 barely two months before, rode slowly into the city in the late afternoon of 29 May. Entering Justinian I's great church of Hagia Sophia he ordered one of his soldiers ripping up a marble pavement to cease. He then knelt in a prayer of thanksgiving, at which point Hagia Sophia became a mosque. What was left of the city was carried off by the Ottomans, along with many of its inhabitants, who were taken as slaves. The Despotate of Morea, in southern Greece, held out until its capital Mistra surrendered to the Ottomans on 31 May 1460.

Constantine I the Great

In the same way that all roads of investigation ultimately lead back to Constantinople, any discussion of Byzantium must begin with Constantine I the Great, founder of Constantinople. Constantine had a long reign, variously computed as from 306 (the death of his father, Constantius), from 312 (his conversion to Christianity), and from 324 (the victory over his final rival Licinius, and the date Constantinople was founded). However computed, it was a long reign by contemporary standards.

Constantine was the son of Constantius I Chloros and Helena. Constantius was a general whom Diocletian made one of his three co-rulers in what is known as the tetrarchy (293–305). When Constantius died in 306, a civil war ensued that was not completed until Constantine defeated his last rival, Licinius, in 324. Constantine was proclaimed emperor by Constantius's troops in Britain, at York, in 306. By 312 he was marching through Gaul, about to enter Italy and confront his first rival, Maxentius, when he had a vision that he believed was sent by the Christian God; he related it to Eusebius, bishop of Caesarea, shortly before he died in 337.

Eusebius had never heard the story before, and he made Constantine swear that it was true. Constantine told Eusebius that while marching to Rome in 312 to encounter his rival Maxentius, he prayed to his father's God, the Supreme God, symbolized by the sun. What he saw, Constantine told Eusebius, was a cross just above the sun (for it was still early afternoon), with the words "By this, conquer!" The vision was given a Christian interpretation by Christian priests whom Constantine summoned. The vision was then confirmed by a dream in which Christ appeared to Constantine.¹³ In Rome, on 28 October 312, Constantine defeated Maxentius at the Milvian Bridge with troops carrying a new Christian standard called the *labarum*.

After this victory, Constantine's support of the Christian church was unflagging throughout the entirety of his reign (in the West, from 312 to 337; in the East, from 324 to 337). He exempted the clergy from public service, built churches at state expense, restored confiscated church properties, intervened in the church to resolve the Arian controversy, and made symbolic gestures to attack paganism (for example, destroying prominent temples at Aegae and Heliopolis). Also important was his transfer of the capital of the Roman Empire to Byzantium in 324, soon called Constantinople (City of Constantine), as well as his convening of the Council of Nicaea in 325. In retrospect, Constantine appears as among the most important and revolutionary of all Roman emperors. He was the first Christian emperor, and the prototype of all future Christian emperors. He was regarded as both a saint and the Thirteenth Apostle.

Emperor and State

Hellenistic and Roman conceptions of monarchy emphasized the sacral nature of monarchs, and their special relationship to gods. Constantine shaped this model into a Christian one. The state's divine ruler became Christ Pantokrator, whose earthly representative was the emperor. The emperor's court was in the Great Palace, surrounded by ceremonial that reflected the emperor's status as God's earthly viceroy.¹⁴ Like Constantine I, each emperor was the protector of the church and of its doctrine. This meant, for example, that an emperor could intervene in church affairs, even to remove bishops

whose doctrinal purity was questionable. Each emperor was an *autokrator* (Greek for *imperator*, meaning “emperor”) and *Basileus ton Rhomaion* (Emperor of the Romans). He was the source of all law. He was also commander in chief of the armed forces, which itself produced numerous emperors.

Emperors commanded a state bureaucracy that was impressive, though small by modern standards. Bureaucratic offices, which are recorded in documents such as the *Notitia Dignitatum* (ca. 395–429), as well as later *Taktika*, comprised an aristocracy of service closely connected to the imperial court. Of fundamental importance to the state treasury was the *kommerkiarios*, commercial officers who were responsible for collecting customs and excise taxes at all frontier points, including ports, and who supervised the sale and export of strategic materials like gold, military equipment, and silk. There were other bureaucrats who dealt with judicial matters, including handling imperial correspondence. The state’s bureaucracy was also relied on for various aspects of diplomacy, since there was no separate diplomatic corps. Imperial ideology promoted the concept that other states were part of a family of nations that surrounded Byzantium, each one ranked according to its significance. A neighboring ruler could be called a brother, a son, or a friend of the emperor. All diplomatic relations (including where diplomats were seated at state receptions) were made to conform to this hierarchical world order.

The state depended on the army for its survival, since diplomacy and fortifications alone could not defend the bulk of Byzantine territory. Byzantium was continuously at war, so emperors had to be generals, or know how to pick good generals. The army defended agrarian and urban taxpayers who, in turn, supplied the tax revenues to support the army. Constantinople had to be defended at all costs. Trade coming in and out of the capital had to be maintained, along with basic services within the city (e.g., the water supply). The conquest of Constantinople meant the conquest of the state, which is why foreign enemies often attacked the city, though almost always without success. The attack of the Fourth Crusade in 1204 succeeded, resulting in a Latin Empire from 1204 to 1261. In 1453 the Ottoman conquest of Constantinople succeeded as well, extinguishing Byzantium.

Economy

Byzantium had a monetary economy based on agriculture and trade, which the state regulated to a limited extent. Taxation was on land and other property (e.g., vineyards, draft animals) as well as on imported and exported goods. Imports and exports were taxed by the state officials (*kommerkiarioi*) at frontier markets, at the entrance to the straits leading up to Constantinople, and at other port cities. Tolls and commercial taxes varied, depending on the

commodity.

State domination over the economy included the right of the state to mint coins and to exercise control over the production of goods defined as strategic by the state. Strategic goods varied enormously in type, including items such as wheat, barley, olive oil, silk, military equipment, lumber, iron, silver, and gold. The state had vast estates that produced agricultural products. All goods and services were regulated through guilds, which were state-controlled corporations of traders and artisans. The guilds had extensive state regulations to deal with the quality of goods and their prices. During the Dark Ages taxes in gold coins (*nomismata*) were often replaced with taxation in kind. However, as a general rule the state expected to receive taxes in the form of its gold coins. The first and foremost requirement of the state was that its guilds provide the necessary goods and services for Constantinople and for the army and navy that defended it. Because Constantinople absorbed enormous quantities of food and other staples, the guilds' main goal was the continuous provisioning of the capital, the Queen of Cities.¹⁵

The Byzantine economy was always dependent on the security of Constantinople and the security of its frontiers, which is why invasions of Persians, Slavs, and Arabs in the sixth and seventh centuries reduced economic activity. When the Arabs gained a fleet in the mid-seventh century, the eastern Mediterranean became somewhat dangerous for Byzantine shipping. When the economy revived in the ninth century, the heart of Byzantine territory was reduced to Asia Minor and its possessions in the Balkan Peninsula. Ever concerned to maintain agricultural production, Byzantium transferred large numbers of people from populous regions to regions with reduced population. In the 10th and 11th centuries the state fought the military aristocracy in Asia Minor, in an effort to reduce their large estates that were absorbing free peasant holdings, which were important to the agricultural economy.

The Mediterranean remained the easiest mode of transportation, especially for bulk items like grain, wine, and oil, and building materials like marble. It follows from this that port cities along the Mediterranean coast were best suited to benefit from long-distance sea commerce. During the 11th century Byzantium saw its maritime economy gradually slip away, as Italian city-states encroached on Byzantine trade. In 1082, Venice was given unrestricted trading privileges throughout the empire, in addition to exemption from customs duties, warehouses, and quays in Constantinople. In 1204, Venice led the Fourth Crusade to conquer Constantinople, after which Byzantium truly lost control of its maritime economy.

When Byzantine forces regained Constantinople in 1261 they found a city stripped of its wealth. After 1261, the Byzantine *nomisma*, the dollar of the Middle Ages until then, declined in value and was replaced by Italian currencies. When Basil II passed away in 1025, Byzantine territory had shrunk beyond belief of any Byzantine living. The tax base had shrunk

accordingly. After 1261, what was left of Byzantine territory was subject to continuous foreign raids that disrupted local economic activity. In the 14th century the Ottoman Turks took much of Asia Minor, the territorial heart of Byzantium. The vitality of the Italian maritime states, especially Venice with its huge arsenal and less regulated imports and exports, had long proven that their economies were superior in every way. The pitiful condition of the economy in the 14th century reflected the general weakness of the Byzantine state.

Society

The nuclear family was the basis of Byzantine society, and most families consisted of peasants who lived in rural villages. Their status varied according to their wealth and freedom. Up to the sixth century, most peasants probably lived on large estates or in villages that were controlled by cities. With the decline of cities during the sixth and seventh centuries, villages gained greater independence. From the 7th to the 10th centuries, villages could include the land of free peasants and of large estates as well. Villages were taxed as individual units, so all landowners, both large and small, in a village had joint tax liability to the central government. Villages had their own courts as well as officials who dealt with tax collectors. Local monasteries, with their large estates and dependent peasants, could exert a great deal of influence over villages.

By the 10th century, large estates, both monastic and aristocratic, had increased at the expense of free peasants. Some were large monastic estates, some imperial estates, while many others belonged to the aristocracy. The encroachment of monastic and aristocratic estates on free peasant lands was of particular concern to the central government, which relied on free peasants for taxes and, in the case of landholdings called *stratitotika ktemata*, for peasant soldiers. One consequence of the expansion of large estates was the increase in dependent peasants, called *paroikoi*. From the 10th century onward *paroikoi* increased and independent village communities declined. From the 11th century onward, the status of *paroikoi* became hereditary, and the Byzantine peasantry began to resemble the European serfdom. By the 13th century *paroikoi* were the norm in the Byzantine countryside.

In cities the top echelon was the urban aristocracy, consisting chiefly of bureaucrats who served the state, but also landed aristocrats who preferred to live in cities. The urban aristocracy in Constantinople was the upper of the upper urban crust, for Constantinople was the “Queen of Cities,” unlike any other city in its size and wealth. Merchants, though they might prosper through state guilds, were not accorded high social positions. Byzantium had no hereditary titles, no feudal system like the aristocracy of the medieval West. However, aristocratic families became more entrenched in Byzantine

society after the 10th century. Upward mobility was never easy, and when it was achieved it was primarily by rising through the ranks of the army.

By modern standards, women had little freedom. Their lot was mostly to stay at home and raise children. In cities, however, many were seen outside the home, though typically veiled. Nevertheless, the markets of Constantinople were filled with women vendors. Wealthy women existed, mostly as widows, since women could inherit property in Byzantium. Women also retained possession of their dowries. Aristocratic women had restricted lives, but most were literate, and some wielded great influence within their families. Such was the case with Anna Delassene, the mother of Alexios Komnenos. Alexios Komnenos turned over the affairs of state to his mother when he was away from Constantinople. Justinian I married a stripper and courtesan named Theodora. Once empress, she was given great authority by Justinian. Her vendetta against male aristocrats reflected a kind of revenge on patriarchy that few women of her former status could ever achieve. Empresses were, of course, rare, and few actually wielded significant power. Byzantium was a man's world, so to speak, but one that produced the occasional Anna Delassene, Theodora, and Anna Komnene, one of the greatest historians of the Middle Ages.¹⁶

Byzantine society was ethnically diverse, despite the fact that most foreign peoples were viewed as barbarians. Various groups of foreign mercenaries served in Byzantine armies, including Germanic peoples who were settled on Byzantine territory. In the late sixth century, the Slavs settled in the Balkan Peninsula in great numbers and were gradually Christianized. By the ninth century Thessalonike had so many Slavs settled around it that many Greek speakers within the city spoke Slavic. Armenians were a significant minority within the empire. In the sixth century, Justinian's general Narses was Armenian. The emperor Maurice (582–602) may have been Armenian. In the ninth and 10th centuries there were several Armenian emperors.

Constantinople was cosmopolitan by medieval standards. By the 12th century there were Arabs in Constantinople who even had their own mosque. Latin-rite churches existed there as well. Cultural diversity was not a concept known to Byzantium, but in practice it existed in Constantinople if only because a certain degree of toleration was a necessity in so diverse a city population. The view of themselves as the new Chosen People and of neighboring peoples as barbarians was not a view that encouraged easy social acceptance of foreign peoples and their customs.

Religious Life

The church directed much of the religious life of Byzantium. Constantine I the Great established a close relationship with the church. It was Constantine who called the First Ecumenical Council at Nicaea (325) to deal with the Arian

heresy, and Constantine who favored the church with many privileges and benefices. The history of the church is, to a large extent, the history of its relationship to the state and to heresies. In the century after Constantine's death in 337, religious life in Byzantium was dominated for two subsequent generations by Arianism, and the fifth-century heresies of Nestorianism and Monophysitism. These heresies produced great turmoil in the church and generated popular dissent. Monophysitism, for example, took hold in Egypt. The Coptic church in Egypt still espouses Monophysitism, the view that Christ had one, divine nature.

For many today the Byzantine church will be seen chiefly in relationship to the Latin-rite church in the West, led by the papacy since the reign of Pope Leo I. The first schism between the Latin and Byzantine churches was the Akakian Schism of 484–519. The last of several church schisms since 519 was the church schism of 1054, which is not fully healed to this day. That schism revealed differences of doctrine and liturgical practices that could not be reconciled. Byzantines used leavened bread in the Eucharist. In the Latin rite unleavened bread (*azyma*) was used. The Latin rite used a creed that contained the Latin word *filioque*, whose Greek equivalent was not in the Byzantine creed. These differences were magnified by the Crusades, which were led by the papacy. Urban II called the First Crusade in 1095. The Fourth Crusade conquered Constantinople, which was sacked and occupied from 1204 to 1261. This incurred great Byzantine hatred toward the papacy—and toward Latins generally—and ensured the continuance of the 1054 schism.

Religious life is also represented by the significance that the average Byzantine accorded saints and icons. Both were believed vitally connected, since so many icons represented saints. The saint was the prototype; the icon was the representation that remained a door, always open and accessible, to the holy power of the saint. Such holy power was typically local and personal. It was to one's own patron saint, or the patron saint of one's village or city, that Byzantines typically directed prayers of intercession. The Virgin Mary was also seen as a personal intercessor, for she knew both the joys and sorrows of motherhood, and could intercede with Jesus, who was God's Son, but hers as well.

Living saints existed at all times in Byzantine history. Some were priests or monks; others were not. But all had gained a reputation of holiness by hard-fought battles against demons, by perfecting their lives through asceticism, and by demonstrating through miracles that God's power was extended through them. Once dead, they could still hear prayers of intercession. When Daniel the Stylite the Elder died, for example, his body was put on a plank and people venerated his corpse and beseeched him, as if he were an icon.

As repositories of holy power, icons, as well as relics, were transportable. Icons processed around the walls of a city when besieged by an enemy were seen as displays of holy power. Also transferable was the holiness of objects associated with saints, including oil left at their shrines, even earth collected

from places where saints abided. Such objects were believed to possess miraculous power. Taken back by pilgrims, they became depositories of holy power that could be accessed as needed. Holy relics, like icons, were viewed like modern electrical outlets where holy power was available. The electric plug, so to speak, was prayer, and the results of prayer could be sudden and electric in effect.

Byzantine piety is too often seen as residing in the church and its history. Church councils that combated heresy and defined dogma, the relationship of church and state, the succession of bishops and patriarchs, church schisms, and the divide between the eastern and western churches are all important aspects of church history. However, the religious life of the average Byzantine was more personal, more intimate and informal. To understand Byzantine piety is to understand the role of saints and icons.

Neighbors

The Byzantines considered most neighboring peoples to be barbarians, a term used to describe anyone who lived outside Byzantine territory. The concept of barbarians was an invention of Greco-Roman antiquity that Byzantium inherited. Only the Persians escaped being labeled barbarians; the Byzantines considered them civilized and their equals. Byzantine information about barbarians was often outdated, even incorrect, which makes it sometimes difficult to understand Byzantine descriptions of how barbarians organized themselves, for example, as tribes, as confederations, as peoples under a charismatic leader like Attila. Barbarians included many Germanic peoples from across the northern frontier, also Slavs, and peoples from the Eurasian steppe, such as Huns and Avars.

The Germans were used as mercenaries in Byzantine armies and became, thereby, romanized, to one degree or another. Some Germans, like Stilicho, were given great military commands. Generally speaking, the impact of German barbarian neighbors was destructive, especially on the western provinces. First the Visigoths were settled across the Danube into Byzantine territory (in 376). They subsequently revolted under Alaric and wreaked great damage on Greece and Italy. The Huns under Attila threatened Italy in the fifth century, a century that saw much of the West taken over by barbarian kingdoms in North Africa (by Vandals), Italy (by Ostrogoths), and Spain (by Visigoths). The destructive impact of the “barbarian hordes” on the West is a theme in much modern historical literature, beginning with Edward Gibbon’s *Decline and Fall of the Roman Empire*. Interestingly, Anna Komnene viewed the western pilgrims of the First Crusade as barbarians. The conquest of Constantinople in 1204 by the Fourth Crusade can be seen as the last of the great barbarian invasions from the West.

Neighbors long settled could be dealt with by diplomacy. The Bulgars were

in this category as were various Arab states. Diplomacy might include gifts and subsidies, typically in the form of cash payments of gold coins. The most threatening neighbors were those who could not be dealt with through diplomacy. These had to be defeated, but the decline of the Byzantine army in the 11th century made it difficult to defeat the Seljuk Turks (a dynasty of nomadic Oghuz Turks, who took their name from their founder, Seljuk). In 1054 Seljuk's grandson Tugril Beg raided eastern Asia Minor. His successor, Alp Arslan, continued those raids, inflicting a devastating defeat on Romanos IV at Manzikert in 1071. As a result of their victory at Mantzikert, the Seljuks advanced into western Asia Minor, where they established the Sultanate of Rum, making its capital Nicaea (1081). Many neighboring peoples who threatened Byzantium were defeated. Some were converted. The Turks were neither defeated, nor converted to Christianity. Another Turkic people, the Ottomans, became hostile neighbors to Byzantium in the early 14th century. They replaced the Seljuks in Asia Minor and conquered Constantinople in 1453.¹⁷

Cultural Legacies

Byzantium left three chief cultural legacies. The first was to the Arabs, who in the ninth century acquired ancient Greek philosophy and science, including medicine, through the intermediary of Byzantium. In the ninth and 10th centuries the Slavs acquired from Byzantine missionaries a literary language, Old Church Slavonic, comprised of two scripts: Glagolitic and Cyrillic. With these two scripts the foundations of Christian literature and Byzantine culture were passed to the Slavs. The Moravians, Bulgars, and Kievan Rus converted, and their churches became satellite churches of Byzantium. Finally, before the fall of Constantinople in 1453, Byzantine scholars implanted ancient Greek literature deeply into the Italian Renaissance.

The Arabs, when they burst out of the Arabian Peninsula in the mid-seventh century, had no civilization. Essentially, they borrowed from Byzantium and Persia to create their own unique fusion. What the Arabs conquered of Byzantium by 650 included Syria, Palestine, and Egypt, where all of the great Hellenistic cities, including Alexandria, were located. The first great Arab monument was the Dome of the Rock, built by Caliph Abd al-malik in 691–692, built on the legendary site of Abraham's intended sacrifice of Ishmael (in Muslim tradition Abraham's favorite son). It is also the site believed to be where Muhammad ascended to heaven. However, the architectural type is borrowed from Byzantine commemorative buildings, for example, *martyria* built to honor Christian saints. The type of wall decoration (in mosaics) is also borrowed from Byzantium.

In the ninth century, the caliph Mamun borrowed even more significantly when he created the "House of Wisdom" (Bayt al-Hikmat), a research center

in Baghdad devoted to translating ancient manuscripts containing Greek philosophy and science, which he acquired from Byzantium. What particularly interested the Arabs in ancient Greek philosophy were the works Plato and Aristotle. The Arabs also preserved in part, or in their entirety, in Arab translations, the works of a number of ancient Greek writers, including those of Theophrastus, Euclid, Galen, Proclus, Alexander of Aphrodisias, Nicolaus of Damascus, and Porphyry. Medical texts were particularly prized, and Arab medicine owed much to ancient Greek medicine, through the intermediary of Byzantium.¹⁸

Byzantine missions to the Slavs were in the service of diplomacy, even war, for the Slavs had settled on Byzantine territory in great numbers in the late sixth and seventh centuries. The Bulgars, originally Turkic in origin, created a Slavic state in Byzantine territory in the late seventh century and were a continuous military threat thereafter. The conversion of Bulgar khan Boris in 864 was a military necessity. With Michael III standing as his godfather, the new church in Bulgaria could be expected to pacify Bulgar aggression against Byzantium. A mission to Moravia in 863 had a similar purpose, namely to bring a fledgling Slavic state into the orbit of the Byzantine church. For the Moravians, the missionary Cyril invented a script for the language of the south Slavs: Glagolitic, a form of Old Church Slavonic, which became a third international language, after Greek and Latin. This made possible a common civilization among the Russians, Bulgarians, Moravians, Croats, Serbs, and Ukrainians that would otherwise have been difficult. In the following century, Vladimir of Kiev was converted.¹⁹ The Russians inherited from the Bulgars another Byzantine-invented script, Cyrillic, another form of Old Church Slavonic. Through these scripts the fullness of the Christian tradition, as well as Byzantine secular literature, was transmitted to the Slavs, most of whom became part of what can be termed a Byzantine cultural commonwealth.²⁰

However, it was primarily Moscow that inherited Byzantium's political legacy. In 1472 Ivan III, Grand Prince of Moscow, married Zoe Palaiologina, niece of the last emperor of Byzantium, Constantine XI Palaiologos, and the marriage was arranged by Pope Sixtus IV. Zoe, a Catholic, was rebaptized as Sophia. Ivan III began to refer to himself as *tsar*, and took the double-headed eagle, the great symbol of Byzantium in the Palaiologan period, on his seals. He inherited the role of defender of Orthodoxy and was referred to as a "New Constantine" by his church. As early as 1458, five years after the conquest of Constantinople by the Ottomans, the metropolitan of Moscow opined that God used the Ottomans to punish Byzantium for its union with the Catholic Church. The Russians (so went the logic) had rejected the church union achieved at the Council of Florence, preserved the true faith and, thus, inherited the mantle of protecting Orthodox Christianity. In 1512, the monk Philotheus wrote to Tsar Basil III, the son of Ivan III and Sophia Palaiologina, that two Romes had fallen, and in their place stood the tsar and his empire, the Third Rome. The Third Rome would survive as tsarist Russia until 1917.

The legacy to the West begins with Venice, a city whose impression today is most like that of medieval Constantinople. This is because Byzantine influence on Venice was greater than on any other western city. In 1204, Venice steered the Fourth Crusade to Constantinople, which was conquered and sacked. Some of the booty from the sack of Constantinople still adorns Venice. Venice's most famous church, San Marco, built in the 11th century, is a Byzantine church in its plan, inspired by Justinian's Church of the Holy Apostles in Constantinople.

The cultural influence of Byzantium continued in the Italian Renaissance, beginning with two scholars from southern Italy, Barlaam and Leontios Pilatus. Barlaam of Calabria was a theologian who met Petrarch in Avignon in 1342. Petrarch took Greek lessons from him. Another Calabrian, Leontios Pilatus, taught Boccaccio Greek in Florence and translated Homer's *Odyssey* into Latin. Manuel Chrysoloras had more direct and even greater influence. Chrysoloras, a diplomat for Manuel II, taught in Florence from 1397 to 1400 using Greek texts from the library of Manuel II. The leading humanists of Florence, men like Guarino of Verona and Leonardi Bruni, were his pupils. George Gemistos Plethon, the philosopher from Mistra, inspired the Medici foundation of the Platonic Academy of Florence. Bessarion, a student of Plethon, was a collector of Greek manuscripts who bestowed his collection on the library of St. Mark in Venice. It was this collection that became the nucleus of famous first editions of ancient Greek authors from the Aldine Press. In sum, these scholars turned the attention of the Italian Renaissance to ancient Greece, providing instruction in the language itself, as well as teaching ancient Greek literature from texts gotten from Byzantium.

Some of these ancient Greek texts that Bessarion and others provided to the Italian Renaissance were the product of another renaissance, the Macedonian Renaissance. Without the Macedonian Renaissance it is doubtful that the Italian Renaissance would have received so much of ancient Greek literature. For example, the *Meditations* of Marcus Aurelius, which had a huge impact when published in 1559 by Andreas Gesner of Zurich, was read and admired in Byzantium. The 10th-century bibliophile Arethas of Caesarea possessed an older copy in poor condition, which he had recopied, he informs us, so that future readers could also benefit from it. Although that copy is lost, other copies must have been made. Only one copy survives today, the *Vatican Graecus* (1950), a Byzantine manuscript that dates from the 14th century. Without Byzantium the Italian Renaissance would have been deprived not only of the *Meditations* of Marcus Aurelius, but of much other great literature from ancient Greece.²¹

Notes

1. See M. R. B. Shaw (trans.), *Joinville and Villehardouin: Chronicles of the Crusades* (Harmondsworth: Penguin, 1963), 58–59.

2. See A. E. Laiou, "Byzantium and the West," in *Byzantium, A World Civilization* (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1992), 66–78, for an imaginative reconstruction of what Constantinople might have appeared like in 1162 to two western merchants traveling from Venice.

3. For a more detailed sketch of the early secondary literature about Byzantium see A. A. Vasiliev, *A History of the Byzantine Empire* (Madison: University of Wisconsin Press, 1928), 13–54.

4. However, most basic surveys of Byzantium begin with the reign of Diocletian (284–305), because some aspects of Constantine I's reign overlap significantly with the reign of Diocletian.

5. For each period, see section V for secondary sources. For primary sources in translation, see section XII. However, note that the primary sources in section XII are arranged alphabetically, not by dates. For a discussion of the most important primary sources by period, see W. Treadgold, *A History of the Byzantine State and Society* (Stanford, Calif.: Stanford University Press, 1997), 893–920, and, more recently, J. Harris, ed., *Palgrave Advances in Byzantine History* (Basingstoke: Palgrave Macmillan, 2005), 7–67.

6. "Late Antiquity" is a conventional term for the common Mediterranean culture that existed from ca. 200 to ca. 750. It is a field pioneered by Peter Brown, one that overlaps considerably in time with "Late Roman." Late Roman is also a conventional term, but one that infers a basic historical narrative that concentrates on the early "Byzantine" state.

7. The emperors Constantine I the Great and Herakleios are justifiable bookmarks, at the beginning and end of the Late Roman period. Justinian I, on the other hand, seems more problematical. His legal and architectural achievements are undeniable. Those achievements, coupled with his foreign policy failures and excessive expenditures, make him appear rather like Louis XIV, in my estimation.

8. It is also "dark" because we know so little about this period, compared to others. The wealth of source material for the previous period just dries up. One relies primarily on the chronicle of Theophanes. Theophanes was no Prokopios of Caesarea. As a result, modern scholarly works are diminished in number as well.

9. How themes originated, when they appeared, have been the subject of great scholarly controversy. Also controversial is the effectiveness of thematic armies in dealing with Arab and Bulgar invasions. Thematic armies also revolted with some frequency in the eighth and ninth centuries.

10. The rather sudden loss of the most prosperous provinces of Byzantium is best explained by the weakness of Byzantine military forces after their long war with Persia. Frontier defenses had deteriorated, and Khalid, the brilliant commander who led these Arab raids, took advantage of this fact. The large Monophysite populations in Egypt, Syria, and Palestine were hostile to the Byzantine state, which may have played some role as well.

11. The origins of Iconoclasm have been much debated by modern historians. However, the consensus view is that this was an argument about what can be deemed holy. To ascribe holiness to icons and to pray to them was a form of idolatry, in Leo III's eyes. The natural disasters and defeats at the hands of the Arabs Leo III viewed as God's divine wrath, as punishment for idolatry. For this view, see, for example, W. Treadgold, *A History of the Byzantine State and Society* (Stanford, Calif.: Stanford University Press, 1997), 350–353. See also S. Tougher, "Political History (602–1025)," in *Palgrave Advances in Byzantine History*, edited by J. Harris (Basingstoke: Palgrave Macmillan, 2005), 32.

12. The Fourth Crusade, one of the most significant events in the history of Byzantium, has produced a great deal of scholarly literature (see section V.G of the bibliography). Most of this literature is focused on the origins of the diversion of the Crusade to Constantinople. The chief primary sources are Geoffrey de Villehardouin, Robert de Clari, and Niketas Choniates. For translations, see section XII of the bibliography.

13. The sincerity of Constantine's conversion is supported by the many edicts he enacted in favor of the Christian church. Eusebius of Caesarea, in his *Vita Constantini*, transcribes a number of such edicts.

14. This concept of divine monarchy is explored fully in F. Dvornik, *Early Christian and Byzantine Political Philosophy: Origins and Backgrounds*, 2 vols. (Washington, D.C., Dumbarton Oaks Center for Byzantine Studies, 1966).

15. See the entry for "Economy." Private enterprise did exist, especially outside major cities, where commerce was controlled by urban guilds; the wealthy widow Danelis, and the career of Goudeles Tyrannos, are examples of this.

16. The other great historian of the 11th century is Michael Psellos, whose *Chronographia* covers the years 976–1078; see section XII of the bibliography for English translations of the works of Anna Komnene and Michael Psellos.

17. For a broad survey of this topic, see S. Vryonis, *The Decline of Medieval Hellenism in Asia Minor and the Process of Islamization from the Eleventh through the Fifteenth Century* (Berkeley:

University of California Press, 1971).

18. See I. Shahîd, "Byzantium and the Islamic World," in A. E. Laiou and H. Maguire, *Byzantium: A World Civilization* (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1992), 49–59, for a brief and elegant exposition of this aspect of Byzantium's legacy to the Islamic world.

19. According to the Russian Primary Chronicle (section XII of the bibliography), Vladimir's conversion was influenced by the great impression that Justinian I's great church of Hagia Sophia made upon the Rus emissaries to Constantinople.

20. The phrase "Byzantine commonwealth" comes from D. Obolensky, *The Byzantine Commonwealth: Eastern Europe, 500–1453* (New York: Praeger, 1971). See also Obolensky's essay "Byzantium and the Slavic World," in A. E. Laiou and H. Maguire, *Byzantium: A World Civilization* (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1992), 37–47, for a brief introduction to the topic.

21. For this compelling example of Byzantium's legacy to the Italian Renaissance, see P. Hadot, *The Inner Citadel: The Meditations of Marcus Aurelius*, translated by M. Chase (Cambridge, Mass.: Harvard University Press, 1998), 21–30. Unfortunately, many works from classical antiquity were lost, as the *Bibliotheca* of Photios illustrates. More broadly, the works of D. J. Geanakoplos, in section VII.E of the bibliography, can be consulted for this topic.

A

ABBASID CALIPHATE. The Abbasids, descended from Muhammad the Prophet's uncle Abbas, came to power in 749 in a revolt against the **Umayyad Caliphate**. From their capital in Baghdad, they held the Caliphate from 750 to 1258. The early Caliphate was noted for its cultural brilliance, especially under the **Caliph Harun al-Rashid** (786–809) and his son **Mamun** (813–833).

In **art** and **literature**, Persian cultural influence on the Abbasids was great, but so was that of ancient Hellenic learning. Mamun founded a research center called the House of Wisdom, a library, academy, and center for the acquisition, translation, and study of ancient Greek manuscripts on **science** and **philosophy**. The works of **Galen**, Hippocrates, **Euclid**, Ptolemy, Archimedes, Plato, and **Aristotle** were particularly prized.

Since Byzantine **cities** and monasteries were repositories of such manuscripts, they became special targets for looting on Abbasid military campaigns. Diplomatic embassies were further vehicles for this transmission. Mamun sent an embassy to **Leo V** to acquire Greek manuscripts. **Theophilos** sent his **patriarch**, the learned John the Grammarian, to Mamun. Mamun invited the most brilliant scientist of Theophilos's court, **Leo the Mathematician**, to Baghdad, but Leo refused. In the early ninth century Abbasid raids into **Asia Minor** culminated in 838 in the sack of **Amorion**, the paternal city of Theophilos.

The slow decline of the Caliphate began soon thereafter, marked by periods of disorder, as the influence of Turkish **mercenaries** grew stronger. The **Mongols** finally ejected the Abbasids from Baghdad in 1258. *See also* ARMY; DIPLOMACY; GERMANIKEIA; ISLAM; SUBSIDIES AND GIFTS; TECHNOLOGY; WAR.

ABCHASIA. Region just south of the **Caucasus** Mountains on the eastern coast of the **Black Sea**. It was made part of the kingdom of **Lazika** in the fourth century. Its strategic importance was apparent in the sixth century, especially from 549 to 557, during the Byzantine-**Persian war** over Lazika. **Justinian I** made Abchasia a Byzantine protectorate, suppressing a revolt in 550 that sought to invite the **Sassanians**. Justinian also abolished the region's trade in **eunuchs**.

Byzantine influence waned in the seventh century, despite the presence of two fortresses, Pityus and Sebastopolis, that maintained Byzantine interests. In the 10th century the region came under the control of the **Bagratids**. *See also* ARMENIA; FORTIFICATIONS.

ABD AL-MALIK. **Umayyad Caliph** from 685 to 705. Until 692, he was

preoccupied with internal rebellions. **Justinian II** took advantage of this by unleashing the Christian bandits called **Mardaites** on **Syria** and by sending an **army** under **Leontios** into **Armenia**. The resulting treaty of 688 was favorable to **Byzantium**, requiring the Caliph to pay tribute and dividing with Byzantium the revenues from **Cyprus**, **Armenia**, and **Georgia**.

In 692 the Caliph was able to turn his attention to military expansion. He defeated Justinian II in **Asia Minor** in 693, forcing the **emperor** to abandon Armenia (which the **Arabs** subsequently conquered in 703). In the West, the Arabs conquered **Carthage** in 698, extinguishing what was left of Byzantine authority in North **Africa**.

The Caliph tried to remove vestiges of Byzantine influence within the Caliphate, for example, by issuing the first purely Arab **coinage** without Greek inscriptions or imagery and by making Arabic the official **language**. Nevertheless, in **Jerusalem** he used Byzantine mosaicists to decorate the great **Dome of the Rock**. *See also* ISLAM.

ABU BAKR. The first **Caliph**. From 632 to 634 he administered the political state created by Muhammad the Prophet. Abu Bakr organized the first concerted attacks on Byzantine territory in 633 and 634, winning victories in **Syria** and southern **Palestine**, while Muslim forces under the great general **Khalid** defeated **Sassanian** forces in Iraq. These early successes, harbingers of greater successes to come, were made easier by the exhaustion of **Persia** and **Byzantium** following the conclusion in 629 of their own lengthy **war**. *See also* ISLAM.

ABU MINA. Important Egyptian **pilgrimage** site near **Alexandria** from the late fourth century. It consisted of the tomb of St. **Menas**, over which was a **martyrion**, which **Justinian I** renovated as a **tetraconch**. Immediately to the east was a large late fifth-century **basilica** of the cross-transept type, its design and decoration influenced by **church architecture** in **Constantinople**. To the west of the basilica was a baptistery, and around Abu Mina are the remains of other basilica churches.

A great number of clay souvenir **pilgrim flasks** called "Menas flasks," once filled with miracle-working water from near the shrine, have been found throughout the former Byzantine Empire. In general, the site illustrates the popularity of pilgrimage sites in the fifth and sixth centuries, as well as their imperial support. *See also* RELICS.

ABYDOS. City and naval base at the entrance to the **Hellespont**. Its customs house, established by **Justinian I**, provided one of the most important sources of revenue to the Byzantine state, levying import and export duties on **trade** going to and from **Constantinople** by sea. *See also* KOMMERKIARIOS; SEALS; SILK.

ABYSSINIA. *See* AXUM.

ACACIAN SCHISM. *See* AKAKIAN SCHISM.

ACACIUS. *See* AKAKIOS.

ACADEMY OF ATHENS. Famous pagan school of **philosophy** in **Athens** that was closed by **Justinian I** in 529. In the fourth century its students included **Basil the Great**, **Gregory of Nazianzos**, and the future **emperor Julian “The Apostate.”** The great philosophers of **Neoplatonism**, including **Proklos** and **Damaskios**, taught there. Justinian’s action can be seen as a symbolic attack on **paganism**. Nevertheless, it extinguished a tradition of learning that reached back to the time of **Aristotle** and ushered in the decline of Athens as a center of culture. *See also* ALTAR OF VICTORY; EDUCATION; GREECE.

ACCIAJUOLI. Florentine merchant family that played a great role in **Greece** in the second half of the 14th century. They acquired **Corinth** in 1358, ruling it until 1397. They held **Athens** from 1358 to 1397 and from 1404 to 1446, when future **emperor Constantine XI** acquired it for **Byzantium**. They ruled **Thebes** from 1378 to 1456. In addition they held extensive lands in the **Peloponnesos**, then called the **Morea**. *See also* NAVARRESE COMPANY.

ACHAIA. A late Roman **province** that included southern and central **Greece** south of **Thermopylae**. Its capital was at **Corinth**. Eventually Achaia was incorporated into the late seventh-century **theme** of Hellas. **William I Champlitte** and **Geoffrey I Villehardouin**, knights of the **Fourth Crusade**, established the Principality of Achaia (1205–1430). Their successor **William II Villehardouin** created impressive strongholds at Maina, **Mistra**, and **Monemvasia**. However, beginning in 1262 Byzantine power slowly reconquered the southern part of the Latin principality, and in 1349 **John VI Kantakouzenos** consolidated this Byzantine territory into the Despotate of Morea, administered from Mistra. The intervention of the **Navarrese Company** into Achaia in the late 14th century served to weaken resistance to the **Ottomans**, who conquered the Principality of Achaia in 1430.

ACHAIA, PRINCIPALITY OF. *See* ACHAIA; MOREA; WILLIAM I CHAMPLITTE; WILLIAM II VILLEHARDOUIN.

ACHEIROPOIETA. Greek term that refers to holy objects “not made by human hands.” It more specifically refers to holy images of Christ and the **Virgin Mary** that appeared miraculously. One of the most famous was a miraculous **icon** of the Virgin Mary in the fifth-century *Acheiropoietos*

Church at **Thessalonike**. The *mandylion* of **Edessa** (a cloth that Christ was said to have miraculously imprinted his face upon) is another example. *See also* KOURKOUAS, JOHN; MIRACLE.

ACHILLEIS. *See* ROMANCE.

ACRE. *See* THIRD CRUSADE.

ACROCORINTH. *See* CORINTH; SGOUROS, LEO.

ADRIANOPOLE. The most important Byzantine city in **Thrace**. Its position astride the main military road from **Belgrade** to **Constantinople** meant that it was frequently besieged by invaders from the north that included **Avars**, **Bulgars**, **Serbs**, and **Pechenegs**.

At the famous Battle of Adrianople (378), **Visigoths** killed the emperor **Valens** and routed his army. The city's vulnerability to attacks from **Bulgaria** (**Krum** occupied the city briefly) turned it into a strategic center for military expeditions against Bulgaria. **Frederick I Barbarossa** seized Adrianople briefly in 1190 during the **Third Crusade**, and after the **Fourth Crusade**, **Baldwin of Flanders** was defeated near Adrianople (1205). **John III Vatatzes** occupied the city from 1242 to 1246.

It was finally lost to **Byzantium** around 1369 when the **Ottomans** captured it. Soon thereafter it became their capital, and it remained such until the Ottoman conquest of Constantinople in 1453. *See also* HIGHWAYS AND ROADS.

ADRIATIC SEA. Situated between **Italy** and the coast of **Dalmatia**, it was the most important east–west trade route prior to the 11th century. Byzantine domination of the Adriatic Sea was tested after 827, when Muslim raiders began their conquest of **Sicily**, and launched attacks on coastal towns along the southern Adriatic. In 840 they captured **Bari**, and in 866–867 they besieged **Dubrovnik**, which was saved only when a fleet sent from **Constantinople** appeared. It was probably in response to such attacks that the theme of Dalmatia was created.

However, by the late 11th century Byzantine control slipped away to **Venice**, partly due to a favorable treaty the Venetians signed in 1082 with **Emperor Alexios I**. In return, Alexios I received Venetian help against expansion of the **Normans** in the southern Adriatic (described by **Anna Komnene** in Book Six of *Alexiad*). The growing power of Venice in the Adriatic was further enhanced by the partition of **Byzantium** after the **Fourth Crusade**.

In the 13th century the coastal towns along the Adriatic became a kind of national market for Venice, which, in turn, became the foundation for Venice's further expansion in the eastern **Mediterranean**. *See also*

ADVENTUS. Latin for “arrival,” referring to the ceremony required when an **emperor**, **bishop**, high officials, **relics** of a saint, or an imperial *fiancée*, was welcomed into a city. For example, in the case of an emperor returning to **Constantinople**, a delegation that included city officials and the bishop met the emperor outside the city at a prescribed distance with acclamations, incense, and golden crowns or wreaths. The delegation then accompanied the emperor along the **Mese**, the great processional boulevard, into Constantinople.

In 508 this ritual resonated in the barbarian West when Clovis created an imperial *adventus* into Tours to celebrate the status of honorary **consul** that emperor **Anastasios I** had conferred upon him. *See also* AUGUSTAION.

AEGEAN SEA. Situated between **Greece** and **Asia Minor**, interspersed with numerous islands and an indented coastline, the Aegean was crucial to the economic prosperity of **Byzantium**. **Constantinople** needed free access to the Aegean for its food supplies and for trade, which provided important customs duties through **Abydos**. Some of the islands, such as **Crete**, supplied grain to Constantinople.

Defense of the Aegean evolved from the seventh-century naval command of the **theme** of Karabisianoi to inclusion in the eighth-century theme of **Kibyrrahaiotai**. In the ninth and 10th centuries there was further administrative development aimed at preventing Arab raids into the Aegean from Crete, which the **Arabs** seized around 828.

By the end of the 11th century, Venetian economic power dominated, and after 1204 it was assured by their control of Crete, **Euboea**, Andros, and Naxos, as well as ports on the **Hellespont** and the **Sea of Marmara**. The Aegean spoils of the conquest of Constantinople by the **Fourth Crusade** made possible a Venetian colonial empire in the East. *See also* ECONOMY; LESBOS; MEDITERRANEAN SEA; NAVY; RHODES; TRADE AND COMMERCE; VENICE; YASSI ADA SHIPWRECK.

AETIOS. Arian theologian who taught at **Antioch** and **Alexandria**. He and his disciple **Eunomios** were exiled by **Constantius II**, and recalled by **Julian “The Apostate.”** He rejected the view of *homoousios*, even that of *homoiousios*, in favor of the view that the created Son was unlike God the Father, having a completely different essence, nature, even will. He died in **Chalcedon** soon after the rebellion of **Prokopios** in 366, which he may have supported. *See also* ARIANISM; CHRIST, THEOLOGY OF; THEOLOGY.

AETIOS OF AMIDA. *See* IRENE; MEDICINE.

AETIUS. The most powerful general in the West (*magister militum*) from

433 until his death in 454. His greatest opponent was **Attila**, and his greatest victory was the defeat of a Hunnic **army** under Attila in 451 at the Battle of the **Catalaunian Fields**.

As a young man he spent years as a hostage to the **Huns**, forming a friendship with King Rugila, Attila's uncle and predecessor. His most reliable troops in the defense of **Gaul** against the Germans were Huns, and, moreover, Aetius himself married a German bride. **Valentinian III** assassinated him in 454, despite his loyal service.

Such were the ironies of Aetius's career, ironies that reveal the complexity of Germano-Roman relations in the fifth-century West. *See also* BARBARIANS; RAETIA; SUBSIDIES AND GIFTS.

AFRICA. In **Byzantium** the term referred to only the western half of the northern coast of the continent. The eastern half of that coast was referred to as **Egypt**. The desert wastes of the Sahara were like an impenetrable sea, which is why the interior remained largely unknown.

Africa was penetrated by **Vandals** under **Gaiseric**, who invaded Africa from **Spain** in 429. **Justinian I** sent a successful naval expedition against them in 533, led by **Belisarios**. The Vandal kingdom collapsed within a year, but a revolt by the native Moors went on until 548. During the reign of **Maurice**, Byzantine possessions around **Carthage** were consolidated into the **Exarchate** of Carthage.

In the early seventh century, the Persians occupied Egypt from 618 until **Herakleios** vanquished **Persia** in 629. After their capture of Egypt in 640–642, the **Arabs** began a westward march that ended at the shores of the Atlantic Ocean at the beginning of the eighth century. The Arab conquest extinguished the Exarchate of Carthage, the last vestige of Byzantium in Africa. *See also* ABD AL-MALIK; AXUM; KAFFA.

AFSHIN. *See* DAZIMON.

AGAPETOS. Deacon, most likely of **Hagia Sophia**, and author of a work entitled *Ekthesis* ("Exposition"), a manual of advice to **Justinian I** on how to govern. The **emperor** is presented as God's earthly viceroy, whose piety and good works express God's will. The impact of this work on subsequent Byzantine political thought was enormous.

Even after the fall of **Byzantium**, the importance of the work can be seen in the political ideology of **Moscow**, and of the 17th-century French monarchy. Louis XIII (1601–1643) had the *Ekthesis* translated into French. During the reign of his son, Louis XIV (1643–1715), the *Ekthesis* influenced court ceremonial and political propaganda, making Louis, "Le Roi Soleil" (the Sun King), a living embodiment of Deacon Agapetos's ideas. *See also* CAESAROPAPISM.

AGAPETUS I. Pope from 535 to 536 when **Justinian I** began his campaign to reconquer **Italy** from the **Ostrogoths**. Justinian's need of papal support allowed Agapetus some latitude in religious matters. When Agapetus arrived in Constantinople in 536, complaining about the conciliatory policy toward the adherents to **Monophysitism** by **Anthemos I**, **patriarch of Constantinople**, the emperor allowed Agapetus to depose Anthemos. However, once Rome was reconquered Justinian treated Agapetus's successor, Pope **Vigilius**, in a cavalier manner, which some modern commentators have viewed as an example of the emperor's **caesaropapism**. *See also* CHRIST, THEOLOGY OF; PAPACY; THREE CHAPTERS.

AGATHIAS. Lawyer, poet, historian. In his own day he was known mainly as a successful Constantinopolitan lawyer and poet. Today he is best known for his **history** entitled *On the Reign of Justinian*, which continues the work of **Prokopios of Caesarea** in its coverage of the years from 552 to 559. *See also* LEO THE DEACON; LITERATURE.

AGE OF ENCYLOPEDIISM. *See* MACEDONIAN RENAISSANCE.

AGHLABIDS. Arab state in North **Africa** that conquered **Sicily** from **Byzantium**. The Aghlabids gained their independence ca. 800 from the **Abbasids**, during the reign of **Harun al-Rashid**. Centered in Tunis, the emirate's powerful fleet was well positioned to menace Byzantine Sicily, beginning in 826. They achieved effective control over the island with the conquest of **Taormina** in 902. They captured **Malta** in 870, and they repeatedly attacked **Sardinia** as well as cities along the coast of **Italy**, threatening **Rome** in 846. Their capture of **Bari** in 841 allowed them to dominate **Apulia** for the next three decades until German emperor **Louis II** reconquered it in 871. *See also* GERMANY; MEDITERRANEAN SEA; NAVY.

AGNES OF FRANCE. Daughter of **Louis VII** of **France** who in 1180 married **Alexios II Komnenos**, the son and heir of **Manuel I Komnenos**, taking the name of Anna. As a part of Manuel's diplomacy with the West, the marriage helped to mend relations with France, strained since Louis's earlier alliance with **Roger II** of **Sicily**. However, the marriage had grievous personal consequences for Anna. In 1183 she was forced to marry her husband's murderer, the new emperor **Andronikos I Komnenos**, then aged about 65. She was 13. After the death of Andronikos I in 1185, she lived her remaining years in **Constantinople**, refusing overtures from the leadership of the **Fourth Crusade** after their conquest of the city. *See also* DIPLOMACY.

AGRICULTURE. The Byzantine **economy** was primarily an agricultural economy consisting of peasant families living in independent **villages**. Large

estates owned by monasteries and members of the **aristocracy** existed as well, their extent and relationship to independent peasant villages varying from period to period.

Grain (e.g., wheat, barley, rye) production predominated, along with such traditional agricultural products as olives, wine, flax, cotton, and a variety of fruits and vegetables, grown mostly within the coastal areas of the **Mediterranean**. Agricultural implements, unchanged since Roman times, included the mattock and hoe, also the scratch plow, which was suitable for thin, rocky Mediterranean topsoils. The coastal areas of the Mediterranean were where most grain was produced and where most major cities were located. **Egypt**, for example, supplied **Constantinople** with grain until the **Arab** conquest of Egypt in the seventh century. Thereafter, grain from the **Crimea**, from **Thrace**, and **Bithynia**, supplied the capital. Livestock production (chiefly cattle, sheep and goats) assumed greater importance in interior regions.

The state took a great interest in the maintenance of peasant villages, not only because on them depended the grain supply to major cities like Constantinople and **Thessalonike**, but also because agriculture was the chief source of **taxation** for the state. Thus, the history of agriculture was directly tied to the history of rural villages, which, for example, expanded in the fourth and fifth centuries but contracted from the mid-sixth century due to plague and the invasions of **Slavs**, **Avars**, and **Persians**. To maintain peasant villages the state had to settle barbarian peoples on vacant lands, and protect the *stratitotika ktemata*. See also *DYNATOI*; *FARMER'S LAW*; *PAROIKOS*; *TAXATION*.

AIX-LA-CHAPELLE (AACHEN). See *CHARLEMAGNE*.

AKAKIA. Greek for “without guile” or “goodness”; name given to a small bag of purple **silk** carried by the **emperor** in his right hand on ceremonial occasions. The dust inside was meant to encourage humility by reminding the emperor of his own mortality.

AKAKIAN SCHISM. The first **schism** (484–519) between the churches of **Rome** and **Constantinople**. **Akakios**, for whom the schism was named, was **patriarch** of Constantinople. He supported **Zeno's** *Henotikon*, the “Edict of Unity,” which unfortunately pacified neither the adherents to **Monophysitism** nor those who supported the 451 doctrinal statement of the **Council of Chalcedon**.

The schism illustrates how intertwined were religion and politics in the late fifth century, and how opposed were the claims of eastern emperors and **popes** with regard to religious dogma. The divide between Chalcedonians and Monophysites was seen especially in the strife-ridden bishopric of **Alexandria**. This religious problem became the chief internal issue of Zeno's

reign. *See also* CHRIST, THEOLOGY OF; ECUMENICAL COUNCILS; PAPACY; THEOLOGY; UNION OF THE CHURCHES.

AKAKIOS. Patriarch of Constantinople from 472 to 489 whose name is attached to the first schism between the churches of **Rome** and Constantinople. His opposition to the emperor **Basiliskos's** support of **Monophysitism** was resolved when **Daniel the Stylite** came down from his pillar and forced Basiliskos to reconcile with Akakios. However, Akakios's own attempt to pacify the Monophysites of **Alexandria** provoked the wrath of **Pope Felix III**, as did the further attempt at compromise, the *Henotikon*. Felix III's excommunication of Akakios resulted in the **Akakian Schism**, which lasted from 484 to 519. *See also* CHRIST, THEOLOGY OF; ECUMENICAL COUNCILS; PAPACY; THEOLOGY; UNION OF THE CHURCHES.

AKATHISTOS HYMN. *See* MUSIC; ROMANOS THE MELODE.

AKINDYNOS, GREGORY. Monk and theologian who succeeded **Barlaam of Calabria** in 1341 as leader of the opposition to **Hesychasm** and to its chief proponent **Gregory of Sinai**. His correspondence is important for understanding the opposition to Hesychasm. He was condemned in 1347, the same year **John VI Kantakouzenos**, who supported the Hesychasts, came to power. Akindynos died in exile the following year. *See also* THEOLOGY; THOMAS MAGISTROS.

AKOIMETOI. The "sleepless ones," referring to the so-called sleepless monks of the monastery of the *Akoimatoi* in **Constantinople**, said to have been founded by Alexander the *Akoimetos* in 405. *Akoimatoi* monks observed absolute poverty, but they did no manual labor. Instead, they devoted themselves to perpetual prayer, praying ceaselessly in eight-hour shifts.

Alexander was an unpopular and controversial figure in the capital who was condemned for **Messalianism**. One of his immediate successors as *archimandrite*, Markellos the *Akoimetos*, was equally embroiled in controversy. In addition to being accused of Messalianism and **Nestorianism**, he led a public protest in the **Hippodrome** in Constantinople ca. 470 against the elevation of Aspar's son, an Arian, to the rank of **caesar**. The monastery of the *Akoimatoi* appears to have ceased functioning in the 13th century, during the period of the **Latin Empire**. *See also* CHRIST, THEOLOGY OF; MONASTICISM.

AKRITAI. Civilians and soldiers who defended the extremities (the core meaning of the Greek term) of Byzantium's eastern frontier. In the Byzantine epic poem *Digenes Akrites*, the term refers more specifically to those who lived near the **Euphrates**. Later, during the period of the **Empire of Nicaea**, the *akritai* guarded the mountain passes in northwestern **Asia Minor** against

the **Seljuks**.

AKROINON, BATTLE OF. Located near Amorion in **Phrygia**, Akroinon was where **Leo III** defeated an Arab **army** in 740, forcing the **Arabs** to withdraw from western **Asia Minor**. This ended a phase of Arab-Byzantine warfare that began with the siege of **Constantinople** in 717–718, and which had threatened the very existence of **Byzantium**. *See also* ISLAM; Umayyad Caliphate; War.

AKROPOLITES, GEORGE. High official under **Theodore II Laskaris** and **Michael VIII Palaiologos**, and teacher and writer. He conducted the negotiations at the **Council of Lyons** in 1274 that resulted in the **union of the churches**. A pupil of **Nikephoros Blemmydes**, he taught **philosophy**, particularly **Aristotle**, **science**, and **literature** at a school of higher **education** founded by **Michael VIII** in **Constantinople**. He was also tutor to the heir to the throne, Theodore II Laskaris.

His history, a major source for years 1203–1261, opens with a description of the attack of the **Fourth Crusade** on Constantinople. Thereafter, it concentrates on the fortunes of the **Empire of Nicaea**, which he served as *logothetes tou dromou* and *megas logothetes*. *See also* BUREAUCRACY; CRUSADES.

ALAMANIKON. *See* ALEXIOS III ANGELOS; HENRY VI.

ALAMUNDARUS (AL-MUNDHIR). Ruler of the **Ghassanids** from 569 to 582. His Arab troops fought as allies (*foederati*) of **Byzantium** against **Persia**, and against the Arab allies of the Persians, the **Lakhmids**. In 580, al-Mundhir (the Byzantines called him Alamundarus) conquered the Lakhmid capital of **Hira**, for which **Tiberios II** honored him in a state visit to **Constantinople**. His adherence to **Monophysitism** aroused the suspicion of **Maurice**, who had him exiled.

ALAMUNDARUS (AL-MUNDHIR III). Arab ruler of the **Lakhmids** from ca. 505 to 554. He threatened **Byzantium**, beginning in the reign of **Anastasios I**, repeatedly raiding Byzantine territory in support of Persian king **Kavad**. **Justin I** was forced to seek peace with him in 524. However, his raids resumed in the reign of **Justinian I**, despite opposition from Byzantium's client state, the **Ghassanids**. *See also* PERSIA.

ALANIA. *See* ALANS; CAUCASUS; IBERIA.

ALANS. A barbarian people that fled westward when the **Huns** swept across southern Russia in the late fourth century. In 406 they crossed the **Rhine** and devastated cities in **Gaul** before crossing into **Spain** in 409. In Spain their

king was slain and the **Visigoths** conquered them. They served in various Byzantine, German, and Hunnic armies, including those of **Attila**. The most famous Byzantine general of Alan descent, **Aspar**, had enormous influence in the eastern court in the mid-fifth century. In the early eighth century, **Justinian II** sent an embassy to the Alans of the northern **Caucasus**.

In the 10th century, Alania, as Byzantine sources refer to it, was the object of Byzantine **diplomacy** and **church missions**. **Constantine IX Monomachos** fell in love with a young hostage from Alania, described (in the *Chronographia*, Book Six) by **Michael Psellos** as being the daughter of the Alanian king. However, **Maria of Alania**, who figures so prominently in **Anna Komnene's Alexiad**, was actually Georgian (from **Iberia**). Anna Komnene also refers to Alan mercenaries as great fighters (*Alexiad*, Book 12). However, in the early 14th century they proved unsuccessful in fighting against the **Turks** and against the **Catalan Grand Company**, which annihilated them in 1306.

ALARIC. Chieftain of the **Visigoths** from 395 to 410. He revolted against imperial rule in 395 and led a marauding expedition through **Thrace**, threatening **Constantinople** itself before invading **Thessaly** and the **Peloponnesos** in 396–397. He invaded **Italy** in 401 and was repulsed by **Stilicho** in 402. He returned to besiege **Rome** in 408, retreating only when the **senate** negotiated his withdrawal. However, after **Honorius** executed Stilicho, Alaric invaded Italy for a third time, besieging Rome, which his forces pillaged in 410.

The fall of Rome shocked the civilized world, prompting **Augustine** to write his *City of God*. Alaric marched to southern Italy, where his plans to sail to **Africa** were thwarted by a storm that destroyed his fleet. His death (410) concluded a series of disastrous consequences that resulted from the imperial decision to allow the Visigoths to cross the **Danube** in 376. *See also* CLAUDIAN; OLYMPIODOROS OF THEBES.

ALBANIANS. They were probably the descendents of the ancient Illyrians who settled along the coast of the **Adriatic Sea** from **Epiros** to **Pannonia**. They may have become pastoralists when the **Slavs** invaded the **Balkan Peninsula** in the late sixth century. First mentioned in Byzantine sources in the late 11th century, they were subjugated thereafter by the **Despotate of Epiros**, the **Second Bulgarian Empire**, the **Empire of Nicaea**, and by **Charles I of Anjou**.

In the 14th century they migrated southward in great numbers into **Thessaly**, subsequently settling in the **Peloponnesos** as well. After the death of **Skanderbeg** in 1468, the Albanians were subjugated by the **Ottomans**.

ALBERT OF AACHEN. Author of the *Jerusalem History* (*Historia Hierosolymitana*), written ca. 1130; it is one of the three chief accounts (the

other two are those of **Fulcher of Chartres** and **Raymond of Aguilers**) of the **First Crusade** and its aftermath. Although Albert seems to have collected information from returning soldiers and pilgrims (he never visited the East), his account is by far the longest, most detailed, most colorful, and perhaps most impartial of the major historical sources for this **Crusade**. His work was used extensively by **William of Tyre**. *See also* HISTORY.

ALBIGENSIANS. *See* BOGOMILS; PAULICIANS.

ALBOIN. *See* LOMBARDS.

ALCHEMY. Alchemy, at its core, consisted of recipes for changing ordinary metals into **gold** or **silver**. The wide breadth of alchemical research also included the processes of dyeing and of making metal alloys using alembics and other simple devices for the distillation and stimulation of liquids.

Typically alchemical texts associate metals with **astrology**, allegory, mysticism, and esoteric lore. Byzantine alchemical texts, which date mostly from the fourth to seventh centuries, represent a rich literary tradition that extends back to ancient **Egypt** and **Mesopotamia**. Byzantium gave alchemy a Christian overlay and imprimatur; as late as the 11th century, the Byzantine historian **Michael Psellos** wrote a brief treatise on how to make gold.

To understand the alchemical tradition in Byzantium is to understand the broader context of ancient **literature** that educated Byzantines studied and transmitted to posterity. That transmission meant that alchemy would remain an important aspect of premodern **science**, bequeathed first to the **Arabs**, then to western Europe, where alchemy's falsehoods were gradually transformed into modern chemistry in the 18th century. Sir Isaac Newton was one of alchemy's last investigators.

ALEMANNI. Germanic people who first attacked the upper **Rhine** and lower **Danube** in the third century. **Julian "The Apostate"** defeated them at Strasbourg in 357. After being defeated by Clovis (ca. 495) many settled in **Raetia**. In 507 **Theodoric the Great** settled others in **Pannonia**. In 553 they invaded **Italy** with a host of allied **Franks**. **Narses** annihilated them near Capua. *See also* BARBARIANS; CRIPUS; RICIMER.

ALEPPO. *See* BERROIA; Romanos II.

ALEXANDER. Bishop of **Alexandria** (313–328) who attempted to suppress the Arian and **Meletian schisms**. At the Council of **Nicaea** in 325 Alexander was aided in his opposition to **Arianism** by the young priest **Athanasios**, who succeeded him as bishop of the city. *See also* CHRIST, THEOLOGY OF.

ALEXANDER. Emperor (912–913); son of **Basil I** and **Eudokia Ingerina**;

brother of **Leo VI**, who he succeeded. Alexander came to the throne a sick man; he distracted himself with hunting and drinking. His was a caretaker reign. He inherited the *tetragamy* controversy and the mentoring of the seven-year-old Constantine (future **Constantine VII Porphyrogenetos**), the offspring of that controversy. His replacement of **patriarch** with **Nicholas I Mystikos** provided no solution to the controversy. There were also incursions by **Bulgarians** and **Persians**, neither of which he could deal with before his death, which came in 913, just after the first-year anniversary of his reign.

ALEXANDER OF TRALLES. Sixth-century physician and brother of the famous co-architect of **Hagia Sophia**, **Anthemios of Tralles**. His 12-volume encyclopedia of **medicine** depends on **Galen**, like the work of his contemporary Aetios of Amida. However, his knowledge of pharmacology is much more practical, even original, including remedies from the Far East that the author may have gotten from **Kosmas Indikopleustes**.

ALEXANDER THE AKOIMETOS. *See* **AKOIMETOI**.

ALEXANDRIA. Chief city of Byzantine **Egypt**. As a cultural center, it had no peer in the East, rivaling **Constantinople** in every respect. Its university was renowned, and the famous library (destroyed by fire in 476) was the greatest among the **libraries of Late Antiquity**.

Alexandria's theological school, which emphasized the divinity of Christ, supported the heresies of **Monophysitism** and **Montheletism**. The church of Alexandria produced powerful **bishops**, such as **Cyril** and **Athanasios**, who often came into conflict with **Jews** and **pagans** in the city, as demonstrated by the death of **Hypatia**. The **Persians** conquered Alexandria briefly in 618 and then again in 629. In 642 it was permanently lost to **Byzantium** when the **Arabs** captured it. *See also* **CHRIST, THEOLOGY OF; CITIES; CORDOBA**.

ALEXIOS I KOMNENOS. **Emperor** from 1081 to 1118. He is often viewed as one of Byzantium's great emperors, in part because of the memorable impression of his reign in the *Alexiad*, written by his daughter **Anna Komnene**. Alexios found the empire beset by foreign enemies, which he successively defeated, or at least neutralized. The greatest threat by far was from the **Normans**. For the first four years of his reign he fought the Normans under **Robert Guiscard** and **Bohemund**, whose attack on **Dyrrachion** was intended as a prelude to an attack on **Constantinople**.

From 1085 to 1091 he concentrated on defending the northern frontier from incursions by the **Pechenegs**, who Alexios annihilated at the Battle of Mount Lebounion in 1091. After 1091 he turned his attention to the **Seljuks of Asia Minor**, sending appeals for mercenaries to the West. The response was the **First Crusade**, which sent thousands of unruly Crusaders to Constantinople,

including a Norman contingent led by Alexios's former enemy, Bohemund. Alexios's handling of the First Crusade was masterful, as seen in his acquisition of **Nicaea** in 1097. Nevertheless, the Seljuk Turks continued their relentless advance in Asia Minor, and he failed to halt the creation of Crusader states in **Palestine**.

Strengthened by his military successes, he was able to promote the interests of his extended family, who were given court titles and revenues from land **taxation**. He created a new **coinage** based on the **gold hyperpyron**. His commitment to **Orthodoxy** was zealous, even repressive in regard to heresy. He persecuted **John Italos**, also **Bogomil** leaders, one of whom he burned to death in the **Hippodrome**. He also created monastic establishments on **Mount Athos** and **Patmos**.

Overall, Alexios's brilliance staved off decline in the short term. However, his granting of unrestricted trading privileges to **Venice** in 1082, in return for Venetian help against the Normans, can be seen as undermining any future long-term recovery. *See also CHARISTIKION; CONSTANTINE BODIN; CRUSADES; DIOKLEIA; DOROSTOLON; DOUX; EUNUCHS; EUSTRATIUS OF NICAIA; NICHOLAS III GRAMMATIKOS; PATMOS; SEBASTOS; TRADE AND COMMERCE; TREBIZOND, EMPIRE OF; ZIGABENOS, EUTHYMIOS; ZONARAS, JOHN.*

ALEXIOS II KOMNENOS. Emperor from 1180 to 1183, but, in reality, little more than a tragic footnote to the growing hostility between East and West during the early **Crusades**. Son of **Manuel I Komnenos** and Maria of Antioch, he was too young to rule in his own right after his father died. Maria of Antioch, a westerner, became empress-regent, while real power lay in the hands of Maria's favorite, Alexios Komnenos (the late emperor's nephew).

Alexios II became a mere figurehead. The regency's favoritism toward westerners, especially the Italian merchants, engendered popular hatred, also a successful revolt led by **Andronikos I Komnenos** in 1182, followed by a massacre of Latins in **Constantinople**. After Andronikos Komnenos forced Alexios to condemn his mother to death, he had Alexios strangled in secret. His corpse was consigned to the sea.

ALEXIOS III ANGELOS. Emperor from 1195 to 1203 who came to the throne by blinding and imprisoning his brother **Isaac II Angelos**. Weak and ineffectual at a time when the empire was disintegrating, Alexios was threatened by **Serbia**, **Bulgaria**, and by the German emperor **Henry VI**, whose brother **Philip of Swabia** was married to Irene, daughter of the deposed and blinded Isaac II.

In 1197 Alexios was reduced to stripping imperial tombs of their ornaments to pay the so-called German tax (*Alamanikon*), a tribute demanded by Henry VI. When the **Fourth Crusade** arrived at Constantinople in 1203 to restore Isaac II, Alexios III fled the city. His wandering ended in 1211 when he was

captured by **Theodore I Laskaris** and forced to retire to a monastery. *See also* ANGELOS DYNASTY; EUPHROSYNE DOUKAINA KAMATERA; IVANKO.

ALEXIOS III KOMNENOS. *See* PANARETOS, MICHAEL.

ALEXIOS IV ANGELOS. Emperor from 1203 to 1204, who conspired with the **Fourth Crusade**. He was the son of deposed emperor **Isaac II Angelos**. Alexios escaped to the West, where the leadership of the Fourth Crusade took him to **Constantinople** to reinstate his father. However, once on the throne, Alexios IV could neither fulfill the vows of money and material aid to the Crusaders that he had agreed to nor gain the promised formal submission of the Byzantine church to the **pope**. His cooperation with the Fourth Crusade made him unpopular in Constantinople, so much so that the citizenry of the capital welcomed his overthrow and execution by **Alexios V Doukas**. *See also* ANGELOS DYNASTY; CRUSADES; UNION OF THE CHURCHES.

ALEXIOS V DOUKAS. Emperor who briefly in 1204 resisted the **Fourth Crusade's** siege of **Constantinople**. He had been a *protovestiarios* under **Alexios IV Angelos**; his nickname "*Mourtzouphlos*" ("Bushy-Browed") referred to his prominent shaggy eyebrows. He overthrew Alexios IV in a popular revolt while the Fourth Crusade threatened the city from its encampment outside the walls of Constantinople. For a few months Alexios V provided an energetic defense of the capital, but when the Crusaders gained entrance to the city by assault on 12 April, Alexios fled, only to be captured, blinded, and executed some months later. *See also* EUPHROSYNE DOUKAINA KAMATERA.

ALFONSO V. King of Aragon and **Sicily** who succeeded to the throne of **Naples** in 1435, an event that reconstituted both the old kingdom of the Two Sicilies, and **Charles I of Anjou's** dream of leading a **Crusade** eastward to reestablish the Latin Empire of **Constantinople**. However, Alfonso died in 1458, five years after the **Ottomans** captured Constantinople, his plan never having been realized.

ALLECTUS. *See* BRITAIN; CONSTANTIUS CHLORUS.

ALLELENGYON. The *allelengyon* ("mutual pledge") was the collective tax obligation introduced by **Basil II** in 1002 that required wealthy landowners to pay the tax arrears of their poorer neighbors. The law was unpopular with the powerful landed magnates (*dynatoi*), including the monasteries. **Romanos III Argyros** yielded to pressure from the church and abolished the tax in 1028. *See also* ARISTOCRACY; *EXKOUSSEIA*; *PAROIKOS*; PEASANTS;

ALOUSIANOS. Son of **Bulgarian Tsar** John Vladislav, co-ruler with **Peter Deljan** in the abortive Bulgarian revolt of 1040–1041. After besieging **Thessalonike** unsuccessfully, the ringleaders fell out with one another. With the revolt sputtering, and **Michael IV Paphlagon** marching out against them, Aulousianos decided to betray Peter Deljan to the **emperor**. For this Aulousianos was rewarded with the title of *magistros*.

ALP ARSLAN. Seljuk sultan from 1063 to 1073 who defeated **Emperor Romanos IV Diogenes** at the **Battle of Mantzikert** in 1071, one of the decisive battles in Byzantine history, a battle that opened up **Asia Minor** to Seljuk conquest. *See also* ANI; MERCENARIES; TURKS; WAR.

ALTAR OF VICTORY. A small altar that stood near a statue of *Nike* (Victory) at the entrance of the **senate** in **Rome**. Since the reign of Augustus, senators had regularly offered libations on the altar before entering the senate. The altar symbolized the religious piety that had made Rome great. The removal of the altar, along with the statue by **Constantius II** in 357, was a hugely symbolic act of aggression by the newly Christianized state. Julian restored the altar, but it was removed again in 382 by **Gratian**.

Symmachus and a group of senators petitioned Gratian, citing the altar and statue as an important part of the religious traditions that had made Rome victorious and prosperous. Gratian refused, rejecting Symmachus's argument that the gods should receive public support. Gratian decreed that no public funds should support pagan rites and that properties of temples and priesthoods should be reclaimed by the state. In 384, the senators petitioned **Valentinian II**, who was sympathetic, but **Bishop Ambrose** threatened Valentinian with excommunication, and Valentinian backed down. In 390 **Theodosios I** was petitioned in Milan, but he also refused to restore the altar and statue. Finally, **Honorius** restored the statue of Victory, but not the altar, accepting that the statue could be viewed not as representing a god, but as representing a traditional name worth honoring.

This episode can be seen as a kind of final symbolic pagan resistance. It is also one of thousands of such instances where, in the late fourth century, the Christian **church** and state grappled with what to do with the considerable visible remains of **paganism**. Finally, it demonstrates the power of excommunication wielded by Ambrose.

AMADEO VI. Count of Savoy (1343–1383) and cousin of **John V Palaiologos** who seized **Gallipoli** from the **Ottomans**. He was planning to join **Pope** Urban V's **Crusade** against **Egypt** in 1365, but sailed instead the following year to aid John V by forcing the Ottomans to withdraw from Gallipoli. When he learned that John V was being refused passage through

Bulgaria, he attacked Varna, then seized **Sozopolis** and **Mesembria**, forcing the Bulgarians to relent.

Amadeo tried to convince his cousin that conversion to the Roman faith would result in further military assistance from the West. When John V refused, Amadeo threatened to restore Gallipoli to the **Turks**. Under pressure, in 1369 John V journeyed to **Rome** where he professed his personal allegiance to the pope. However, the hope of significant military help from the West proved as much an illusion as the pope's hope that the entire Byzantine church would follow John V's example.

AMALASUNTHA. Daughter of **Theodoric the Great**, the **Ostrogothic** king of **Italy**. She was regent for her son Athalaric (526–534), then queen and joint ruler with her husband Theodahad, who murdered her in 535. **Justinian I**, who was on good terms with her, used her death as a pretext to invade Italy. Her daughter Matasuntha married Justinian I's general **Germanos**. *See also* PETER THE PATRICIAN; WOMEN.

AMALFI. Seaport on the southwestern coast of **Italy** between **Naples** and **Salerno**. Like **Gaeta**, Amalfi belonged nominally to the Byzantine Duchy of Naples, but it constituted an independent merchant republic after 839 with close political, economic, and artistic ties to **Byzantium**, as the great Byzantine bronze doors of the cathedral of Amalfi illustrate. However, the occupation of Amalfi in 1073 by the **Normans**, as well as the increasing dependence of Byzantium on **Venice**, rapidly diminished those ties. *See also* CITIES; LONGOBARDIA; TRADE AND COMMERCE.

AMALRIC I. King of **Jerusalem** from 1163 to 1174 whose foreign policy was dominated by the **Crusader** assault on **Egypt**. To this end, his alliance with **Manuel I Komnenos** was essential. Despite the assistance of a Byzantine fleet in 1169 he attacked Damietta unsuccessfully. He visited **Constantinople** in 1171 and was planning another attack on Egypt, with Byzantine aid, when he died in 1174.

AMASEIA. Capital of the **theme** of **Armeniakon**, located on the Lykos River in **Pontos**. The strength of the **city** lay in its naturally fortified citadel, which, except for a brief occupation in the early eighth century by the **Arabs** under **Caliph** Walid I, resisted foreign enemies until the **Danishmendids** occupied it in 1071 after the **Battle of Mantzikert**. The Arabs renamed it Amasya, the name it still bears. *See also* ASIA MINOR; EUCHAITA; EUTYCHIOS.

AMASTRIS. **City** on the south coast of the **Black Sea** that was an important port in the **theme** of **Paphlagonia** from the early ninth century. The local **saint**, **George of Amastris**, was appointed **bishop** by the **patriarch** Tarasios

around 790. The saint's *vita* describes an undated attack by **Rus** on the city. **Theophilos** assigned the troops of **Theophobos** to quarters in Amastris, where they remained until they revolted in 837. **Theodore I Laskaris** seized it in 1214, but by the early 14th century it was under the control of the Genoese. *See also* ASIA MINOR.

AMBO. *See* BEMA.

AMBROSE. Bishop of Milan from 374 to 397, whose multiple roles as chief opponent of **Arianism**, advisor to western **emperors**, eloquent preacher, arranger of hymns and psalms, developer of the cult of **relics**, and erudite author, only hint at his enormous influence over church and state in the West, and at the originality of his life and career. Born into the highest social class, he was a respected provincial governor when the entire city acclaimed him bishop. He went from unbaptized Christian to bishop in eight days.

More than any previous bishop, he played an important role in the politics of his day, as illustrated by his excommunication of **Theodosios I** after that emperor massacred thousands of civilians in **Thessalonike** in reprisal for the murder of some German troops garrisoned there. Theodosios was forced to yield to the penance Ambrose imposed on him, and, thus, yield to Ambrose's insistence that the church is independent from the state, and even superior to it in questions of faith and morals. He made a great impression on **Augustine**, who writes (in *Confessions*, Book Five, Chapter 13) of Ambrose's kindness, generosity, erudition, and eloquence. *See also* ALTAR OF VICTORY; BARBARIANS; CLERGY.

AMBULATORY. A corridor around the core space of a building. In a **church** an ambulatory allows worshippers to move unimpeded around the central space of the church. An ambulatory church plan consists of a domed central bay with ambulatories attached to the north, west, and south sides.

AMIDA. Fortress in **Mesopotamia** along the Byzantine frontier with **Persia** that frequently changed hands. The **Sassanians** conquered it in 359; **Ammianus Marcellinus's** eyewitness account of the siege of 359 is a remarkable account. **Julian "The Apostate"** reconquered it in 363. **Kavad** captured it again in 502, but **Byzantium** recaptured it again two years later. Persia conquered it for the last time in 602. **Herakleios** recovered it in 628, and in 640 the **Arabs** seized it. *See also* FORTIFICATIONS; NISIBIS.

AMMIANUS MARCELLINUS. The greatest Latin historian of the fifth century and the last great historian of **Rome**. His continuation of Tacitus, a **history** of the Roman Empire from 96 to 378 entitled *Res Gestae* (Deeds), survives only for 353–378, years for which Ammianus was a contemporary. A Syrian Greek born into a noble family of **Antioch**, he served as a staff officer

in **Gaul** and in the East. He accompanied the emperor **Julian** “**The Apostate**” on his Persian campaign in 363. His accounts of this campaign and of the earlier Persian siege of **Amida** in 359, which he barely escaped from, read like the firsthand account of a modern war correspondent. Equally impressive are his character portraits of **Constantius II**, **Gallus**, and especially **Julian**. *See also* EUTROPIUS; FESTUS; PERSIA.

AMMONIOS. *See* PHILOSOPHY.

AMORION. Strategic **city** in **Phrygia**. Because of its location on the main **highway** from the **Cilician Gates** to the Asiatic suburbs of **Constantinople**, it was the object of many **Arab** attacks in the seventh and eighth centuries. It was also the paternal home of **Emperor Michael II**, who founded the Amorion Dynasty (820–867), and capital of the **Anatolikon theme**.

The **Abbasid Caliph Mutasim** conquered the city in 838, carrying away the entire **population**, an event that made a deep impression on contemporaries; recent archeological excavations have demonstrated how destructive the attack was. The story of the **Forty-two Martyrs of Amorion** became famous in **hagiography** and **art**. *See also* ANKYRA; ASIA MINOR; BEACON SYSTEM; FORTIFICATIONS; MARTYR; THEOPHILOS.

AMORION DYNASTY. *See* AMORION.

AMPHIPOLIS. *See* STRYMON.

AMULETS. Objects, such as jewelry in the form of the cross (e.g., a cross on a ring), believed to possess holy power to ward off evil. *See also* MAGIC; MARTYRION; MIRACLE; RELICS; RELIQUARY.

ANASTASIOS. **Patriarch** of **Constantinople** who in 730 was chosen by **Emperor Leo III** to replace Patriarch **Germanos** after the latter refused to support **Iconoclasm**. During the reign of Leo III’s successor and fellow Iconoclast **Constantine V**, Anastasios switched sides again, this time to the usurper **Artabasdos**, who briefly restored the veneration of **icons**. After Constantine V regained power in 743 he humiliated Anastasios by having him whipped and led around naked astride a donkey. Forced to return to his support of Iconoclasm, Anastasios was allowed to remain as patriarch until he died in 754.

ANASTASIOS I. **Emperor** from 491 to 518 whose reign is often seen as a prelude to the age of **Justinian I**. Despite his relative obscurity as a court attendant (*silentarios*), the empress **Ariadne** chose him to succeed her husband **Zeno**. The choice proved to be a good one for the internal administration of the empire. His new large *folles*, along with smaller **coins** of

lesser value, corrected the previous poor quality of copper coins in circulation. He also reformed the way taxes were collected, and he abolished the hated *chrysargyron*, which unduly burdened urban populations. At the same time he replaced local officials with state-appointed tax collectors. These and other financial reforms enhanced state revenues, so much so that upon Anastasios's death the treasury held a surplus of 320,000 pounds of **gold**.

Anastasios continued Zeno's religious policy. Zeno's *Henotikon* had resulted in the **Akakian Schism** between **Rome** and **Constantinople**, which continued throughout Anastasios's reign, ending only in 519. Anastasios's support of **Monophysitism** provoked periodic unrest in Constantinople and became a pretext for the revolt of **Vitalian**. Tensions with the West increased due to hostile relations with **Theodoric the Great**. A new **fortification**, the **Long Wall**, was constructed in **Thrace** to prevent further **Bulgar** attacks. However, the **Persians** managed to occupy **Dara** in **Mesopotamia**.

Anastasios I's religious and foreign policies were what one might have expected from Zeno's successor. They, in turn, were inherited by **Justin I** and Justinian I, along with the huge surplus of funds in Anastasios's treasury. *See also* DYRRACHION; EUCHAITA; GREGORY OF TOURS; SENATE; SERGIOPOLIS; SEVEROS.

ANASTASIOS II. Emperor from 713 to 715, toward the end of a period of troubles that began in 695 and ended only in 717. He was brought to power by an **army** revolt that overthrew the emperor **Philippikos**, a supporter of **Monotheletism**. Anastasios II reversed that policy, and appointed a new **patriarch**, **Germanos I**.

Anticipating an **Arab** attack on **Constantinople**, he provisioned the capital, restored its walls, and launched a naval expedition to disrupt Muslim preparations. However, the **naval** expedition revolted on **Rhodes**, sailed back to the mainland, and raised **Theodosios III** as a rival emperor. A six-month civil war ensued, which ended only when Anastasios II voluntarily abdicated the throne and became a monk.

ANATOLIA. *See* ASIA MINOR; Karaman, emirate of; rum.

ANATOLIKON. First in rank of the initial four **themes** organized in **Asia Minor** in the seventh century, it extended from the **Aegean Sea** east to **Cappadocia**, and south to **Seleukeia**. Its capital was **Amorion**. It played a great role in defending Asia Minor against **Arab** raids.

ANAZARBOS. *See* ROMANOS II; RUBENIDS.

ANCHIALOS. City in **Thrace** on the coast of the **Black Sea** fought over by Byzantine and Bulgarian armies. At Anchialos in 763, **Constantine V** handed Teletz, khan of the **Bulgars**, such a resounding defeat that Teletz was

overthrown and **Bulgaria** weakened by internal revolts until the accession of Khan **Telerig** ca. 770.

In 917 at Achelous (near **Anchialos**) **Tsar Symeon of Bulgaria** destroyed a Byzantine **army** and reoccupied the city, which remained in Bulgarian hands until **John V Palaiologos** captured it in 1364. In early 1453, before the fall of **Constantinople**, Karadja Beg, general of **Mehmed II**, captured the few remaining Byzantine cities on the Thracian coast of the Black Sea still in Byzantine possession, including **Mesembria** and Anchialos. *See also* OTTOMANS.

ANCHORITE. Greek for “withdrawal” or “forsaking,” referring to a monk who has withdrawn from the world to live the life of a hermit (*eremite*), in prayer, silence, and rigorous **asceticism**. This kind of **monasticism** can also refer to a monk who has withdrawn to a separate dwelling or **cell** under strict confinement within a *koinobion*.

ANCONA. Italian port **city** located on a promontory along the coast of the **Adriatic Sea**. Like **Crotone** it remained in Byzantine hands during the long wars with the **Ostrogoths** during the reign of **Justinian I**, resisting a determined siege by **Totila** in 551. In the ninth century it became semi-independent, recognizing the nominal authority of the **papacy**.

In 1155 **Manuel I Komnenos** used Ancona as a base of operations against the **Normans**. Merchants from Ancona carried on an active trade with **Byzantium**. One such merchant, Cyriacus of Ancona, wrote an account of his travels throughout Byzantine lands from 1412 to 1454.

ANDREW OF CRETE. **Saint** and writer of hymns who lived from 660 to 740. He is usually credited with changing the entire form of church hymns from the *kontakion*, a kind of sermon in verse, to the *kanon*, a more creative and elaborate kind of hymn that was richly developed in subsequent centuries.

ANDRONIKOS I KOMNENOS. Controversial **emperor** from 1183 to 1185, whose ruthless internal policies opened **Byzantium** to inroads by its external enemies. He was a fascinating, complex, unscrupulous personality, and a cousin and rival to **Manuel I Komnenos**, from whose suspicions he fled. He spent most of Manuel’s reign seeking refuge in the courts of Muslim and Russian princes. Finally pardoned, Andronikos became governor of **Pontos**, on the shores of the **Black Sea**, in 1180, the same year Manuel I died. The pro-Latin regency for Manuel’s son **Alexios II Komnenos**, headed by Manuel’s wife Maria of Antioch, proved unpopular and Andronikos saw his chance to strike.

Styling himself the protector of the young Alexios II, he marched on **Constantinople** in 1182, which provoked a vicious massacre of Latins there. Andronikos forced young Alexios II to sign his mother’s death warrant, and

he was crowned co-emperor with the boy in September 1183. Two months later he had Alexios II strangled and married his widow, **Agnes of France (Anna)**, who was just 13 (Andronikos was then about 65).

His ruthlessness now turned against corrupt tax collectors in the **provinces**, and against those who plundered wrecked ships. This gained him some popular acclaim, but a vendetta against the landed **aristocracy** and the provincial **cities**, which supported his immediate predecessors, created turmoil.

Whatever initial support he had soon faded as a result. There was also his dependence on the Venetian **navy**, which was unpopular. Other reasons included the loss of **Cyprus** to usurper **Isaac Komnenos**, the invasions of **Hungarians** and Serbs into Byzantine territory, and the Norman capture of **Dyrrachion** and **Thessalonike**. When the **Normans** began to advance on Constantinople a popular revolution overthrew Andronikos. He was tortured to death by a mob in the streets of the capital.

ANDRONIKOS II PALAIOLOGOS. Emperor from 1282 to 1328, during whose long reign **Byzantium's** final decline began. Andronikos's first problem was to heal the wounds opened by his father **Michael VIII Palaiologos's union of the churches**. Despite his renunciation of the **Council of Lyons**, which had created that union, despite his removal of **Patriarch John XI Bekkos** and the reinstatement of Patriarch **Joseph I**, despite even the release from prison of those who had opposed union, the **Arsenite** extremists were not satisfied.

Failure to heal the wounds within the church was mirrored by other failures at home and abroad. The **coinage**, the *hyperpyron*, continued to be devalued, and the monies saved by reducing the size of the **navy** were not enough to alleviate the general economic distress. Instead, the empire was forced to rely on the Genoese. As a result, he was drawn into a war between **Venice** and **Genoa** that lasted from 1296 to 1302.

The rest of his foreign policy consisted of concentrating on protecting Byzantine territory in **Asia Minor** while using **diplomacy** to ward off **Serbia** and **Bulgaria**. The advancing Serbs were bought off by the marriage of Andronikos's five-year-old daughter **Simonis** to **Stefan Urosh II Milutin**, in addition to Byzantine acceptance of Serbian seizure of **Skopje** in **Macedonia**. However, the **Ottoman** advance in Asia Minor was relentless after the Byzantine defeat at the Battle of Bapheus (1302), culminating in the capture of **Prousa** in 1326.

Andronikos hired the **Catalan Grand Company**, which won some successes against the Ottomans in 1304. That same year they joined forces with some **Alan mercenaries**, but they soon fell out with them; the Alans decided to pillage Thrace instead. When Catalan commander **Roger de Flor** was assassinated in 1305, the Catalans themselves went on a rampage in **Greece** that ceased only in 1311 when they established the **Duchy of Athens**

and Thebes. Thereafter, until 1321, there was a lull in military activities, giving the empire a breather. From 1321 to 1328, the final years of Andronikos II's reign, a tragic civil war occurred with his grandson, who finally overthrew him to become **Andronikos III Palaiologos**.

Perhaps Andronikos II is best remembered as a lover of the arts and of scholarship, a patron of men such as **Theodore Metochites** and **Nikephoros Gregoras**. *See also* GLABAS, MICHAEL TARCHANEIOTES; PALAIOLOGAN DYNASTY; SANUDO TORSELLO, MARINO; THOMAS MAGISTROS.

ANDRONIKOS III PALAIOLOGOS. Emperor from 1328 to 1341. The real power behind the throne was **John VI Kantakouzenos**, who had helped dethrone **Andronikos II Palaiologos**. Andronikos III proved to be a good general, winning victories against lesser foes in **Thessaly** and **Epiros**, and in the **Aegean Sea**, where a small Byzantine fleet (which he rebuilt) ejected the Genoese from **Chios**. However, the Serbian advance in **Macedonia** was checked only when the **Bulgarians** defeated the Serbs at the **Battle of Velbuzd** in 1330. Despite Andronikos's alliance with **Venice** and some of the small Latin states, the **Ottoman** advance was relentless. Under **Sultan Orhan**, **Nicaea** was captured in 1331 and **Nikomedea** in 1337. When Andronikos died, he left behind a nine-year-old son, **John V Palaiologos**, tended by his second wife, **Anna of Savoy**—both poorly equipped to deal with the dangers that faced them, including a civil war with John VI Kantakouzenos that would further cripple the empire. *See also* PALAIOLOGAN DYNASTY; SARUHAN.

ANDRONIKOS IV PALAIOLOGOS. Emperor from 1376 to 1379. He came to the throne by overthrowing his father, **John V Palaiologos**, with **Ottoman** help. For this, **Sultan Murad I** was given **Gallipoli**. However, although Andronikos had gained **Constantinople**, he was still a pawn of the Ottomans, a fact made clear when John V escaped from prison and persuaded Murad I to support him. With the aid of Murad I and the Venetian fleet, John V regained the throne again in 1379. *See also* PALAIOLOGAN DYNASTY.

ANEKDOTA. Literally *Unpublished Things*, which is how the work is titled in *Souda*, where one finds the earliest reference to it. The popular conventional title in English is *Secret History*. This scurrilous diatribe against **Justinian I**, **Theodora**, **Belisarios**, and Antonina was apparently written by the official historian of Justinian I's reign, **Prokopios of Caesarea**. The premise of the work is that Justinian I and Theodora were demons in disguise that delighted in destroying **Byzantium**.

The contrast with Prokopios's other major works, *Wars* and *Buildings*, is so striking that some scholars have rejected it as coming from the pen of Prokopios. Nevertheless, an analysis of the style of the *Anekdotai* has made it

clear that Prokopios is indeed its author. He may have written the work to privately express the anger he could not express publicly. Despite the work's bias, there is much useful information in the *Anekdotai*. *See also* HISTORY.

ANGELOS DYNASTY. Ruled **Byzantium** from 1185 to 1204. The family came from obscure origins, but they advanced when Constantine Angelos married the younger daughter of **Alexios I Komnenos**. After that, their family's ascent was assured, culminating in three successive emperors, **Isaac II**, **Alexios III**, and **Alexios IV**.

Hardly the "angels" that their family name suggests, they might at least have been competent leaders. Especially serious were the numerous regional rebellions that went unchecked (e.g., the rebellion of **Isaac Komnenos** in Cyprus). The overthrow of Isaac II by his brother Alexios III prompted the flight of Isaac II's son Alexios IV to the West, where he conspired with the **Fourth Crusade** to reinstate his father. The Fourth Crusade certainly had numerous causes, and one of them was the internal weakness of the Angelos Dynasty.

ANGLO-SAXONS. *See* VARANGIANS.

ANI. City in northeast **Asia Minor**, which in 961 became the capital of **Armenia** under the **Bagratids** and, after 1045, capital of the **theme** of **Iberia**. Despite its **fortifications**, which included a great *kastron*, it was captured by the **Seljuks** under **Alp Arslan** in 1064, its garrison having been depleted by **Constantine X Doukas**'s economizing.

ANKYRA. One of the great **cities** in central **Asia Minor**; capital of the **theme** of **Opsikion**. Strategically located on a main military **highway**, it was threatened by **Persian** and **Arab** attacks. The Persians captured it in 622, and it was seized briefly by **Caliph Mutasim** in 838. It fell to the **Seljuks** in the late 11th century. *See also* DANISHMENDIDS.

ANNA, PRINCESS OF KIEV. Sister of **Emperor Basil II**, who was married to **Vladimir I** of **Kiev** in 988. She was a reward to Vladimir I for sending **Varangians** to aid Basil II in suppressing the revolts of **Bardas Phokas** and **Bardas Skleros**. However, Basil II stipulated that Vladimir convert and, thus, Anna's marriage led to what is arguably the most significant single event in Russian history, the conversion of Vladimir I and of the **Rus**.

ANNA COMNENA. *See* KOMNENE, ANNA.

ANNA OF SAVOY. Daughter of Count Amadeo V of Savoy, and wife of **Emperor Andronikos III Palaiologos**, she played a major role in the civil

war of 1341–1347 that concluded with the triumph of **John VI Kantakouzenos**.

Anna fought to protect the interests of her young son, **Emperor John V**, for whom she was regent. She had strong supporters in **Patriarch John XIV Kalekas** and in **Alexios Apokaukos** and gained the support of the Serbian ruler **Stefan Urosh IV Dushan**. She even submitted to the **pope** to solicit western help and pawned the crown jewels to **Venice** to purchase **mercenaries**, but all for naught. The crown jewels were never redeemed. Apokaukos died; she deposed the patriarch and was forced to accept John VI Kantakouzenos as co-emperor with her son. *See also* PALAIOLOGAN DYNASTY.

ANNONA. *See* **CHRYSOTELEIA**; **CURIA**; **TAXATION**.

ANONYMOUS VALESIANUS. *See* **EXCERPTA VALESIANA**.

ANTAES. A nomadic tribe of obscure origins that was assimilated with the **Slavs** in the fifth and sixth centuries. **Prokopios of Caesarea** describes the **Antaes** as looking like Slavs and speaking the same language. They attacked across the **Danube** in the reign of **Justin I**, but after **Justinian I** settled them as *foederati* they defended the **Balkan Peninsula** against the **Bulgars**. Justinian's immediate successors, including **Maurice**, found them useful opponents to the **Avars**. *See also* **BARBARIANS**.

ANTHEMIOS. *See* **ARKADIOS**; **RICIMER**; **THEODOSIOS I**.

ANTHEMIOS I. *See* **AGAPETUS I**.

ANTHEMIOS OF TRALLES. Co-architect, with **Isidore of Miletus**, of **Justinian I's** great church of **Hagia Sophia** in **Constantinople**. Anthemios was also a theoretical and practical scientist who wrote treatises about unusual mechanical devices. He apparently built some of them, including curved reflectors he called burning mirrors.

ANTHOLOGIES. Selections from secular **literature**, often collections of epigrams from ancient classical anthologies combined with later secular texts. The two chief Byzantine anthologies that have survived are the *Anthologia Palatina* and the *Anthologia Planudea*. The unoriginality of such collections of classical literary flowers ("anthology" comes from the Greek *anthologeîn*, meaning "to collect flowers") demonstrates the influence of ancient secular literature in Byzantium.

ANTHYPATOS. *See* **MAGISTROS**.

ANTIOCH. (Modern Antakya, in Turkey.) Chief city of Byzantine **Syria** and one of the great **cities** of the eastern **Mediterranean** in **Late Antiquity** until its sack by the **Persians** in 540. Antioch was a cultural, religious, and administrative center, seat of one of the great eastern **patriarchs**, resplendent with magnificent public **architecture** and impressive **fortifications**. **Ammianus Marcellinus** and **Libanios** came from Antioch. Its theological school was renowned. It was also a military base from which military expeditions against the Persians originated. **Emperor Julian** “**The Apostate**” spent much of his reign there, preparing for his Persian campaign while railing against Antioch’s pleasure-seeking citizenry.

The **Arabs** seized it in 637. The **First Crusade** conquered it in 1098, after which it became a bone of contention between its Latin rulers and **Byzantium**, beginning with **Bohemund**. At various times its technical submission to Byzantium was gained; for instance, **Raymond of Poitiers** submitted the city to **John II Komnenos** in 1137. The **Mamluks** sacked it in 1268. *See also* **APLEKTON**; **MALALAS, JOHN**; **PETER THE FULLER**; **SEVEROS**; **TANCRED**.

ANTONINA. *See* **BELISARIOS**; **PROKOPIOS OF CAESAREA**.

ANTONY OF NOVGOROD. *See* **NOVGOROD**.

ANTONY THE GREAT. **Saint** and a founder of eremitical **monasticism**. He lived for more than 90 years as a hermit (*eremite*) and died at the age of 105 in 356. According to his biography (*vita*), ascribed to **Athanasios, bishop of Alexandria**, Antony provided Athanasios with help against the Arians. Whether this is true or not, there can be no doubt about the broad influence of the biography. For example, it made a deep impact on **Augustine** and his group of friends when they chanced to read it (*Confessions*, Book Seven, Chapter Six). *See also* **ASCETICISM**; **EGYPT**; **PHILOKALIA**.

APAMEA. *See* **SYRIA**.

APHRODISIAS. Capital **city** of **Caria** in southwestern **Asia Minor**. Famous in Roman times for its production of **marble** sculpture, the city’s excavated remains include many impressive public structures from the fourth through sixth centuries. The city never recovered from an earthquake in the early seventh century.

APHTHARTODOCETISM. Greek for “to appear incorruptible,” referring to the radical variation of **Monophysitism** promoted by Julian of Halikarnassos, who believed that Christ’s human body underwent no change and had been free of all passions since the moment of conception. Julian’s ally, **Severos of Antioch**, eventually distanced himself from this doctrine by

accepting that Christ possessed a corruptible body while on earth.

Justinian I adopted his views as a way to please the Aphthartodocetists, who had become the largest sect of Monophysites in **Egypt**. Opposition came from the **patriarch of Constantinople, Eutychios**, but Justinian deposed him in early 565. After Justinian I's death the sect declined. *See also* CAESAROPAPISM; CHRIST, THEOLOGY OF.

APLEKTON. A military base. There were a series of them on the main **highway** across **Asia Minor** to the **Arab** frontier. They were often located in or near important **cities** where troops could be provisioned, or where they could gather from neighboring **themes**. **Dorylaion** was a major *aplekton*. *See also* ARMY.

APOKAUKOS, ALEXIOS. *Mega doux* of the **navy** under **Andronikos III Palaiologos**; chief supporter of **Anna of Savoy** in the civil war of 1341–1347 with **John VI Kantakouzenos**. Although he repaired the walls of **Constantinople** and commanded the fleet, he incurred hostility by his harsh persecution of John's supporters. Only after Alexios's murder (while he was inspecting a new dungeon he had ordered constructed) in 1345 by some political prisoners did resistance to John Kantakouzenos begin to unravel. *See also* PALAIOLOGAN DYNASTY.

APOKAUKOS, JOHN. **Bishop** of **Naupaktos** in central **Greece**, noted for his correspondence, which illuminates the legal and social **history** of the late 12th and early 13th centuries. Learned and cosmopolitan, he was also a strong supporter of the **Despotate of Epiros**, as were **Demetrios Chomatenos** and George Bardanes, the **metropolitan** of **Kerkyra**.

APOPHTHEGMATA PATRUM. Latin title (*Sayings of the Fathers*) given to collections of sayings of the early hermits of **Egypt**. The sayings are a rich source for early **asceticism**, and for the social and cultural history of the fourth century. Their more immediate impact in the fifth and sixth centuries was as inspirational reading that propagated the ideals of early **monasticism**, for example, in *The Heavenly Ladder* of **John Klimachos**. *See also* EREMITTE.

APPANAGE. During the **Palaiologan Dynasty**, a system of imperial grants of territory to members of the ruling family. Such grants were revocable, and they helped to tie important provincial holdings (e.g., **Thessalonike** and the **Morea**) to the capital through the loyal administration of imperial family members.

APPOLONIA. *See* CITIES; HIGHWAYS AND ROADS; SOZOPOLIS; VIA EGNATIA.

APSE. A semicylindrical niche covered by a semidome (conch), located in church **architecture** at the end of a nave. The apse belonged exclusively to the **clergy**, who sat on a *synthronon*, a semicircular stepped bench around the curved wall of the apse, surmounted by the bishop's throne.

APULIA. The heel-shaped, southeastern part of the Italian Peninsula, bordered by the mountainous Garagano Peninsula in the north and the Strait of **Otranto** in the south. **Bari** and **Brindisi** were its chief **cities**. Apulia was a battleground between **Justinian I**'s troops and the **Ostrogoth**. The **Lombards** overran it in the late sixth century, making it part of the Duchy of **Benevento**.

Apulia was attacked by **Arabs**, also by Louis II. **Basil I** reconquered much of the region for **Byzantium** in the ninth century. In the 11th century, control shifted to the **Normans** under **Robert Guiscard**, who set up the Duchy of Apulia. Byzantium was ejected from Apulia in 1071 when the Normans took Bari. This date resonates ominously in Byzantine history, for in 1071 the **Seljuks** won their important victory at the **Battle of Mantzikert** in **Asia Minor**. *See also* BOHEMOND; OTRANTO; WILLIAM OF APULIA.

AQUEDUCTS AND CISTERNS. Throughout the Roman Empire aqueducts supplied water to **cities**, often from quite distant sources. They supplied the public baths and fountains that made urban life possible. Aqueducts contained closed clay pipes for water to flow through. They traversed a varied topography, with arches used to span valleys.

At **Constantinople**, which had no indigenous source of water, the aqueduct of Hadrian, which **Valens** restored, brought water from 24 kilometers away. More aqueducts were built in the late fourth century to supply the capital. Open and covered cisterns were also built in Constantinople, because aqueducts could easily be destroyed by enemy action. There were more than 80 covered cisterns in Constantinople, some quite huge, the largest of which was built in 421 by Aetios, the **Eparch of the City**. It was 244 meters long, 85 meters wide, and 14 meters deep, and held about 250,000 cubic meters of water. Two covered cisterns still exist near **Hagia Sophia**; they are referred to in Turkish as Binbirdirek, and Yerebatan Sarayı (also called the Basilike cistern). *See also* ARCHITECTURE.

AQUINAS, THOMAS. Dominican theologian (1224–1274). Among his voluminous works is the *Summa theologica*, which systematically expounds theology using the **philosophical** thinking of **Aristotle**. This became the foundation of western **scholasticism**, which influenced such Byzantine writers as **Demetrios Kydones**, **Prochoros Kydones**, and **Gennadios II Scholarios**. Aquinas himself was influenced by the eastern theologian **John of Damascus**. *See also* CHRYSOBERGES, MAXIMOS; THEOLOGY.

ARABIA. The Arabian Peninsula, the largest peninsula in the world, home of

the **Arabs** of **Himyar** and of Muhammad the Prophet. It was the expansion of **Islam** after Muhammad's death in 632 that brought Arabia out of its isolation and into conflict with **Byzantium** and **Persia**. Thereafter, its political importance decreased as centers of Islamic power developed outside the peninsula.

ARABS. Inhabitants of the Arabian Peninsula and Syrian desert since long before the rise of **Islam**. Before the fourth century, the caravan trade to **Syria** gave rise to the Nabataean kingdom with its capital at **Petra**, succeeded by the kingdom of **Palmyra**, whose Arab queen Zenobia was conquered by the emperor Aurelian in 273. Roman policy focused on protecting the empire's Syrian border against raids of nomadic Bedouins (Arabic for "desert dwellers"). To this end, frontier **fortifications** (*limes*) were erected in Syria, and Arab client states were cultivated as allies of the empire. In the sixth century, the **Ghassanids** of Syria were the most important Arab *foederati*.

Under the banner of Islam in the seventh century, the Bedouin tribes burst through the Syrian frontier, conquering most of **Byzantium's** eastern possessions, including **Egypt** and North **Africa**. In **Asia Minor** the Byzantine-Arab struggle began in 646 and went on for centuries. In the process the Arabs created a world civilization under the **Umayyad** and **Abbasid Caliphs**, and they transmitted ancient Greek **science, medicine, and philosophy** to the West.

ARBOGAST. German officer in the West who proclaimed himself *magister militum* in 388. He crushed the rebellion of **Maximus** the same year, a deed that recommended him to **Theodosios I**. For four years Theodosios I allowed Arbogast to be the power behind the throne of **Valentinian II**. However, when Valentinian II died under mysterious circumstances, Arbogast, unable to rule in his own name, raised up a puppet emperor named **Eugenius**. Both were defeated by Theodosios I in 394. *See also* BARBARIANS.

ARCHBISHOP. Literally "chief **bishop**," in Greek. The title first referred to **metropolitan** bishops of great importance, for example, those of **Rome** and **Alexandria**. The **patriarchs** of the **pentarchy** held the title, as did the heads of *autocephalous* churches, for example, the *autocephalous* patriarch of the church of **Cyprus**.

ARCHIMANDRITE. Administrator (also called a *hegoumenos*) of one or more monasteries (e.g., the group of monasteries on Mount Athos). *Archimandrites* of monasteries in or near **Constantinople** could be politically influential. For example, **John VII Grammatikos** was *archimandrite* of the monastery of **Sergios and Bakchos** in Constantinople. *See also* KOINOBION; MONASTICISM.

ARCHITECTURE. **Byzantium** had both secular and **church** architecture. Secular architecture consisted of the public architecture that was the legacy of the Roman Empire before **Constantine I the Great**. It included such grand urban edifices as imperial palaces, **basilicas**, amphitheaters, bridges, marketplaces, and **aqueducts and cisterns**. It also included **fortifications** of various types. This legacy of public architecture flourished for the last time during the reign of **Justinian I**, as witnessed by the *Buildings of Prokopios of Caesarea*, a work that catalogues the architecture of Justinian I. The decline of **cities** during the **Dark Ages** brought an end to this tradition of secular architecture, with the exception of fortifications, which continued to be built, often using **spolia**.

Church architecture was based on the Roman basilica, which had a basic plan that was amenable to much variation. A single **apse** at the end of the nave, for example, could be supplemented by smaller apses that served as sacristies on either side of the main apse. The nave itself could be short or long. It could have side aisles and above those aisles galleries. The basilica plan was used by Constantine I the Great in the churches he constructed in **Rome** and in the **Holy Land**.

Justinian I transformed the Christian basilica in the churches of **Hagia Sophia**, **Sergios and Bakchos** (both in **Constantinople**), and **Saint Vitale** (in **Ravenna**). Each of these three churches had centrally located **domes**. That of Hagia Sophia rested on four piers and four **pendentives**. **Squinches** were used in the other two churches. These churches, especially Hagia Sophia, forever changed church architecture in Byzantium. After Hagia Sophia, which was completed in 535, the dome, or multiple domes, became a characteristic feature of Byzantine church architecture, though on much smaller scales than Hagia Sophia.

The use of domes, half-domes, and conches (semicircular niches surmounted by half-domes) permitted a wide variety of church plans, including **triconch**, **tetraconch**, **cross-in-square**, and **cross-domed churches**. *See also* DAPHNI; DOMED BASILICA; DOMED OCTAGON CHURCH; FRESCO; GREEK CROSS-DOMED OCTAGON CHURCH; HOSIOS LOUKAS; MOSAIC; NEA MONE.

ARCHRUNI, SENEKERIM. *See* SEBASTEIA; VASPURAKAN.

ARDABOURIOS. *See* ASPAR; LEO I.

ARDASHIR I. *See* SASSANIANS.

ARETHAS OF CAESAREA. **Archbishop** of **Caesarea**; important scholar, theologian, bibliophile, and literary figure of the early 10th century. Some of his more formal works are unoriginal, including his commentary on the Apocalypse, as well as many of his notes (*scholia*) in the margins of the

manuscripts of ancient authors he collected. His notes in the margin of a manuscript containing the brief **chronicle** of the **patriarch Nikephoros I** follow closely the Chronicle of **Monemvasia**, and figure prominently in modern arguments about the veracity of that chronicle.

Other marginal notes, as well as his letters and pamphlets, are invaluable sources for contemporary affairs, including the *tetragamy* of **Leo VI**. His polemical writings include attacks on **Leo Choirosphaktes** and on Leo VI's chief minister during the early part of his reign, Stylianos Zaoutzes. *See also* LITERATURE.

ARGOS. *See* SGOUROS, LEO.

ARGYROPOULOS, JOHN. Scholar of ancient Greek philosophy who taught at the University of Florence in the mid-15th century. Like **Manuel Chrysoloras** before him, he helped to initiate the Florentines to a systematic study of Greek **philosophy**. He was part of the Byzantine delegation at the **Council of Ferrara-Florence** in 1438–1439. He studied at the University of Padua and returned to Florence in 1456 to teach **Aristotle** and Plato.

An excellent command of Latin and of western philosophy ensured his success. His teaching of Plato, especially of Plato's dialogue *Meno*, fired the imagination of his pupils, among whom was Lorenzo de' Medici. He died in **Rome**, where he spent the final years of his life translating and teaching.

ARGYROS. Lombard soldier of fortune from **Bari**; *magistros* and *doux* of **Italy** from 1051 to 1058. His father Melo rebelled against **Byzantium**. Argyros also rebelled in 1042 when the **Normans**, along with the militia of **Bari**, proclaimed him prince and duke of Italy. However, he negotiated his loyalty with Byzantium for the promise of a future title, and once in **Constantinople** he helped defeat **Leo Tornikos** in 1045.

Constantine IX Monomachos made Argyros *magistros* and *doux* and sent him back to southern Italy to fight the Normans. To do this he formed an anti-Norman alliance with **Pope Leo IX**, but the Normans defeated them separately in 1053. When **Humbert** excommunicated **Patriarch Michael I Keroularios** the following year, Keroularios blamed Argyros for contributing to the circumstances that made the **church schism of 1054** possible.

ARIADNE. Daughter of **Emperor Leo I** and **Verina**, wife of emperors **Zeno** and **Anastasios I**. Her importance lay in her marriages. The first was to Zeno, sealing the alliance between this Isaurian chieftain and Leo I. She bore Zeno a son, **Leo II**, who reigned briefly in 474 before his death that same year. At the death of Zeno in 491 she was allowed to choose and marry his successor, Anastasios I. *See also* EMPRESS; ILLOS; WOMEN.

ARIANISM. The great fourth-century **heresy**, originated by Arius, a

presbyter in the church of **Alexandria**. Arius postulated that Christ was created by God from nothing, from which he reasoned that the Son is not co-equal and co-eternal with the Father, but is subordinate to God, and a changeable creature.

First condemned by Arius's bishop **Alexander**, it was also condemned in 325 at the **Ecumenical Council of Nicaea**, where Alexander's deacon **Athanasios** led the opposition to Arius. The council rejected the view that Christ was *homoiousios*, "of like substance" with the Father, in favor of the word *homoousios* (a term first conceived of by **Origen**), "of the same substance" with the Father, implying full equality.

Arianism continued to be a potent force, in part because the **emperor Constantine I the Great** reversed his position and recalled Arius in 328. Constantine I was baptized by an Arian bishop on his deathbed. His son **Constantius II** was an Arian, so Arianism received state support during his reign (337–361). The failure of the local Council of **Serdica** in ca. 343 to find a solution to the Arian controversy demonstrated how intractable the problem had become.

The emperor **Valens** (364–378) was the last Arian emperor. After his death, **Theodosios I**, a fervent supporter of the Nicene Creed, used the Ecumenical Council of **Constantinople** to condemn Arianism yet again (in 381). Thus, Arianism further intertwined church-state relations, and it compelled the church to define its most fundamental **theology**.

Arianism continued to be a serious internal problem. One reason for this is that the majority of German mercenaries were Arians. The popular revolt in Constantinople in 400 against **Gainas**, for example, was partly a result of popular sentiment against Arian mercenaries. In the fifth century, barbarian kingdoms in the West were created by Germanic peoples who had converted to Arianism. **Justinian I**'s attack on the **Vandals** of North Africa in 533 was trumpeted as a war to liberate **Orthodox** Christians who had been persecuted by the Vandals. *See also* CAESAROPAPISM; CHRIST, THEOLOGY OF; JEROME; PHILOSTORGIOS; SELEUKEIA; ULFILAS.

ARISTOCRACY. A landed aristocracy existed throughout Byzantine **history**. However, the basis of landholding changed from the more familiar pattern of **Late Antiquity**, with its large estates and numerous *coloni*, peasants bound to the soil, to the estates of military officials who derived their authority from the **theme** system. The latter became the landed aristocracy, the so-called *dynatoi*, of **Asia Minor** in the 10th century, powerful families that produced the likes of **Bardas Skleros**, **Andronikos Doukas**, and **Bardas Phokas**. The ability of these families to foment rebellion brought **Basil II** into armed conflict with them.

The civil aristocracy was comprised of hereditary officeholders. Unlike the landed military aristocracy, which predominated in the rural areas of Asia Minor, the civil aristocracy that emerged by the ninth century was situated in

Constantinople and in urbanized, densely populated areas of the Balkan Peninsula. After Basil II's death in 1025, a struggle ensued between the landed military aristocracy and the civil aristocracy, to the detriment of the Byzantine state.

The accession of **Alexios I Komnenos** as **emperor** in 1081 was a victory of the military bureaucracy, which triumphed as long as the Komneni remained in power. The Palaiologan emperors were themselves aristocrats who ruled with the aid of other chief aristocratic families through grants of *pronoia* and *appanages*.

Thus, beginning in the 10th century the power of the aristocracy was intertwined with imperial power, both as a restraint and as a means of access to the imperial office.

ARISTOTLE. Ancient Greek philosopher (384–322 B.C.) who tutored Alexander the Great. He founded much of ancient science, and science in **Byzantium**, in the **Abbasid Caliphate**, and in the medieval West consisted chiefly of commentaries on Aristotle. *See* EUSTRATIUS OF NICAIA; GEORGE OF TREBIZOND; METOCHITES, THEODORE; MICHAEL OF EPHESES; PHILOSOPHY; THEODORE OF GAZA; thomas of aquinas.

ARIUS. *See* ARIANISM.

ARKADIOS. **Emperor** in the East from 395 to 408. He and his brother **Honorius**, who ruled in the West, shared power jointly after the death of their father **Theodosios I**. Arkadios was dull-witted and clearly incompetent to rule alone. Thus, imperial power was exercised through a succession of regents, including **Rufinus**, **Eutropios**, Arkadios's wife **Eudoxia**, and Anthemios. In addition to powerful regents, there was the patriarch **John Chrysostom**, who Arkadios exiled on more than one occasion. Arkadios's reign can be viewed as a stage on which more powerful personalities played all the leading roles.

German **barbarians** were a major problem during his reign. **Alaric** revolted and his **Visigoths** menaced **Greece** and **Italy**. Only after the suppression of **Gainas** in 400 did the German problem ameliorate in the East. However, the Germans continued to play an important role in the army, from which they could hardly be expelled completely, despite this advice by the writer **Synesios**. *See also* CLAUDIAN; GOTHs; ULDIN.

ARLES, COUNCIL OF. City in southern **Gaul**, where **Constantine I the Great** summoned **bishops** to condemn **Donatism**. The council convened on 1 August 314, and in retrospect it has the appearance of a dress rehearsal for the **Ecumenical Council** at **Nicaea** in 325. Constantine's intervention in church affairs set a precedent that subsequent emperors would follow. *See also* CAESAROPAPISM.

ARMENIA. The kingdom of Armenia. The term also refers to the region of Armenia, which comprised a buffer zone in eastern **Asia Minor** between **Cappadocia** and the **Tigris River**. From the early fourth century, Armenia was Christianized; in the fifth century Armenians created an alphabet and began translating Greek and Syriac texts.

Divided between Byzantine and **Persian** spheres of influence in 387, Armenia was fought over during the Byzantine-Persian war of the late sixth and early seventh centuries, only to accept **Arab** suzerainty in 693. Not until 884, under the **Bagratid** Dynasty, did it regain much of its independence. Beginning in the 10th century, **Byzantium** was able to annex it piecemeal. By 1045 this annexation was complete. However, after the **Battle of Mantzikert** in 1071 Armenia fell under **Seljuk** domination.

Beginning in the sixth century, Armenians emigrated to Byzantium in great numbers, becoming the most assimilated of any ethnic group, while, at the same time, maintaining their distinct literature, religion, and art. Thousands of Armenian soldiers served in imperial forces, and a number of important military leaders and civil administrators were Armenian, including emperors **Leo V**, **Basil I**, **Romanos I Lekapenos**, and **John I Tzimiskes**.

This illustrates the larger point that Byzantium was a multiethnic society that throughout its history welcomed people of talent and ability. Like other immigrants, Armenians became, in effect, Byzantines. *See also* CHOSROES I; CHOSROES II; ETHNIC DIVERSITY; JOHN SMBAT III.

ARMENIAKON. One of the earliest and most important of the **themes**, due to its size and location in northeastern **Asia Minor**. In rank second only to the theme of **Anatolikon**, it bordered the **Black Sea** from **Sinope** to a point just to the east of **Trebizond**, extending south of Tyana. Most likely in existence by the mid-640s (but not fully attested to in historical literature until 667), it played a great role in defending Asia Minor against **Arab** raiders. *See also* AMASEIA; ARMY; ARTABASDOS; EUCHAITA.

ARMY. **Byzantium** was continuously at **war**, and without its army it would not have survived. The key to the army's success was its ability to change, as the face of the enemy changed. Byzantium inherited Late Roman army organization and strategy. In response to the greater mobility of German invaders, the army, composed of indigenous and federate troops (*foederati*, recruited from **barbarian** allies) used frontier militias (*limitanei*) to protect the borders, while mobile troops (*comitatenses*) commanded by the **emperor**, with his elite imperial bodyguard, gave chase to intruders. At least this is how it was meant to work in theory.

In practice the response of mobile field forces was not always quick enough, and some units became stationary residents of areas for long periods of time. Moreover, emperors of the fourth and fifth centuries increasingly left campaigning to a German *magister militum*, some of whom, like **Aspar**,

proved to be unreliable, even treacherous. In any case, even greater mobility was required to deal with the **Persians** and **Avars**, each of which relied on cavalry and archery.

In the seventh century the army was completely reorganized. The *limitanei* no longer existed. Instead, vast military districts called **themes** appeared, whose armies were meant to provide a defense-in-depth against invaders. The soldier-farmers of thematic armies were supported by the revenues supplied by small estates (*stratitika ktimata*, literally “soldiers’ properties”), given in return for hereditary military service. Thematic armies were slow to mobilize and their commanders (*strategoi*) were so often involved in revolts in the eighth century that their effectiveness is questionable. In any case, against **Arab** raiders more mobility was needed, hence the development by **Constantine V** of mobile field forces (*tagmata*), stationed around **Constantinople**.

Cavalry was an important part of the *tagmata*. Their role was to follow the Arab raiders, dogging their every move, delaying them until the combined *tagmata* and thematic troops could strike. **Nikephoros II Phokas** developed a form of heavy cavalry called *kataphraktoi*, covered with mail or lamellar coats, and with iron helmets; their horses were protected as well. They operated in flying wedges, followed by the regular cavalry, which could disintegrate an opponent’s ranks. If this sounds well thought out, it was. Strategy and tactics in Byzantium were the object of scientific study, as indicated by the military manuals (*strategika*) that have survived.

From the 10th century down to the end of **Basil II**’s reign in 1025, the army, although much reduced in numbers from the fourth century, was superior to any in the western world. The decline of the army began before 1025 with the growth of large estates in **Asia Minor** at the expense of soldier-farmers who were the backbone of the thematic armies. The military **aristocracy** (the *dynatoi*) was among the chief offenders, and they included the likes of **Bardas Skleros** and **Bardas Phokas**, whose revolts almost unseated Basil II. The struggle between the central government and the military magnates intensified after Basil II’s death, continuing until 1081, just as new threats were appearing.

Basil II’s successors, including **Alexios I Komnenos**, were forced to rely chiefly on massive numbers of **mercenaries**, as the old *tagmata* and thematic armies shrunk to insignificance. One exception to this was the “Macedonians,” indigenous troops from the western provinces, levied largely in **Thrace**. Beginning with Alexios I, the importance of the Varangian Guard increased, as numerous western soldiers of fortune appeared, for example, **Hervé Frankopoulos** and **Roussel de Bailleul**. In addition to westerners there were soldiers from the **steppe**, including **Pechenegs**, **Cumans**, and **Uzes**, many of whom may have been hired for individual campaigns rather than maintained continuously in the army. From the **Balkan Peninsula** other mercenaries were recruited, including Serbs, **Hungarians**, **Alans**, and **Vlachs**.

Alexios I created from this ethnic mix an effective army that campaigned for more than 30 years.

John and Manuel Komnenos inherited this new style army, and they combined it with an aggressive program of **fortification** in areas endangered by enemy attacks. Field armies were then used chiefly to besiege fortified places in enemy hands, and garrison them once they were conquered. As Byzantium was further weakened by the **Crusades**, its ability to purchase mercenaries declined.

From 1204 to 1453 the Byzantine army was transformed again. Themes produced mostly weak militia units, and the army devolved chiefly to *tagmata* units comprised of mercenary soldiers whose income derived from *pronoia* grants. The mercenaries of the **Catalan Grand Company** were a disaster. **Andronikos II Palaiologos** (1282–1328) reduced the size of the army to numbers in the low thousands. By the mid-14th century the **Ottomans** were fielding huge armies, and the Byzantine army had virtually ceased to exist. *See also* NAVY; *PROTOVESTIARIOS*.

ARPAD. *See* HUNGARY.

ARSENIOS AUTOREIANOS. **Patriarch of Constantinople** from 1254 to 1260 and again from 1261 to 1265, who became a center of church opposition to **Michael VIII Palaiologos**. He crowned Michael VIII co-emperor with **John IV Laskaris** in 1259, but when, in 1261, Michael VIII crowned his infant son **Andronikos II Palaiologos** co-emperor and had John IV blinded, Arsenios excommunicated Michael VIII. In 1265 Arsenios was implicated in a plot to overthrow the emperor, and Michael VIII had Arsenios deposed. His supporters, the so-called **Arsenites**, refused to recognize Arsenios's successor **Joseph I** as patriarch. The Arsenites remained a dissident faction within the church until 1310.

ARSENITES. Supporters of **Patriarch Arsenios Autoreianos**, who was deposed in 1265 by **Michael VIII Palaiologos** for excommunicating the emperor (for his blinding of **John IV Laskaris**). The Arsenites remained an influential minority in the church, adamantly refusing to accept Arsenios's replacement, **Joseph I**, as well as subsequent patriarchs. Only in 1310, after the patriarch **Athanasios I** had been deposed to satisfy the Arsenites, did the schism end.

ART. Byzantine art is diverse, including wall **mosaics** and **frescoes**, sculpture, **ivory** carvings, *cloisonné* **enamels**, **silks** and other textiles, illustrated manuscripts, liturgical objects, and **icons**. Much of the art exhibited today in museums consists either of luxury items commissioned by the imperial court and church, or icons.

Byzantine art includes secular art based on classical models, but it is

predominantly a highly stylized and formal religious art, best represented by the images of holy persons (e.g., of **Christ**, the **Virgin Mary**, saintly men and women) in church frescoes and mosaics, also on icons. These two basic types of art existed in a state of tension and ambiguity throughout Byzantine history.

Icons are today most closely identified with Byzantine art. The holy persons portrayed confront the viewer with eyes that are portals of spiritual power. Before icons one offers veneration by lighting candles, making the sign of the **cross**, prostration (*proskynesis*), even kissing icons. One can also pray to the image, for the power of the prototype, of the person represented, is accessible through the image. This distinction made by the Byzantines between the prototype and image is important to understanding the highly stylized, formal, and repetitive iconography of holy persons. What was important was to provide yet another portal, another opening, just like those the viewer might have seen in numerous other churches, for the purpose was to connect the viewer to holy power, not to offer a unique artistic object, such as characterized by some ancient classical art, and certainly art from the Italian Renaissance and beyond.

Indeed, there were no “renaissances,” as such, in Byzantine art, in the western sense of the Italian Renaissance. The term “renaissance,” where it has been applied to Byzantine art as a conventional term, such as the so-called **Macedonian Renaissance**, refers to the occasional revival of classical Greco-Roman artistic style within the imperial court. However, such revivals were not occasions for Byzantine artists to make unique contributions. The emphasis was rather on preserving the stylistic heritage of the past.

Just as the religious art of **Byzantium** sought to preserve ancient traditions of style and representation of Christian art, so revivals of classical art sought to resurrect the past, not to surpass or interpret it. In a similar fashion, individualism in Byzantine art was constrained. A private patron who endowed a **church** was portrayed on the wall offering a model of the church to Christ, but seldom are individual artists known. *See also* ARCHITECTURE; ARTISANS; GOLD; LITERATURE.

ARTA. Capital of the **Despotate of Epiros**, located in western **Greece** on the Ambrakian Gulf just north of the Gulf of Arta. From 1259 until **Stefan Urosh IV Dushan** conquered it in 1348, the city was captured and lost many times by imperial Byzantine forces. Thereafter, it came under Albanian, then under Florentine control. The **Ottomans** captured it in 1449. *See also* CITIES; EUPHROSINE DOUKAIINA KAMATERA.

ARTABASDOS. *Strategos* of the **Armeniakon theme**, later count of the **Opsikion theme**; Artabasdos usurped power in 742–743 from **Constantine V**. He captured **Constantinople**, was crowned by the **patriarch Anastasios**, and restored the holy **icons**. In the provinces the revolt was supported by troops

from the themes of Opskikon and the Armeniakon. Constantine V defeated each of them in turn, regained the capital, and blinded Artabasdos and his two sons in the **Hippodrome**, where the patriarch Anastasios was publicly humiliated by being led around naked on a donkey. *See also* ICONOCLASM.

ARTISANS. Artisans were a feature of rural **villages**, whose self-sufficiency required that they have craftsmen such as bakers, smiths, potters, stonemasons, and leather workers. Monasteries had their own artisans.

However, it was in cities and towns that most artisans were found. There artisans included those who worked in small workshops and those who worked in state factories. They also included merchants, some of whom sold goods they made; others, like grocers, were involved in selling exclusively. Along the main thoroughfare of **Constantinople**, the **Mese**, one could find a range of artisan production from private workshops that included **pottery**, glass, leather goods, bread, candles, **gold** and **silver** jewelry, as well as other various metal objects, agricultural produce, and **textiles** (which were typically sold by walking vendors). Artists, incidentally, were also considered artisans. Urban artisan production was mostly state-controlled through **guilds**.

State factories were simply larger workshops where artisans made items needed by the state, including weapons, silk fabrics, and luxury goods such as jewelry. The ***Book of the Eparch***, probably issued by Leo VI, offers a glimpse into state regulation of the guilds, and, thus, of urban artisans. *See also* AGRICULTURE; ART; ECONOMY; INDUSTRIAL PRODUCTION.

ASCETICISM. (Greek for “training,” “exercise.”) An ascetic is a monk who practices a rigorous and disciplined self-denial, often as a solitary hermit (***anchorite*** or ***eremite***). The earliest monks of the third and fourth centuries were hermits, such as **Antony the Great**, who lived in the desert. This kind of **monasticism** contrasts with the communal monasticism of the ***koinobion***, even of the ***lavra***. *See also* MONTANISM.

ASEKRETIS. An imperial secretary. The *asekretis* of **Constantine VII Porphyrogenetos**, for example, was the poet **Constantine of Rhodes**. By the 12th century the term was replaced by ***grammatikos***. *See also* TARASIOS.

ASEN I. He and his brother **Peter of Bulgaria** founded the **Second Bulgarian Empire** in 1185 with its capital at **Turnovo**. Whether the brothers were **Vlachs**, **Cumans**, **Bulgars**, or Russians has been much debated. **Niketas Choniates** suggests that they were Vlachs. What is clear is that they wrested control of **Bulgaria** away from **Byzantium**, which had held it by force since 1018. In 1196 Asen I was murdered by his nephew **Ivanko**, but the Bulgarian threat to Byzantium continued during the reign of Asen I's younger brother **Kalojan**. *See also* SERDICA.

ASIA MINOR. The heartland of medieval **Byzantium**. Geographically, it constitutes a huge peninsula at the extremity of western Asia that extends toward Europe. It is also called Anatolia and is roughly synonymous with the Asian part of Turkey. Asia Minor extends from the **Aegean Sea** to the **Euphrates River**, and it is dominated by a large, central plateau, some 1,000–2,000 meters in elevation, with peripheral mountain ranges that include the great **Taurus** range in the southeast. Its northern coast is defined chiefly by the **Black Sea**.

Asia Minor had many important **cities**, including **Ankyra**, **Amaseia**, **Amastris**, **Amorion**, **Aphrodisias**, **Attaleia**, **Caesarea**, **Chalcedon**, **Dorylaion**, **Ephesus**, **Gangra**, **Germanikeia**, **Germiyan**, **Ikonion**, **Magnesia**, **Melitene**, **Mopsuestia**, **Nicaea**, **Nikomedeia**, **Nyssa**, **Philadelphia**, **Phokaia** (near **Smyrna**), **Pontos**, **Prousa**, **Sardis**, **Seleukeia**, **Sinope**, **Sozopolis**, **Tarsos**, and **Trebizond**. The list goes on. However, these cities were vulnerable to raids by **Persians** and **Arabs** through the **Cilician Gates**. Once into Asia Minor, enemy armies found a **highway** system that went to **Constantinople**.

Asia Minor's peace and prosperity remained intact until the destructive Persian raids of the early seventh century. These were closely followed by **Arab** raids that went on relentlessly for the next two centuries, despite the **theme** system, which provided a kind of defense-in-depth. During these centuries, cities were reduced in size and heavily fortified. **Michael III** launched an offensive in 856 that began to turn the tide. Subsequent military action, taking advantage of Muslim weakness, created peaceful conditions that lasted until the advent of the **Seljuks** in the middle of the 11th century. The **Battle of Mantzikert** in 1071 opened the floodgate to Seljuk expansion.

Byzantine efforts to maintain some control in Asia Minor were dashed at the **Battle of Myriokephalon** in 1176. The military reductions of **Andronikos II Palaiologos** (1282–1328) accompanied the **Ottoman** expansion in Asia Minor. Byzantine control of Asia Minor was reduced to several ports by the middle of the 13th century. The heavily fortified city of Philadelphia was the last Byzantine possession in Asia Minor. It was conquered by Ottoman forces in 1390. *See also* ABBASID CALIPHATE; *APLEKTON*; BEACON SYSTEM; BITHYNIA; BOUKELLARION; CAPPADOCIA; CARIA; CILICIA; CUMANS; DAZIMON; *DYNATOI*; EUCHAITA; KARAMAN; KARASI, EMIRATE OF; *KASTRON*; KIBYRRAHAIOTAI; LYDIA; MARDAITES; MUTASIM; NICAIA, EMPIRE OF; NYMPHAION, TREATY OF; OLYMPOS, MOUNT; OPTIMATOI; PAMPHYLIA; PAPHLAGONIA; PHRYGIA; PISIDIA; RUBENIDS; RUM; RUM, SULTANATE OF; SARUHAN; TIMBER; TREBIZOND, EMPIRE OF; TURCOMANS; TURKS; TZACHAS.

ASINOU. *See* CYPRUS.

ASOT I THE GREAT. Founder of the **Armenian** kingdom of the **Bagratids** (884–1045). Asot I's coronation as king in 884 was preceded by careful consolidation of his internal political power against competing aristocratic families. He had himself crowned in 884 with a crown sent to him by the Arab governor of Azerbaijan. Byzantine recognition soon followed. The **Abbasid Caliphate** was too weak to oppose the Bagratid state, and not until the Byzantine eastward expansion in the 11th century was Byzantium a direct threat to it.

Asot's achievement was to wrest Armenia from the **Arabs**, who had controlled it since the mid-seventh century, creating a precarious independence between the Abbasid Caliphate and **Byzantium** for nearly two centuries.

ASOT II. *See* BAGRATIDS.

ASOT III. *See* BAGRATIDS.

ASPAR. Alan general who exerted great influence over **Marcian** and **Leo I**. Under **Theodosios II** he rose to become *magister militum*, holding the rank of *patrikios*, then **consul** in 434. He was a capable general who defeated the usurper John in 425, as well as **Vandals** and **Huns**.

His name is still attached to a cistern he built in Constantinople. Although his **Arianism** and **barbarian** background precluded him from ever aspiring to the throne, he nevertheless sought to dominate the eastern court. His influence was so great at Marcian's death that he nominated the next emperor, **Leo I**.

As a counterweight to Aspar and the Germans, Leo I promoted **Isaurians** in the **army**, resulting in a power struggle in which Aspar and **Ardabourios** were slain. This struck a blow against the German threat in the East, but at the same time it produced a new internal threat in the Isaurians. *See also* AQUEDUCTS AND CISTERNS.

ASPARUCH. Bulgar **khan** and son of **Kuvrat**. He led the Bulgars south of the **Danube** to establish the first Bulgarian state. It was the first kingdom in Byzantine territory that **Byzantium** recognized as independent. By force of arms against **Constantine IV**, Asparuch wrested a treaty from Byzantium in 681 that paid the Bulgars an annual tribute and gave them possession of the Byzantine territory they occupied. Tradition has it that it was Asparuch who established **Pliksa** as the first capital of **Bulgaria**. *See also* BALKAN PENINSULA.

ASTROLOGY. Form of divination based on the belief that the position of the planets, relative to each other and to the signs of the zodiac, determines events. Despite its condemnation by the church it was widely believed in. However, in educated circles it remained controversial, although there were

always prominent believers, such as **Manuel I Komnenos**. **Alexios I Komnenos** ridiculed it, as did **Anna Komnene** who thought it nonsense. In the **Palaiologan** period, as Byzantium lost control of its destiny, interest in astrology increased, as illustrated by the career of **John Abramios**, who founded a school of astrology and who cast horoscopes for **Andronikos IV Palaiologos** and his son **John VII Palaiologos**. *See also* ASTRONOMY; MAGIC; SCIENCE.

ASTRONOMY. Byzantine astronomy consisted primarily of commentaries on Ptolemy of **Alexandria**, the greatest of ancient astronomers. The works of other ancient astronomers were known, and, beginning in the 11th century, Islamic star catalogues were translated. Latin and Hebrew astronomical texts were translated in the 14th and 15th centuries. In practice astronomy often degenerated into **astrology**, even speculative cosmology (e.g., in the writing of **Kosmas Indikopleustes** and of **Michael Italikos**). *See also* CHONIATES, GREGORY; CHRYSOKOKKES, GEORGE; EUCLID; JOHN ABRAMIOS; SCIENCE.

ATAGEG. *See* NUR AL-DIN; ZANGI.

ATHANASIOS. **Archbishop** of **Alexandria**; theologian, arch-opponent of **Arianism**; proponent of the Nicene Creed and of **monasticism**. Athanasios was secretary to Archbishop **Alexander**, with whom he traveled to the **Ecumenical Council** of **Nicaea** in 325. He succeeded Alexander in 328, working tirelessly for the Nicene party, promoting the Nicene term *homoousios*, meaning “of one substance,” to describe Christ’s relationship to God the Father. He introduced monasticism to the West during his periods of exile there. His *vita* of **Antony the Great** was very influential, as witnessed by the impact it had on **Augustine** and his circle of friends. *See also* CHRIST, THEOLOGY OF; SERDICA.

ATHANASIOS I. **Patriarch** of **Constantinople** from 1289 to 1293, and again from 1303 to 1309. He was also a writer whose correspondence and sermons provide information on political, religious, and social issues of his day. His deposition in 1309 helped end the **Arsenite** schism.

ATHANASIOS OF ATHOS. Monk who revolutionized **monasticism** on **Mount Athos** by founding the **Great Lavra** in 963 with the financial support of **Nikephoros II Phokas**. It became the prototype for subsequent monasteries on Mount Athos, all of which were ecclesiastically independent and built on a lavish scale with imperial or aristocratic support.

ATHANASIOS OF METEORA. Monk from **Mount Athos** who fled ca. 1340 for **Thessaly** to escape **Ottoman** attacks on the Athonian peninsula. He

founded the Great Meteoron (late 14th century), the most important of the breathtaking monasteries atop the massive rock pedestals of Meteora at the northern end of the plain of Thessaly.

ATHAULF. *See* VISIGOTHS.

ATHENAIS-EUDOKIA. Wife and **empress** of **Theodosios II**. Highly educated by her father Leontios, a pagan philosopher from **Athens**, she was chosen by **Pulcheria** to be the wife of her brother, Theodosios II. Athenais became a Christian, took the name Eudokia, and was married in 421. She journeyed to **Antioch** and **Jerusalem** in 438 with noted **Saint Melania the Younger**, where her charm and erudition gained her great popularity. Later Athenais-Eudokia was accused of adultery (which she denied) and was forced to spend the last years of her life in Jerusalem, where she endowed churches, monasteries, and hospices. She composed some religious poems, fragments of which survive. *See also* CHRYSAPHIUS; EUTHYMIOS THE GREAT.

ATHENS. Celebrated ancient **city** on the plain of Attica in east-central **Greece**. It declined in the Byzantine Era, beginning in 267 with a raid of **barbarian** Heruls that did great damage to the city. More damage occurred when **Alaric** briefly occupied the city in 396.

Nevertheless, Athens remained a center of learning, where great minds like **Basil the Great**, **Gregory Nazianzos**, and **Julian “The Apostate”** studied. In the fifth century **Athenais-Eudokia**, the daughter of a pagan philosopher from Athens, was chosen as bride for **Theodosios II**. The closing of the famed Academy of Athens in 529 by **Justinian I**, as well as the Slavic migrations into **Greece**, accelerated Athens’ decline.

Athens remained in Byzantine hands until the aftermath of the **Fourth Crusade**, when it was incorporated into the **Duchy of Athens and Thebes** under **Othon de la Roche**. In the early 14th century it was taken over by the **Catalan Grand Company**, after which it was ruled successively by Florentines, Venetians, and Byzantines from 1446 to 1456, when it fell to the **Ottomans**. *See also* ACCIAJUOLI; CHONIATES, MICHAEL; SGOURAS, LEO.

ATHENS AND THEBES, DUCHY OF. Latin duchy founded in 1205 after the **Fourth Crusade**’s conquest of **Constantinople**. **Boniface of Montferrat**, conqueror of **Thessalonike** who made himself king there, also conquered central **Greece**, including **Athens** (which Michael Choniates was forced to surrender) and **Thebes**. Boniface gave his conquests to the Burgundian knight **Othon de la Roche**, who promptly assumed the title of Duke of Athens and Thebes, and turned the Parthenon, which was a Byzantine **church** dedicated to the **Virgin Mary**, into a **Latin-rite** church. Subsequent dukes had their capital at Thebes. The duchy ended in 1311 when the **Catalan Grand**

Company conquered it.

ATHINGANOI. *See* PHRYGIA.

ATHOS, MOUNT. The rugged and picturesque peninsula, easternmost of the three promontories of **Chalkidike**, where the famous Athonian monasteries are located. At present there are 20 monasteries, of which 17 are Greek, one is Russian (Panteleemon Monastery), one is Serbian (**Hilandar Monastery**), and one is Bulgarian (Zographou Monastery).

At the end of the peninsula is Mount Athos, hence the name (called *Ayion Oros* [Holy Mountain], in Greek). When **monasticism** began on Athos is debated, but certainly by the ninth century monks were living there as hermits and in groups. Euthymios the Younger founded the first *lavra* during the reign of **Michael III**. In the reign of **Basil I**, Kolobou, the first monastery, was founded. The construction of the **Great Lavra** in 963 by **Athanasios of Athos** was a major event, for it was the first large-scale *communal* monastery (*koinobion*) founded, and it had an imperial benefactor, **Nikephoros II Phokas**. This set the pattern for subsequent imperial support and protection. By the 11th century the number of monasteries had multiplied to over 40.

Monks from all over the **Orthodox** world came, including Georgians (who founded **Iveron** in 979), **Armenians**, Serbs, Italians, Russians, and **Bulgarians**. The independence of the monasteries increased along with their wealth, which was aided by acquiring properties outside of Athos. It survived Latin rule, the raids of the **Catalan Grand Company**, and conquest in 1430 by the **Ottomans**, who confirmed the peninsula's independence in return for an annual tribute. The Athonian monasteries continue to thrive, as a living legacy of **Byzantium** to the modern world. *See also* EREMITES; MONTECASSINO; STEFAN NEMANJA.

ATRIKLINES. *See* PHILOTHEOS, *KLETOROLOGION* OF.

ATROA, MONASTERY OF. *See* OLYMPOS, MOUNT.

ATTALEIA. Modern Antalya, situated in **Pamphylia** on the southern coast of **Asia Minor**. Its harbor was an important center of trade that facilitated commerce and communication with **Cyprus** and **Cilicia**. The city was also capital of the **theme** of **Kibyrrhaiotai** and had a major naval base. Its **fortifications** helped to keep it in Byzantine hands until the early 13th century, when in 1207 it fell to the **Seljuks**.

ATTALEIATES, MICHAEL. Historian and jurist, and a younger contemporary of **Michael Psellos**, who wrote an eyewitness account of the years 1034–1079. His description of the last **Macedonian** emperors, and of the period of troubles that preceded the reign of **Alexios I Komnenos**, is an

invaluable companion to the *Chronographia* of Michael Psellos. To some extent it is also a corrective, since Attaleiates defends **Romanos IV Diogenes** and **Nikephoros III Botaneiates**, both of whom he served under. His work is dedicated to Nikephoros III. *See also* HISTORY; MACEDONIAN DYNASTY; ZONARAS, JOHN.

ATILIA. Famous “king” of the **Huns** from 434 to 453, whose court is described by the historian **Priskos**. **Theodosios II** paid him tribute, but in 450 **Marcian** refused payment. Attila invaded **Gaul** the next year under the pretext of claiming as his bride **Honorio**, the sister of **Valentinian III**. He was defeated in 451 by **Aetius** at the Battle of the Catalunian Fields. Attila invaded **Italy** in 452 but withdrew from **Rome** after meeting with **Pope Leo I**. He died on his wedding night in 453. Under Attila, the Huns were a major power to be reckoned with and the Hunnic Empire reached its greatest extent. After his death the empire disintegrated. *See also* BARBARIANS; SUBSIDIES AND GIFTS.

AUGUSTA. *See* EMPRESS.

AUGUSTAION. A large enclosed area in **Constantinople**, perhaps part of a previous forum called the Tetrastoon (the Four Stoas). **Constantine I the Great** remodeled it and named it in honor of his mother, the **augusta Helena**. There he placed a statue of her on a column. Around the area the most important buildings of the city were grouped. On the north side was the great church of **Hagia Sophia**. On the east side was the Senate House. On the south side was the main entrance to the **Great Palace**, adjacent to the Baths of Zeuxippus. One entered the Augustaion Square from the west, where the Milion (“Milestone”) was located. From the Milion the distances to other **cities** were measured. From the Milion one entered the **Mese**, or Middle Street, the main thoroughfare through the city that led to the **Golden Gate**.

Justinian I remodeled the Augustaion, rebuilding the **Senate House**, which had been destroyed in the **Nika Revolt**. He also added an equestrian statue atop a column, referred to as Justinian’s column, in front of which was a sculptural group of three barbarians offering tribute.

AUGUSTINE. Saint, theologian, bishop of Hippo Regius in Africa from around 396 until his death in 430. His **theology**, which had a great impact on the western church, developed chiefly from his opposition to three major heresies: **Manichaeism**, **Donatism**, and **Pelagianism**. It was also a product of his personal experience of conversion, which he describes in his celebrated *Confessions*.

His *City of God* was prompted by the fall of **Rome** to **Alaric** in 410 and by pagan criticism that Christianity was responsible for the decline of Rome. Augustine’s response was to remind Christians that they are citizens of the

heavenly City of God, and only temporary sojourners in the earthly city, whose decline and destruction they should accept. The influence of this viewpoint can be seen in **Orosius's** *History against the Pagans*. *See also* AMBROSE; ANTONY THE GREAT; BARBARIANS; ITALY.

AUGUSTUS. *See* CONSTANTINE I THE GREAT; SEVERUS; TETRARCHY.

AURELIUS VICTOR, SEXTUS. Latin historian who was a contemporary of **Julian "The Apostate," Eutropius**, and **Ammianus Marcellinus**. Julian appointed him governor of Lower **Pannonia**. In 389 he was the urban prefect of **Rome**. His brief survey of Roman history from Augustus to Julian (360) is in the form of imperial biographies. *See also* HISTORY.

AUTOCEPHALOUS. In a general sense the term describes a characteristic feature of every bishopric, namely, that it elects its own primate, or head, and is self-governing (*auto*, in Greek, means "self," and *kephale* means "head"). More specifically, the term is used to describe bishops who are made independent of any higher church authority, including that of a **patriarch**, either by imperial decree or by an **Ecumenical Council**. It can also refer to **bishops** who depend on a patriarch independent of an intermediate **metropolitan**. The term can even apply to entire churches, like those of **Cyprus** and **Bulgaria**, which were self-governing.

Relations between *autocephalous* churches and bishoprics were determined by a hierarchy headed by the "Ecumenical Patriarch" of **Constantinople**, considered first among equals. This contrasts with the western church, whose organization was influenced by the principle of **papal primacy**.

AUTOKRATOR. Greek term meaning "absolute ruler." It was equivalent to the Latin *imperator*, or **emperor**. After the **Persians** were defeated in 629 the emperor was called *basileus*, and *autokrator* declined in significance. Nevertheless, it was still used to designate the senior emperor (the *megas basileus*) from his co-emperor(s). In the 10th century the title revived in importance when the **tsars** of **Bulgaria** expropriated the title of *basileus*. Under the **Palaiologan dynasts** it distinguished not only the reigning emperor but also the heir-presumptive among the co-emperors. *See also* MEGAS.

AUTOMATA. *See* MAGNAURA.

AVARS. A Turkic people from the Asia **steppe** who settled in the plain of Hungary in 568, wresting away from **Byzantium** much of the **Balkan Peninsula**. Strong allegiance to a single ruler, the **khaghan**, helped create an empire in central Europe that was a solid base from which to launch attacks on Byzantium.

Mastery on horseback gave them mobility, and their use of the iron stirrup (which they introduced to the West), often gave them the edge in battle. Their knowledge of siegecraft was such that **city** after **city** fell to them. Finally the **Slavs**, who the Avars dominated and used in their raids, ended up settling in great numbers in the Balkan Peninsula, changing much of its ethnic composition. The Avars were particularly threatening in the reign of **Herakleios**, when in 626 they coordinated with the **Persians** a massive assault by land and sea on Constantinople. After that their empire declined. They were finally destroyed by **Charlemagne** between 791 and 795. *See also* BARBARIANS; BULGARS; COTRIGURS; DIOKLEIA; ETHNIC DIVERSITY; GEPIDS; HISTRIA; KUVRAT; MAURICE; NAISSUS; NORICUM; PANNONIA; TURKS; UTRIGURS.

AVITUS, EPARCHIUS. Western **emperor** from 455 to 456. In 436, when Avitus was **praetorian prefect** of **Gaul** under **Aetius**, he concluded peace with **Theodoric the Great** and obtained Theodoric's help against **Attila** in 451. In 455, after the deaths of **Valentinian III** and **Petronius Maximus**, and after the **Vandals** sacked **Rome**, Avitus was declared emperor.

His son-in-law, the Latin writer Sidonius, showered him with accolades in poetic verse, but **Marcian** never confirmed him as emperor. This, as well as his inability to prevent further Vandal pillaging, and his failure to obtain enough grain for those starving in Rome, forced him to flee the city. **Ricimer** and **Majorian** conspired to depose him. *See also* BARBARIANS.

AVLON. *See* EPIROS; OTRANTO.

AXUM. The ancient kingdom (also called Abyssina) that stretched westward to the valley of the Nile and southward to the Somali coast, in what is today northern Ethiopia. Its capital city was also called Axum. Its port of Adulis, on the Red Sea, was a market for African **slaves**, **ivory**, papyrus, and **gold**, as well as spices from **India**. Like **Byzantium**, it minted gold **coins**, and had a sophisticated court where Greek was spoken. Its economic and diplomatic influence extended to Arabia and **Persia**.

Christianity was probably established during the fourth century, perhaps during the reign of King **Ezana**. Its Monophysite church was dependent on the **patriarch** of **Alexandria**. **Justin I** persuaded king Elesboam to invade **Himyar**, in southern Arabia (Yemen), in 525, to counteract any Persian attempt to control the area.

In 531, **Justinian I** sent an embassy to Axum to persuade the Ethiopians to destroy the Persian **silk** trade by transporting silk between **Ceylon** and the Red Sea ports. However, nothing came of this scheme. In the seventh century, Axum lost its Red Sea ports to the **Arabs**, precipitating its decline. However, from the fourth to the seventh centuries Axum was the greatest power in **Africa**, after Byzantium. *See also* NUBIA.

AYDIN. Independent **Seljuk emirate** on the coast of western **Asia Minor** that supported **John VI Kantakouzenos** during the civil war of 1341–1347. It reached the height of its power during the reign of Umur Beg, whose pirate fleet based in **Ephesus** and **Smyrna** plundered Venetian islands and preyed on commercial vessels throughout the **Aegean Sea**. The emirate was conquered by the **Ottomans** in the 15th century.

AYN JALUT, BATTLE OF. *See* **MAMLUKS**.

AYYUBIDS. The Muslim Dynasty founded in 1171 by **Saladin**, son of Ayub, when he ended **Fatamid** rule in **Egypt**. Saladin's kingdom, which also included **Syria** and **Palestine**, became a base of operations for attacks on the Crusaders, who Saladin defeated at the Battle of Hattin in 1187. Ayyubid power ended with the expansion of the **Mamluks**. In 1250 the Egyptian Ayyubids were overthrown by the Mamluks. The Mamluks overthrew the Ayyubids of Syria in 1260.

AZYMA. The Greek term for unleavened bread used in the **Eucharist** by the Armenian church, and later by the Latin church. The Byzantine **church** used leavened bread (*enzyma*). An issue in the **church schism of 1054**, it was a further bone of contention at the **Council of Lyons** in 1274, and later in 1438–1439 at the **Council of Ferrara-Florence**. To average Byzantines it came to symbolize just how irreconcilable their differences with the West were. *See also* **UNION OF THE CHURCHES**.

B

BABEK. *See* KHURRAMITES; THEOPHOBOS.

BAGHDAD. *See* ABBASID CALIPHATE; CALIPH.

BAGRATIDS. Armenian Dynasty (884–1045) founded by **Asot I the Great**. Under Asot II Erkat the Iron, who reigned from 914 to 928, taking the title “King of Kings,” **Armenia** consolidated its independence from both **Byzantium** and the **Arabs**. This was despite an expedition by Byzantine general **John Kourkouas** in 922 that bolstered the rival Armenian kingdom of **Vaspurakan**. Asot III the Merciful, who reigned from 953 to 977, transferred his capital to **Ani**, which became a center of Armenian civilization.

The conquest of Ani in 1045 by Byzantine troops effectively ended the Bagratids. Armenia fell under the control of the **Seljuks** after the **Battle of Mantzikert** in 1071. *See also* ABCHASIA.

BALADHURI, AL-. **Arab** historian (died ca. 892) of the early Arab conquests. Along with the **history** of **al-Tabari**, Baladhuri is a chief source for the early Arab conquests, although his work is dependent on earlier Arab accounts. *See also* HISTORY.

BALDACCHINO. *See* CIBORIUM.

BALDRIC OF DOL. *See* *GESTA FRANCORUM ET ALIORUM HIEROSOLIMITANORUM*.

BALDWIN II. Latin **emperor** of **Constantinople**. He was born in Constantinople in 1217, and ruled in his own right from 1240 to 1261. The throne passed to him in 1228, when his brother, Latin emperor **Robert de Courtenay**, died. However, since Baldwin was then only 10, a regent was chosen in the person of **John of Brienne**, who held the empty title “King of **Jerusalem**.” In 1237, when John died, Baldwin traveled to the West to beg for men and money to save his empire. He was formally crowned Latin emperor when he returned to Constantinople in 1240.

The remainder of his long reign accompanied the steady decline of the **Latin Empire**. The successes of the rival Empire of Nicaea was confirmed in March 1261 when **Michael VIII Palaeologos** signed the **Treaty of Nymphaion**, which promised Genoese naval support in recapturing Constantinople. The city subsequently fell to a surprise land assault on 25 July 1261. After this, Baldwin fled to **Thebes**, then **Athens**, from where he sailed

to **Monemvasia**, and then into exile in the West. *See also* **BALDWIN OF FLANDERS**.

BALDWIN OF FLANDERS. Baldwin I, first **emperor** of the **Latin Empire**, with its capital at **Constantinople** and one of the leaders of the **Fourth Crusade**. He was crowned in 1204, but in the next year was captured by the Bulgarian leader **Kaoljan** in a battle near **Adrianople**. He apparently died in 1205 while imprisoned in **Bulgaria**. *See also* **CHIOS**; **CRUSADES**; **CUMANS**; *PARTITIO ROMANIAE*.

BALKAN PENINSULA. Southeasternmost peninsula in Europe, often referred to as the Balkans. On three sides it is bordered by seas: the **Adriatic Sea**, **Ionian Sea**, **Mediterranean Sea**, **Aegean Sea**, **Sea of Marmara**, and **Black Sea**. To the north, the **Danube** and Sava rivers are its traditional northern limits.

Maintaining control over the northern Balkans was essential for the protection of **Greece** and **Constantinople**. Nevertheless, **geography** (mountain systems comprise two-thirds of the area), and the peninsula's **highway** systems conspired to make this difficult. The Danube was a boundary that could be penetrated. Once across the Danube, most mountain ranges run north to south, making invasion from the north relatively easy.

Most highway systems ran north to south as well, including the military highway from the Danube frontier that ran from **Belgrade** to Nish, where it split into two branches: one going to **Skopje** and **Thessalonike**, the other in a more southeasterly direction to **Serdica**, then to **Philippopolis**, **Adrianople**, and Constantinople. The famous east-west highway called the **Via Egnatia** ran from **Dyrrachion** via Thessalonike to Constantinople. Thus, once the Danube was penetrated both geography and highway system favored the invader.

The history of the peninsula in Byzantine times can be viewed largely as a history of its invasions, including those by **Visigoths**, **Avars**, **Slavs**, **Bulgars**, **Serbs**, **Rus**, **Pechenegs**, **Uzes**, **Crusaders**, and **Ottomans**. *See also* **RUMELI**; **SKANDERBEG**; **VELBUZD**.

BALSAMON, THEODORE. *See* **CANON LAW**.

BANDON. The smallest military unit within a **theme**, which by the 10th century consisted of 50–100 cavalry, or of 200–400 infantrymen, commanded by a **count**. **Theophilos** created *banda* from the Persian troops led by **Theophobos** that fled to **Byzantium**. Five to seven *banda* comprised a *droungos* (commanded by a *droungarios*). Several *droungi* comprised a *turm*, which was the largest military unit within a theme. *See also* **ARMY**.

BANKING. No banks as we know today, as places of safe deposit, of credit

and exchange, existed in **Byzantium**. Nothing along the lines of Italian Renaissance banks (e.g., the Medici bank) ever developed. Safe deposits for **coins** and precious valuables were put in linen sacks, in wood or iron coffers, buried in **pottery** vases, and stored in monasteries.

Credit and money lending was carried out by moneychangers, called *trapezitai* because each of them had his table (*trapeza* in Greek), where he spread his coins, along with small, calibrated weights and balance scales. The 10th-century *Book of the Eparch* mentions a separate guild of **silver** and **gold** dealers who also exchanged money.

BAPHEUS, BATTLE OF. *See* ANDRONIKOS II PALAIOLOGOS; NIKOMEDeIA; OSMAN.

BARBARIANS. The concept of “barbarians” was an invention of Greco-Roman antiquity that **Byzantium** inherited. It was a lens through which non-Romans were generally perceived. Only the **Persians** were not considered barbarians; the Byzantines considered them their civilized equals. Barbarians were seen as having their own customs and traditions, and their own regions of settlement outside of Byzantium. Information about barbarians was often outdated, or plain wrong, which makes it sometimes difficult to understand how barbarians organized themselves, such as tribes, confederations, and peoples under a charismatic leader like **Attila**.

Barbarians included many Germanic peoples from across the northern frontier, also **Slavs**, and peoples from the Eurasian steppe, such as **Huns** and **Avars**. What is common to most barbarian peoples is that they attacked the Byzantine Empire at various times and were sometimes allowed to settle on Byzantine territory. Many were used as **mercenaries** in Byzantine armies. The **Visigoths** were particularly destructive. First they were settled across the **Danube** into Byzantine territory in 376. They subsequently revolted and destroyed a Roman **army** at **Adrianople**. In 395 they revolted again under the leadership of **Alaric** and wreaked great damage on **Greece** and **Italy** that culminated in the sack of **Rome** in 410. The Huns under Attila threatened Italy in the fifth century, a century that saw much of the West taken over by barbarian kingdoms in North **Africa** (by **Vandals**), Italy (by **Ostrogoths**), and **Spain** (by Visigoths). The destructive impact of the “barbarian hordes” on the West is a theme in much modern historical literature, beginning with Edward Gibbon’s *Decline and Fall of the Roman Empire*.

On the other hand, many barbarians who served in Byzantium became semi-Romanized. **Stilicho**, who commanded the armies of the West from 395–408, had a Vandal father and a Roman mother. Given the barbarian stereotypes in Byzantine **literature** it is difficult to define the types of hybrid identities that existed in Byzantium. Yet of the great number of so-called barbarian peoples who settled in the empire, who served in Byzantine armies, hybrid identities must have been the norm. Byzantine culture and society was

itself a hybrid of Christian and Greco-Roman traditions. Thus, “barbarians,” like “Byzantine,” needs much explanation. *See also* AMALASUNTHA; ASPAR; BULGARS; COTRIGURS; ETHNIC DIVERSITY; GAINAS; GAISERIC; *MAGISTER MILITUM*; ODOACER; PECHENECS; RICIMER; RUS; SLAVS; THEODORIC THE GREAT; TURKS; UZES; VIKINGS.

BARBARO, NICOLO. Author of an eyewitness account of the siege and fall of **Constantinople** to the **Ottomans** in 1453. Barbaro was a Venetian ship-doctor who arrived shortly before the siege and was trapped inside the city. His account, notable for its sound **chronology**, is marred only by its bias against the Genoese. *See also* LEONARD OF CHIOS.

BARBERINI IVORY. *See* IVORY.

BARDANES, GEORGE. *See* APOKAUKOS, JOHN.

BARDANES TOURKOS. Military commander of five **themes** in **Asia Minor** who rebelled against **Nikephoros I** in 803. The rebellion faltered within a month and Bardanes ended it by retiring to a monastery. Two young officers, **Leo V the Armenian** and **Michael II the Amorion**, both future **emperors**, were rewarded by Nikephoros I for deserting the rebellion.

BARDAS. Uncle and chief advisor of **Michael III**; brother of **Theodora** and **Petronas**, who helped put Michael III on the throne by assassinating the regent **Theoktistos**. This capable administrator, who held many titles (including **caesar** and *patrikios*), organized the school at the **Magnaura**, creating a faculty for it headed by **Leo the Mathematician**. Bardas also played an active role in organizing the mission of **Cyril and Methodios** to **Moravia**, as well as in the baptism of **Khan Boris I** of **Bulgaria**. Nevertheless, in 865 Michael III allowed the future emperor **Basil I** to assassinate Bardas.

BAR-HEBRAEUS, GREGORIUS. Syrian historian (1226–1286); last classical author in Syriac **literature**. His original name was Gregory Abu’l Faraj. He was bishop of the **Jacobite** church and author of a variety of works, including commentaries in Syriac and in Arabic on **Aristotle**. His world *Chronicle* in Syriac, based chiefly on the *Chronicle* of **Michael I the Syrian**, goes from Adam to the invasions of the **Mongols**. *See also* HISTORY.

BARI. Fortified city in **Apulia** on the **Adriatic Sea**, and the center of Byzantine operations in southern **Italy** from the time of its reconquest by **Basil I** in 876 to 1071 when the **Normans** conquered Bari. The date 1071 is among the most dreadful in the history of **Byzantium**, for it was not only the year the Byzantines were ejected from Italy but also the year of the **Battle of**

Mantzikert, which marked the beginning of **Seljuk** expansion in **Asia Minor**. *See also* ARGYROS; OTTO I THE GREAT.

BARLAAM AND IOASAPH. Popular Byzantine **romance** often attributed to **John of Damascus**, but probably authored by a certain John of Mar Saba. The plot of the story is a version of the life of Buddha, but how it got to **Byzantium** is unclear. *See also* LITERATURE.

BARLAAM OF CALABRIA. Monk, theologian, and chief opponent of **Hesychasm**. Barlaam was a Greek from **Calabria** who taught in **Constantinople** and who had friends in high places. These included **John VI Kantakouzenos** and **Andronikos III**, who sent him on a mission to the Avignon **papacy** in 1339, where he explained the Byzantine position on the **union of the churches**. His sarcastic attacks on the Hesychast monks of **Mount Athos** as being superstitious drew a response from **Gregory of Sinai**, who engaged in a protracted theological argument with him.

In 1341 Barlaam was condemned at a council in **Hagia Sophia**, after which he returned to **Italy**. There, he taught Leontius Pilatus, who played an important role in the early phase of the Italian Renaissance. (Pilatus translated the *Odyssey* of **Homer** into Latin.) At Avignon, Barlaam met the great Italian humanist Petrarch, and he tried, rather unsuccessfully, to teach him Greek. Boccaccio, in his *Genealogy of the Gods*, refers to Barlaam as a man small in stature but enormous in breadth of knowledge. *See also* MESSALIANISM; THEOLOGY.

BASIL I. Emperor (867–886) and founder of the **Macedonian Dynasty**, who came to the throne by murdering his benefactor **Michael III**. He deposed the **patriarch Photios** and reinstated **Ignatios**, which helped to restore relations with the **papacy**.

His reign was preoccupied with war on several fronts against the **Arabs**. Basil's goal of reconquering southern Italy from the Arabs was accomplished with the aid of Frankish emperor **Louis II**. Arab attacks along the coasts of **Dalmatia** and **Greece** were rebuffed, and **Cyprus** was occupied for seven years. The one serious setback was in **Sicily**, where **Syracuse** fell to the Arabs.

In the East, despite some defeats, a period of systematic advances against the Arabs began with victories in the region of the **Euphrates River** and against the **Paulicians**. Basil's internal policy included a plan to completely revise Justinianic law, but this was never realized beyond the introductory *Prochiron* and *Epanagoge*. His innovative church, called *Nea Ekklesia* (New Church), has survived only in literary descriptions. *See also* BARDAS; PARAKOIMOMENOS; SAMOSATA; TARANTO.

BASIL II. Called “Bulgar-Slayer” (*Bulgaroktonos*), he reigned from 976 to 1025 as the greatest of the **Macedonian emperors**. His greatness was not apparent at the beginning of his long reign. His first military expedition (in 986) was against **Samuel of Bulgaria**, and ended in total defeat at a narrow pass called **Trajan’s Gate**. This encouraged two rebellions, those of **Bardas Skleros** and **Bardas Phokas**. Only with the help of 6,000 **Varangians** sent by **Vladimir I** of **Kiev** were the revolts suppressed. In return, Basil gave his sister **Anna** to Vladimir in marriage, requiring that he convert and be baptized, which he did.

Basil II tried to curb the expansion of the landed estates of great landowners (including monasteries), the *dynatoi*, in an effort to preserve peasant land, especially military holdings. Among his decrees (the first in 996) was forcing the great magnates to pay the unpaid taxes (*allelengyon*) of their poorer neighbors. Basil further reduced the power of the provincial armies, the **themes**, which the military magnates controlled, by commuting **army** service into a money payment. The revenues he used to create a standing army, the elite forces of which were his Varangian Guard. With such troops, Basil II set out to subjugate the **Bulgarians** while at the same time defending **Antioch** and Aleppo in **Syria**. Total victory against the Bulgarians was achieved only in 1014, after a great victory in which Basil II captured 14,000 Bulgarian soldiers. Basil II blinded them and sent them back to **Tsar Samuel**, who was struck senseless and died two days later (6 October 1014). Bulgaria was quickly incorporated into Byzantium.

Toward the end of his reign he intervened in **Armenia**, annexing **Vaspurakan** and part of **Iberia**. At his death in 1025, there were no serious external threats on the horizon. Indeed, Byzantium seemed invincible. But Basil II was a hard act for future 11th-century emperors to follow, one that demanded harsh fiscal and foreign policies that few emperors could emulate. *See also* BOIOANNES, BASIL; DOBRUDJA; *EPIBOLE*; LEO OF SYNADA; MACEDONIAN DYNASTY; *PAROIKOS*; TAXATION; THEODOSIROUPOLIS; THEOPHANO; WAR.

BASILEUS. Title used for the Persian king until **Herakleios** conquered **Persia** and expropriated it. It was understood as “**emperor**,” and became the chief imperial title, instead of *autokrator*. It is not clear if demonstrable Persian influence was the reason for this change. After **Charlemagne** was recognized as *basileus* in 812, Byzantine emperors used the title *Basileus ton Romaion* (*Emperor of the Romans*). The Slavic translation for *basileus* is **tsar**. *See also* IRENE; LEO III; *SEBASTOKRATOR*.

BASILICA. A type of Roman building that was used for the first great Christian churches built by **Constantine I the Great**. Previous Roman basilicas were used for a variety of public purposes, such as law courts, audience halls, and covered markets. The simplest basilicas were halls without

adjacent aisles. More complex ones had a vestibule (called a *narthex*) leading to a central nave, with narrower side aisles, above which could be galleries. The nave could terminate in a rectangular or semicircular **apse**. The basic design, which is flexible and open to a variety of permutations of its individual components (e.g., the **domed basilica**, such as **Hagia Sophia**, and the **Greek cross-domed octagon church**), proved suitable for the development of the Christian liturgy.

In a larger sense, the Christian basilica illustrates the interplay of continuity and transformation that in Constantine I the Great's reign began to reshape the Roman Empire into what is today referred to as **Byzantium**. *See also* ARCHITECTURE; BEMA; DIAKONIKON; NAOS; PROTHESIS.

BASILIKA. The law code (*Basilika* is Greek for "imperial laws") begun by a commission of lawyers under **Basil I** and completed under **Leo VI**. It essentially updated the *Corpus Juris Civilis* of **Justinian I**. It also includes the *Novels* of Justinian and of his successors **Justin II** and **Tiberios II**, as well as canon law.

Despite the apparent disadvantage of reissuing, in effect, a scaled-down version of an old and possibly outdated law code, there were advantages over the *Corpus Juris Civilis*. First of all, the *Basilika* is in Greek, the language of the East, as opposed to Latin. Second, it is divided into subjects, with the laws pertaining to each subject in one place, unlike the *Corpus Juris Civilis*. Because of these advantages, it soon surpassed the *Corpus Juris Civilis* entirely. *See also* MACEDONIAN RENAISSANCE.

BASILIKOI ANTHROPOI. Literally "imperial men," referring generally to imperial officials both high and low. This is the way the term is used in the *Kletorologion* of **Philotheos**. By the 10th century there may also have been a military detachment with this name. The *De ceremoniis* of **Constantine VII Porphyrogenetos** and the Escorial *taktikon* mention a *katepano* of the *basilikoi*.

BASILISKOS. Brother of **Zeno's** wife **Verina** who usurped the throne from 475 to 476 during Zeno's reign. Before this Basiliskos was noted chiefly for having led the disastrous naval expedition against the **Vandals** in 468. During his brief usurpation he supported the **Monophysites**, which angered **Patriarch Akakios**, and prompted the pillar-saint **Daniel the Stylite** to lead a popular uprising in **Constantinople** against Basiliskos. This set the stage for Zeno's triumphant return to the capital, and for Basiliskos's exile. *See also* PETER THE FULLER.

BASIL THE COPPER HAND. He raised a revolt in **Bithynia** against **Romanos I Lekapenos** in about 932. He claimed to be **Constantine Doukas**, who had been killed in 913 in an abortive revolt. Basil was captured and

punished by having his hand cut off. Back in Bithynia he made a copper hand for himself, and he stirred up a popular uprising of the poor, whose plight had worsened since the great famine of 928. He was captured and sent to **Constantinople**, where he was put to death.

BASIL THE GREAT. *Saint*, and one of the three Cappadocian Fathers (along with **Gregory of Nazianzos** and **Gregory of Nyssa**, Basil's brother), all great church fathers of the fourth century. They were opponents of **Arianism**, including its chief proponent **Eunomios**, at a time when the eastern **emperor Valens** (364–378) was promoting the **heresy**. In 370 Basil became **bishop** of **Caesarea** in **Cappadocia**, from where he worked to deal Arianism a final blow at the **Ecumenical Council** at **Constantinople** in 381. In the process he helped to develop the concept of the Trinity and created the Basilian rule, a balanced regimen of work and worship for monks that had a tremendous impact on the development of **monasticism**.

Basil's writings on theological topics reflect the erudition of his education (he was a pupil of **Libanios**). His many letters are a rich source for the cultural history of the period. *See also* ACADEMY OF ATHENS; CHRIST, THEOLOGY OF; EVAGRIOS PONTIKOS; JULIAN "THE APOSTATE"; THEOLOGY.

BASIL THE NOTHOS. High state official (*parakoimomenos*) under **Constantine VII Porphyrogennetos**, **John I Tzimiskes**, and **Basil II. Romanos II** favored **Joseph Bringas** over him, and Basil hated Bringas for it. His revenge came when **Nikephoros II Phokas** overthrew Bringas in 963. Basil schemed against Nikephoros II and may have poisoned the next emperor, **John I Tzimiskes**. He administered state affairs for the young Basil II until Basil II exiled him in 985.

BAYBARS. *See* MAMLUKS.

BAYEZID I. *Ottoman sultan* (1389–1402), called "Thunderbolt." He sealed the conquest of **Serbia**, conquered **Bulgaria**, and fought the first battles on Hungarian soil, becoming the terror of central Europe. What was left of **Byzantium**, except for the **Morea**, lay chiefly behind the great walls of **Constantinople**. **John V Palaiologos** and his successor **Manuel II Palaiologos** were, in fact, little more than vassals of Bayezid, forced to endure one humiliation after another.

When Byzantine appeasement failed, Bayezid laid siege to Constantinople during the last eight years of his life. Unexpectedly, Bayezid was defeated and captured by **Timur** at the Battle of Ankara in 1402, a turn of events that prolonged the life of Byzantium for yet another half century. *See* BOUCHICAUT.

BEACON SYSTEM. A series of fire signals that warned **Constantinople** of an Arab invasion into **Asia Minor** through the **Taurus** mountain range. The first signal station was at the fort of Loulon, just north of the **Cilician Gates**. The system was conceived of by **Leo the Mathematician**, who also created synchronized water clocks that were placed at each end of the system. There were 12 specific messages, each of which could be indicated by lighting the first beacon at the particular hour associated with the intended message. The message was received at the final signal station, located in the **Great Palace** at Constantinople.

BEDE. *See* **BRITAIN**.

BEDOUINS. *See* **ARABS**.

BEIRUT. *See* **BERYTUS**.

BELA III. King of **Hungary** (1172–1196) and, for a while, heir to the Byzantine throne. **Manuel I Komnenos** desired to unite Hungary with **Byzantium**, to which end he secured the engagement of his daughter Maria to Bela, who was given the Greek name Alexios, along with the title of **despot**, which made him heir-apparent to the throne. However, with the birth of **Alexios II Komnenos**, Bela's engagement to Maria was rescinded.

BELEGEZITAI. *See* **DEMETRIAS**.

BELGRADE. Called Singidunum by the Romans, the **city** is strategically situated at the confluence of the Sava and **Danube** rivers. Moreover, the Belgrade-Constantinople **highway** was the most important trans-Balkan route from central Europe to **Constantinople**.

Captured by the **Avars** in the early seventh century, it emerged in the 10th century with a new Slavic name, Beograd ("White Fortress"). It was part of the First Bulgarian Empire until 1018, when it was incorporated into Byzantine territory. It went back into the hands of the Bulgarians in 1040, during the revolt of **Peter Deljan**. Subsequently, it was seized by the Hungarians, and then by the Serbs, who made it their capital in the 12th century. In 1427 the Hungarians took it, and in 1456 Hunyadi won a great victory over the **Ottomans**, who had to break off their siege of the city. It finally fell to the Ottomans in 1521. *See also* **BALKAN PENINSULA**.

BELISARIOS. Justinian I's greatest general. His contributions to Justinian I's reign were considerable. Without him, Justinian I might have lost his throne in the **Nika Revolt** of 532. The reconquest of North **Africa** from the **Vandals** in 533–534 and the early successes against the **Ostrogoths** from 536 to 540 were due in large part to his generalship. Against the **Persians**, his

success was mixed, but his role invaluable. In 559 he came out of retirement to conduct a heroic defense of the capital against a raid by **Cotrigurs**.

The negative portrait drawn of him (and of the reconquest of North Africa) in **Prokopios of Caesarea's** *Anekdota* (*Secret History*) is unfair, whatever the truth about Belisarios's wife Antonina. And it would be unfair to blame him for the Berber revolt in North Africa that dragged the war on there until 548, or unforeseen events in **Italy** after his departure that continued the Ostrogothic war until 554. However protracted and ephemeral Justinian's reconquests were in the West (much of Italy was lost to the Lombards in 568), at least for a time the empire regained much of its former territory. What Justinian envisioned and planned, Belisarios, often with limited resources, made possible. *See also* ARMY; BARBARIANS; DARA; ZABERGAN.

BEMA. The chancel (sanctuary) of a Byzantine **church**, where the altar is situated, often enclosed by a chancel barrier called a *templon*. From the *bema* a raised pathway (the *solea*) led to the pulpit (*ambo*). *See also* APSE; BASILICA; DOME; ICONOSTASIS; NAOS; NARTHEX.

BENEVENTO. City in central **Italy** that suffered in the **Wars** between **Justinian I** and the **Ostrogoths**. Totila finally destroyed its walls in 545. The **Lombards** occupied it from ca. 570, creating the Duchy of Benevento, which included Capua and **Salerno** until the ninth century. Benevento became independent in 774, when **Charlemagne** destroyed the Lombard state. Thereafter, it switched acknowledgment of technical suzerainty from Charlemagne's successors to Byzantium (**Leo VI** reoccupied it from 891 to 895, and again in 1042–1051), then to the **Normans** and to the **papacy**, as the situation demanded. *See also* LONGOBARDIA.

BENJAMIN OF TUDELA. Jewish traveler from **Spain** who visited **Constantinople** during the reign of **Manuel I Komnenos**. His description of the **city** is invaluable, as are his other travel notes, including his description of his journey through central **Greece** in 1162 on his way to Constantinople.

BERBERS. *See* MOORS.

BERROIA. There were two important **cities** with this name. One is modern Aleppo in northern **Syria**, which was seized by the **Persians** from 604 to 628, then captured by the **Arabs** in 636. It was recaptured by **Nikephoros II Phokas** from the **Hamdanids** in 962, becoming briefly a vassal state of the Byzantines. The attempts of **Basil II** to maintain control of the city ultimately failed. The other Berroia (Verroia) is the modern city of the same name in northern **Greece**. *See also* DROUGOUBITAI.

BERTHA OF SULZBACH. First wife of **Manuel I Komnenos**, who took

the name Irene after her marriage in 1146. She was the sister-in-law of German king **Conrad III**, who continued to oppose **Roger II** of **Sicily**. The marriage, arranged by **John II Komnenos**, was meant to strengthen **Byzantium's** anti-Norman alliance with Conrad III. Unfortunately for Manuel, the year after the marriage, in 1147, Conrad III went on the **Second Crusade**, allowing Roger II to plunder **Kerkyra**, **Corinth**, and **Thebes**. *See also* GERMANY; OTTO OF FREISING.

BERYTUS (BEIRUT). Important cultural center on the seacoast of **Syria**, famous for its law school, **silk** factories, and production of purple dyes. Its decline began with a massive earthquake and tidal wave that leveled the city in 551, after which its law school was transferred to Sidon. Captured by the **Arabs** in 635, it was restored to **Byzantium** during the reign of **John I Tzimiskes**.

BESSARION. Metropolitan bishop of **Nicaea** and pro-union participant at the **Council of Ferrara-Florence**, he was a theologian, collector of Greek manuscripts, and scholar.

The last attribute is the most significant, considering his influence on the Italian humanists of his day. In a sense he was a Greek who became a Latin. He emigrated to **Italy** after the Council of Ferrara-Florence, where he had a long and distinguished career as a cardinal (1439–1472) in the western church. He bestowed his collection of Greek manuscripts on the city of **Venice**, where it formed the nucleus of the library of St. Mark, providing texts for the famous first editions of the Aldine press. *See also* CHURCH SCHISM OF 1054; NICHOLAS V; THEODORE OF GAZA; UNION OF THE CHURCHES.

BIBLIOTHECA. *Bibliotheca* and *Myriobiblon* (a “thousand books”), are conventional titles of a work by **Photios**, patriarch of **Constantinople** (858–867, 877–886). The oldest manuscript of the work, in **Venice**, has the title “List and Description of Books We Have Read,” inferring, perhaps, that the *Bibliotheca* is a compilation of notes from a reading group led by Photios.

The work contains 280 chapters that describe 386 **books**, sometimes briefly, sometimes at length. Christian authors predominate, but 147 of the works described are secular, including works by pagan authors. Slightly over half of the books commented on are either totally lost or preserved in fragments. It is not known if these books were from Photios's own **library** (unlikely, due to the large number of books commented on), or gotten from various other places, such as **monasteries**. *Bibliotheca* is an important literary legacy of Byzantium, one that reflects the deep interest in ancient **literature**. *See also* MACEDONIAN RENAISSANCE.

BISHOP. The priest in charge of a **city** and its surrounding territory (*see*)

whose rank was below that of a **metropolitan**. Since church organization paralleled that of the secular state, bishops and secular officials shared similar concerns and often overlapping responsibilities, including the city's finances, construction projects, and food supply. *See also* ARCHBISHOP; CLERGY; PATRIARCH.

BITHYNIA. Province in northwest **Asia Minor**. In the seventh century it was incorporated into the **theme** of **Opsikion**, and in the eighth century the part opposite **Constantinople** was given to the new theme of **Optimatoi**. Its importance is explained by its close proximity to Constantinople, agricultural fertility, the military **highways** that traversed it, great monasteries, and important **cities** of **Chalcedon**, **Nicaea**, **Nikomedeia** (its capital), **Malagina**, and **Prousa**. From 1206 to 1261 Nicaea was the capital of the **Empire of Nicaea**. *See also* TIMBER.

BLACHERNAI. An area of **Constantinople** located in the northwest corner of the **city** where the sumptuous Blachernai palace, renovated and added on to by the Komnenoi **emperors**, was located. In the 12th century, it replaced the **Great Palace** as the home of the emperors. **Robert of Clari** describes the palace as having 200–300 rooms and 20 chapels, all decorated in **gold mosaic** and filled with precious treasures. The adjacent Blachernai church, restored by **Romanos III Argyros**, was an important cult center dedicated to the *Theotokos*. *See also* ARGYROS; TAFUR, PERO.

BLACK SEA. Inland sea whose strategic importance had to do with its close proximity to **Constantinople**, which was fed by shipments of grain and salted fish coming from the Black Sea. The Byzantine colony at **Cherson**, in the **Crimea**, was the place where **Byzantium** endeavored to monitor northern peoples such as the **Khazars**, **Pechenegs**, and **Rus**. *See also* ANCHIALOS; BARBARIANS; CHILIA; CITIES; JOHN V PALAIOLOGOS; KAFFA; LAZICA; MEHMED II; MESEMBRIA; TRADE AND COMMERCE.

BLEMMYDES, NIKEPHOROS. The most eminent teacher and scholar of the **Empire of Nicaea**; tutor of **George Akropolites** and **Theodore II Laskaris**. His writings include two autobiographies, written in 1264 and 1265, which are important historical sources for the period, as well as his letters to Theodore II Laskaris. *See also* EPHESUS; GERMANOS II.

BLUES. *See* CIRCUS FACTIONS.

BOEOTIA. Region of central **Greece**, northwest of **Athens**. It borders the Gulf of **Corinth** on its southwest, and the Strait of Europos on its east-northeast. Its **metropolis** was **Thebes**. The history of Byzantine Boeotia is closely related to its proximity to Athens, which imported its grain and used it

as a buffer against invasions from the north. Boeotia and Attica were part of one of the earliest themes of the **Balkan Peninsula**, the **theme** of Hellas, with its capital at Athens, first mentioned in 695. Among the Byzantine monuments of Boeotia is the Church of the Panaghia at Skripou, near Orchomenos, dated to the late ninth century. Boeotia was part of the **Duchy of Athens and Thebes** established by **Othon de la Roche** in 1205.

BOETHIUS. Western Christian philosopher, born ca. 480, died ca. 524. Born to wealth and privilege, he was consul in 510 under **Theodoric the Great**, for whom he also served as *magister officiorum* (*Master of Offices*). However, it was Theodoric who charged him with treason, imprisoned him, and executed him.

While in prison Boethius wrote *On the Consolation of Philosophy*, his most famous work, which consists of a dialogue between himself and **Philosophy** (in the form of **Neoplatonism**) about how the soul may see a vision of God. He composed poetry, as well as a treatise on the Trinity, mathematical works, even a work on medicine. He wrote in Latin, but he also read Greek, which was unusual for western scholars of his day. He was certainly **Cassiodorus's** one great contemporary. *See also* LITERATURE.

BOGOMILS. **Bulgarian** dualists who denounced both the church and state as creations of an evil material world. The founder of the movement was a certain priest (*pop*) Bogomil, who began preaching during the reign (927–969) of **Peter of Bulgaria** that the world was created by the devil and must be avoided. His cosmological dualism owed much to the **Paulicians**, and before that to a long tradition that stretches back to **Manichaeism** and Gnosticism. However, unlike the Paulicians, who took up arms to defend themselves, Bogomil and his followers were pacifists who practiced civil disobedience.

The movement can be viewed as a popular reaction against Byzantine cultural influence in Bulgaria. **Alexios I Komnenos** had Bogomil leader Basil burned in the **Hippodrome** in an effort to suppress the movement in **Constantinople**. Bogomilism spread to Western Europe, where its adherents were known by many names, including Albigensians and Cathars. *See also* NICHOLAS III GRAMMATIKOS; THEOPHYLAKTOS; ZIGABENOS, EUTHYMIOS.

BOHEMUND. Norman foe of **Alexios I Komnenos**; son of **Robert Guiscard**. He and his father directed Norman expansion eastward into Byzantine territories during the early years of the reign of Alexios I Komnenos, capturing **Dyrrachion** in 1081.

Alexios I and Bohemund fought over northern and western **Greece** until Robert Guiscard died in 1085, after which the Norman threat collapsed and Alexios regained Dyrrachion. Alexios I had every reason to be suspicious when Bohemund appeared at **Constantinople** in 1097 as a leader of the **First**

Crusade. Nevertheless, Alexios I attempted to use him to Byzantine advantage, and Bohemund was inclined toward cooperation and readily took an oath of allegiance to Alexios. However, Bohemund not only refused to return **Antioch** to Alexios I, as promised, but returned to **Italy** in 1104 to organize a new **Crusade**, this time directed against **Byzantium**. To this end he crossed the **Adriatic Sea** and besieged Dyrrachion in 1107. Bohemund's subsequent defeat by Alexios, and the allegiance he was forced to swear to the **emperor** as a result of the Treaty of **Devol**, was so humiliating that he never returned to Antioch. He died in obscurity, probably in 1111. **Anna Komnene** has a memorable description of Bohemund in her *Alexiad*. *See also* VODENA.

BOIOANNES, BASIL. Governor-general (*katepano*) of Byzantine possessions in **Italy** from 1017 to 1028, appointed by **Basil II**. His energetic leadership helped consolidate and defend those possessions against **Lombard** attacks, and intervention by Henry II of **Germany**.

BONIFACE OF MONTFERRAT. Leader of the **Fourth Crusade**, and, subsequently, marquis of the Kingdom of **Thessalonike**. Soon after the **Crusaders** captured **Constantinople** in 1204, Boniface seized Thessalonike and conquered **Thessaly** from **Leo Sgouros**, adding substantially to the territory of his new kingdom. Boniface died in 1207 in a battle against the **Bulgarians**, after which the Kingdom of Thessalonike found itself under assault by **Theodore Komnenos Doukas** of the **Despotate of Epiros**, who captured Thessalonike in 1224. *See also* LARISSA; MACEDONIA; *PARTITIO ROMANIAE*; PHILIP OF SWABIA.

BOOK OF THE EPARCH. A manual of **trade** regulations, probably issued by **Leo VI**. It would have served as a guide for the **Eparch of the City**, whose duty it was to regulate the commercial life of the capital. Its purpose was to protect the **guilds** of **Constantinople** from competition while at the same time protecting the state's right to regulate the guilds. The guilds were diverse, from jewelers to sellers of soap. It is apparent that each was carefully regulated in order to protect the consumer and the state. In the case of goods such as high-quality **silks**, export was strictly controlled.

Control of markets, production, prices, and profits was accompanied by protection and security for all guild members. No one could compete with other members of his guild, or join another guild. The net result was to stifle competition, making it almost impossible to amass the large amounts of capital needed to develop large enterprises. Secret trading activities and accumulations of capital were made difficult since all sales, even in one's own home, had to be reported to the Eparch of the City. **Liutprand of Cremona**, ambassador of **Otto I**, discovered this when he tried to export prohibited merchandise. The customs officials had already been informed of his

purchases. *See also* DIPLOMACY; ECONOMY; *KOMMERKIARIOS*; MACEDONIAN RENAISSANCE; TRADE AND COMMERCE.

BOOKS. By the fourth century the book (*codex*) had replaced the manuscript roll. Thus, Byzantine **libraries** contained mostly books. The great advantages of a book are that it contains more text than a roll, it takes up less shelf space, and its parchment leaves could have writing on both sides. Books were much valued, also rare and expensive, in **Byzantium**. Private libraries were small, usually of no more than 25 books, so readers borrowed from their friends, or used monastic and other libraries that had larger collections. The preciousness of books is seen in the care with which they were bound, their covers often decorated in *cloisonné* enamel and gemstones. **Miniscule** script was not developed until the seventh or eighth century, but when combined with the book format it allowed copyists to write more quickly. Perhaps Byzantium's greatest legacy was its preservation of much of classical Greek **literature**. Books in Miniscule script made this possible.

BORIS I. Khan of the **Bulgars** from 852 to 889 who received baptism from **Byzantium** in 864. He took the name of Michael, after his godfather **Michael III**. Boris was baptized only after Michael III moved an army and fleet to the borders of **Bulgaria**, threatening invasion if Boris did not receive baptism. Boris renounced his alliance with the **Franks** and invited Byzantine missionaries into Bulgaria. Immediately Boris had to suppress a revolt by his nobility that aimed at restoring Bulgar paganism. Deep concerns about what it meant to be a Christian prince and about the impact of Christianity on Bulgarian customs together with his desire for a separate and independent church prompted Boris's inquiries to **Pope Nicholas I**, and to the Franks (in 866).

Boris's baptism brought Bulgaria within the ecclesiastical and cultural orbit of Byzantium, and further work in Bulgaria by disciples of **Cyril and Methodios** helped to ensure the success of the new religious experiment. *See also* DIPLOMACY; HADRIAN II; MISSIONS.

BOSPOROS. City on the **Black Sea**. Along with **Cherson**, it was an important center of trade where **Byzantium** traded for furs, leather, and **slaves** with the **barbarian** peoples north of the Black Sea. Located on the easternmost projection of the **Crimea**, the city was ruled by the **Huns** until it sought the protection of **Justin I** in 522. In 528 its king, Grod, came to **Constantinople** and was baptized, whereupon Justinian I sent a garrison of soldiers to Bosporos and fortified its walls. However, from 576 onward Byzantium controlled Bosporos intermittently until the Mongols captured it (by 1240). *See also* TRADE AND COMMERCE.

BOSPOROS. Strait that links the **Black Sea** with the **Sea of Marmara**.

Constantinople is located where the Sea of Marmara and the Bosphoros meet. The strategic importance of the Bosphoros is illustrated by the fact that when **Mehmed II** prepared to besiege Constantinople, his first act was to construct in 1452 a huge fortified enclosure now called Rumeli Hisar on the west bank of the Bosphoros. Its cannons were able to control all sea traffic between Constantinople and the Black Sea, hence its Turkish name at the time, Boghaz-kesen (“the cutter of the strait”). *See also* PHOBEROU MONASTERY.

BOUCICAUT. French marshal sent by French king Charles VI in 1399 to help raise the **Ottoman** siege of **Constantinople**. He fought his way to the city, despite the attempt of **Sultan Bayezid I** to prevent his small fleet from passing through the **Hellespont**. He brought with him 1,200 soldiers, most of them archers.

He stayed there for the remainder of the year, raiding the eastern coast of the **Bosphoros** and **Sea of Marmara**, but he achieved nothing of importance. He then encouraged **Manuel II Palaiologos** to seek further military aid from the West, and on 10 December 1399 Manuel II and Boucicaut left for **France**, where plans to send more French troops never materialized. *See also* HOSPITALLERS.

BOUKELLARION. Theme in **Asia Minor** created in the eighth century from part of the theme of **Opsikion**. Its capital was **Ankyra**, and it derived its name from *boukellarioi*, hired private soldiers who served as bodyguards and private retainers. This reduction of the size of Opsikion was probably done by **Constantine V** in response to the revolt of **Artabasdos**. Subsequently, Opsikion was further reduced by the creation of two more themes, **Optimatoi** and **Paphlagonia**, diminishing even more the capability of any single *strategos* to revolt.

BOUKOLEON. An area of **Constantinople** on the **Sea of Marmara** east of the **Church of Sergios and Bakchos**, where the Boukoleon harbor was located, adjacent to a seaside palace whose remains are referred to as the “House of Justinian.”

BOULGAROPHYGON. Site of **Symeon of Bulgaria**’s major victory over a Byzantine army in 896, made possible by Symeon’s previous defeat of the **Hungarian** troops allied with **Byzantium**. The peace that resulted was contingent on Byzantium paying an annual tribute to Symeon.

BOURTZES, MICHAEL. General under **Nikephoros II Phokas**, **John I Tzimiskes**, and **Basil II**. His mostly distinguished military career (e.g., he and fellow general Peter Phokas captured **Antioch** in 969) was interspersed with treachery. He supported the murder of his benefactor Nikephoros II, later

deserted Basil II for the rebel **Bardas Skleros**, and did an about-face to fight with Basil II against the rebel **Bardas Phokas**. *See also* ARMY.

BOYAR. A member of the military aristocracy in Bulgaria or in Kievan **Rus**. Six great boyars advised the **khan** in **Bulgaria**. In Kievan Rus, boyars served in a prince's entourage and constituted his council.

BRACHAMIOS, PHILARETOS. *See* GERMANIKEIA; MOPSUESTIA.

BRANAS, ALEXIOS. Capable general who served **Alexios II Komnenos**, **Andronikos I Komnenos**, and **Isaac II Angelos**. His greatest victories were against the **Normans** in November 1185, blunting their march toward **Constantinople** and forcing them to evacuate **Thessalonike** and **Dyrrachion**. In 1187 Branas revolted against Isaac II, aided by the provincial **aristocracy**. His siege of Constantinople ended unsuccessfully when **Conrad of Montferrat** organized a band of mostly Latin soldiery to defeat Branas's army. Branas himself was killed on the field of battle. *See also* ARMY.

BRICKS. Bricks and tiles were fundamental components of Byzantine construction. Bricks provided the strength for basic structural components, such as piers and arches, as well as for exterior decoration. For example, in **fortification** walls it was a common technique to alternate layers of stone and brick. The **Theodosian Land Walls** at **Constantinople** were constructed of bands of cut-stone facings filled with mortared rubble, alternating with bands of brick that go across the wall. The facades of Byzantine **churches** were typically decorated with brick patterns, or with stones that are framed with bricks. *See also* ARCHITECTURE; CERAMICS.

BRIDE SHOW. The first bride show was in 788 when the empress **Irene** held one for her son **Constantine VI**. Reminiscent of the mythic Judgment of Paris, the **emperor** presented a golden apple to the **woman** of his choice as **empress** from several candidates previously selected with great care. Four other bride shows were held in the following century, the most famous being that of **Theophilos**, who rejected **Kassia** in favor of **Theodora**. *See also* STAURAKIOS.

BRINDISI. Important commercial port in **Apulia**, and terminus of the Via Appia, the Roman road that went to **Rome** via Capua. Its chief strategic importance lay in the fact that it was a main point of embarkation for **Dyrrachion**, across the **Adriatic Sea**, where the **Via Egnatia** began. This fact explains the importance of Brindisi to the **Normans**, and why they conquered it in 1071, making it a staging area for attacks on Dyrrachion. *See also* CITIES; HIGHWAYS AND ROADS.

BRINGAS, JOSEPH. Civil official who held various high positions for **Constantine VII Porphyrogennetos** and **Romanos II**. As *parakoimomenos* for Romanos II he managed the entire affairs of state. However, when Romanos II died an untimely death, his wife **Theophano** was caught up in a power struggle that pitted the unpopular Bringas against the famous general, **Nikephoros II Phokas**. Theophano sided with Nikephoros Phokas, as did the high civil official **Basil the Nothos**. Bringas tried to defend the capital, but he had little support and was soon forced to retire to a monastery. It was a victory for the military **aristocracy**, one that made Nikephoros II Phokas emperor and Theophano his new wife. *See also* EUNUCHS.

BRITAIN. Roman province from 43 to ca. 410, when **Honorios** informed Britain that it must see to its own defense against the Saxons, who had menaced the province's southern shore since the third century.

Constantius Chlorus, father of **Constantine I the Great**, ruled Britain after defeating the usurper Allectus in 296. The decline began in 367–368 with what **Ammianus Marcellinus** calls the “barbarian conspiracy,” simultaneous attacks by Picts, Scots, Attacotti, and Saxons. A Roman army from abroad was transported to Britain to restore order. In the last decade of the fourth century the raids of Picts and Scots were so sustained that **Stilicho** was forced to mount an expedition to Britain. Despite this, Honorios withdrew military forces from the island.

Trade continued throughout the early Middle Ages, as demonstrated by the **Sutton Hoo Treasure** (sixth or seventh century in date) from the ship-tomb of a king of East Anglia, consisting of exquisite **silver** objects of Byzantine manufacture.

Byzantine cultural and religious influence persisted as well. Examples of this include **Theodore of Tarsos**, archbishop of Canterbury (668–690), also Bede's *Ecclesiastical History of the English People* (731), which mentions events in faraway **Constantinople**. Following the Norman Conquest in 1066, Anglo-Saxon soldiers filled the ranks of the Varangian Guard and diplomatic activity increased. In 1400 **Manuel II Palaiologos** visited England in an attempt to secure aid against the advancing **Ottomans**. *See also* ART; BARBARIANS; DIPLOMACY.

BROUSA. *See* PROUSA.

BRUMALIA. Pagan celebration in honor of Dionysos that continued to be celebrated in **Byzantium**. It lasted for almost a month, from 24 November until the winter solstice. The carnival atmosphere included men and **women** in costumes and masks, dancing in the streets to songs in honor of the god. It was condemned at the **Council of Trullo** in 691–692, but **Constantine V** celebrated it at court in the following century. *See also* PAGANISM.

BRYAS. Suburb of Constantinople across the **Sea of Marmara**, site of **Theophilos's** Bryas Palace, built around 837. Its design was based on the description of the **Arab** palaces that **Patriarch John VII Grammatikos** had seen on his embassy to Baghdad. *See also* **ABBASID CALIPHATE**; **GREAT PALACE**.

BRYENNIOS, NIKEPHOROS. Distinguished general, *doux* of **Dyrrachion**, and pretender to the throne during the reigns of **Michael VIII Doukas** and **Nikephoros III Botaneiates**. After failing to gain the throne in 1077 he refused to put down arms, was defeated by **Alexios I Komnenos**, and was blinded. His revolt was symptomatic of the chaotic period of decline that preceded Alexios Komnenos's own usurpation in 1081.

BRYENNIOS, NIKEPHOROS THE YOUNGER. Historian and general. He was the son (or grandson) of general **Nikepheros Bryennios**, who rebelled in 1077. Nikephoros campaigned with **Alexios I Komnenos** and ended up marrying **Anna Komnene**. He wrote a memoir that traces the family history of the Komneni; the most useful part of it concerns events from 1070 to 1079. *See also* **HISTORY**.

BUFFAVENTO CASTLE. *See* **CYPRUS**.

BULGARIA. Established in 681 by **Asparuch**, Bulgaria became the first independent state on Byzantine soil to be recognized by **Byzantium**. The **Bulgars**, with their capital at **Pliska**, ruled over a large indigenous population of **Slavs** and Greeks. By the 10th century Bulgars and **Slavs** had intermixed into a single people, referred to as Bulgarians.

Bulgaria always remained a kind of third-world country on Byzantium's northern border, one that was dependent on the Byzantine **economy**, one subject to Byzantine cultural influences. It was also an intermittent military threat, especially under **Khan Krum**, and **tsars Symeon** and **Samuel**. Byzantine cultural influence seemed to make headway when, in 864, Khan **Boris I** received baptism from Byzantium. This provoked a revolt of the Bulgar nobility, which defended Bulgar paganism against Byzantine encroachment. Boris suppressed the revolt, but it made him hesitant to place the Bulgarian church under Byzantine ecclesiastical administration. However, in 870 he did just that, after negotiations with **Pope Nicholas I** broke down. In 885 Boris accepted four pupils of the brothers **Cyril and Methodios** who provided him with a Slavonic-speaking clergy and with necessary liturgical texts. Boris struggled to preserve **Church Slavonic** as the language of the Bulgarian church in the face of Byzantine insistence on Greek. Nevertheless, resistance to Byzantine cultural and ecclesiastical hegemony remained strong in Bulgaria, as **Bogomilism** demonstrated.

To some extent these contradictory forces were never resolved. "Peace"

meant Byzantine occupation of the country from 1018 to 1185, after **Basil II** ended a series of campaigns in 1014 with a decisive victory over the forces of Samuel. Subsequently a revolt occurred in 1185, which by 1186 resulted in a new state referred to as the **Second Bulgarian Empire**. Its capital was at **Turnovo**, and its early rulers were energetic men like **Kalojan** and **John Asen II**. The new state expanded into **Thrace**, and, after the Battle of **Klokotnitsa** in 1230, into western **Macedonia** as well. However, the growing power of **Serbia** threatened Bulgaria, and at **Velbuzd** in 1330 the Serbs destroyed a Bulgarian army. Within several decades after Velbuzd, Bulgaria's decline was made even more apparent by the Ottoman expansion into the Balkans. In 1373 Bulgaria became a vassal to the **Ottomans**, and in 1393 **Murad I** conquered Bulgaria outright, burning Turnovo. *See also* ALOUSIANOS; BULGARIAN TREATY; COTRIGURS; JOHN OF RILA; UTRIGURS.

BULGARIAN TREATY. Not an actual treaty, but rather an anonymous speech dedicated to the signing of a treaty in 927 between **Byzantium** and **Bulgaria**. It contains some interesting but veiled allusions to an invasion by **Symeon of Bulgaria**, his coronation by **Nicholas I Mystikos**, and the elevation to the throne of **Romanos I Lekapenos**. Various authors have been proposed, including Theodore Daphnopates. *See also* DIPLOMACY.

BULGARIANS. *See* BULGARS.

BULGARS. Pastoralists originally from central Asia, who migrated westward to the **steppe** north of the Caspian Sea, as did the **Huns** and the **Avars**. They must have been Turkic in origin because nearly a hundred proto-Bulgarian (pre-Christian) inscriptions survive in characters known to be Turkic. Their history in the fifth and sixth centuries is obscure, although it has been suggested that they were related to the **Cotrigurs** and **Utigurs**.

The establishment of the Avars in **Pannonia** by the late sixth century allowed the Bulgars to expand. One contingent aligned itself with the **Lombards**, helping them to conquer **Italy**. Another contingent participated with the Avars and **Slavs** in attacks on **Thessalonike** and **Constantinople**. However, most Bulgars lived north of the Sea of Azov, where, in 632, one of their leaders, Kuvrat, formed a confederation of Bulgar tribes. After Kuvrat's death, the confederation disintegrated under the growing power of the **Khazars** to the east. Some Bulgars, led by **Asparuch**, crossed the **Danube**, resisting an attempt by **Constantine VI** to oust them by force. In 680 they signed a treaty with **Byzantium**, creating the first independent state that Byzantium recognized on its own soil. The region was already settled by Slavs, who were much more numerous, and who the Bulgars subjugated.

By the ninth century, the Bulgars had virtually become Slavs, at which point this intermixed people are referred to as Bulgarians. *See also*

BARBARIANS; BORIS I; BULGARIA; DIPLOMACY; KHAN; KRUM; *SCRIPTOR INCERTUS*; TELERIG; TERVEL; TURKS.

BUREAUCRACY. Though small by modern standards, when compared to other medieval states, **Byzantium's** bureaucracy was impressive. The successful administration of the Byzantine state depended on bureaucrats like the *kommerkiarios*, who was responsible for collecting customs and excise taxes at all frontier points, including ports, and who supervised the sale and export of strategic materials like **gold**, military equipment, and **silk**. The bureaucracy included civil, military, and **church** administrators.

The organization of the bureaucracy, along with its offices, changed over time. Its organization in the Late Roman period, from the early fourth to early seventh century, is reflected in the **Notitia Dignitatum** (ca. 395–429). In this period, officials in the imperial court, including **eunuchs**, often exerted tremendous power. Examples of this include the eunuch **Eutropios**, grand chamberlain (*praepositus sacri cubiculi*) to the emperor **Arkadios**. The successor office to that of the grand chamberlain was that of the *parakoimomenos*. **Basil the Nothos**, **Joseph Bringas**, and **Samonas** were powerful *parakoimomenoi* of the 10th century.

During the **Dark Ages** (642–843) the bureaucracy was transformed, as many cities and towns diminished in size, along with a dramatic reduction in the territorial size of Byzantium. The **prefectures** gradually disappeared in favor of **themes**, which needed a more decentralized bureaucracy. The governor of a theme, the *strategos*, was the head administrator; he was primarily a military official who also administered the judiciary of the theme, as well as its finances. Subordinate in rank to the *strategos* was a *droungarios*. In the 11th century the power of the *strategos* declined in favor of the *praitor*, *doux*, and *katepano*.

Among the extant lists of bureaucratic officials (*Taktika*) the **Kletorologion of Philotheos** (composed in 899) is the most complete, providing a list and description of bureaucratic titles, and their seating places at state banquets. This latter is an indication of the relative importance of each office. As compared to the Late Roman period the number of chief administrative offices had been reduced from 103 to 53, reflecting the territorial losses of the Dark Ages.

Some office titles were specific to one of the three main branches of the bureaucracy (civil, military, church). However, there was not always such a “separation of powers,” so to speak, in Byzantine administration, as the office of *strategos* demonstrates. A *domestikos*, to cite another example, could be a civil, military, or church bureaucrat. A *logothetes* was typically a financial officer of some sort, but the term broadened in its use. In the ninth century the *logothetes tou dromou* became the chief minister of the state.

Alexios I Komnenos (1081–1118) and subsequent emperors from the Komneni attempted to centralize the bureaucracy and to exert more imperial

control over it by assigning the highest offices to family members. Put simply, they took these offices away from other families in the military and civil aristocracies, in favor of a single extended family of military aristocrats (the Komnenoi).

Alexios I Komnenos also created a number of non-hereditary, honorific titles based on that of *sebastos* ("revered"), such as *sebastokrator*, *protosebastos*, and *panhypersebastos*. This increased the previous older senatorial titles (e.g., *illustris*, *spectabilis*, and *clarissimus*, gloriosus, and *magnificus*), as other older titles, including those of *magistros*, and *patrikios*.

To make this all the more confusing, from the eighth to 11th century some titles could be bought at considerable price (in return for an annual pension). Some actually designated a bureaucratic office, while others were simply what they appeared to be, namely non-hereditary, honorific titles conferred by a reigning emperor. During the **Palaiologan Dynasty**, as demonstrated by the 14th century's **Pseudo-Kodinos**, title and office typically merged together.

One example will suffice to demonstrate how bureaucratic offices could evolve over time. The office of *protovestiarios* was originally the keeper of the emperor's wardrobe (*vestiarion*). However, from the ninth to 11th centuries the *protovestiarios* commanded armies. In the 12th century onward it was an honorary title.

The centralizing tendency continued in the Palaiologan Dynasty. For example, the *mesazon*, an office that **Constantine III Leichoudes** first held, developed into the top bureaucratic office in the Palaiologan Dynasty. The 15th-century historian **Doukas** compared his role to that of the Ottoman *vizier*, who headed the Ottoman bureaucracy.

Bureaucrats were distinguished by costumes, each of which signified a certain office. For example, the **praetorian prefect** of the East in the sixth century wore a purple tunic, a red leather belt with a gold buckle, and a cloak fastened at the right shoulder by a fibula or brooch. Each bureaucrat received a codicil signed by the **emperor**. Higher officeholders then (e.g., a prefect, *magister militum*, *magister officiorum*) received a codicil of gilded **ivory**.

Each official also had his own sealing device, marked with the title of his office. Lead **seals** were commonly used, except on imperial documents that had gold seals (**chrysobulls**) attached to them. The overall importance of seals is that they often fill in gaps in our knowledge of the Byzantine bureaucracy.

Finally, it is worth noting that many high-ranking bureaucrats played powerful roles in the history of Byzantium, including **Aetius**, **Aspar**, **Stilicho**, **John Troglita**, **Petronas**, **Theoktistos**, **Michael Psellos**, **John the Orphanotrophos**, as well as some **patriarchs** of the church. The famous **Nika Revolt** was directed initially against the chief financial minister of **Justinian I**, **John of Cappadocia**. See also **BASILIKOI ANTHROPOI**; **CHARTOULARIOS**; **CLERGY**; **DYNATOI**; **EDUCATION**; **JOHN LYDOS**; **MEGAS DOUX**; **PRIMIKERIOS**; **PROTOS (PROTO-)**; **PROTOSPATHARIOS**; **PROTOSTRATOR**; **QUAESTOR OF THE SACRED**

PALACE; *SAKELLARIOS*; *SEKRETON*; TAXATION.

BURGUNDIANS. Germanic tribe that crossed the **Rhine River** in 406. In 413 the Burgundians founded the First Burgundian Kingdom, located in **Gaul** with its capital at Worms (the setting for the great medieval German epic, the *Nibelungenlied*). In 443 a second kingdom was established south of Lake Geneva, after a defeat by the **Huns** that cost King Gundahar and 20,000 Burgundians their lives.

Despite their adherence to **Arianism** until 516, when King Sigismund converted to **Orthodoxy**, the Burgundians had good relations with their indigenous Roman subjects. Indeed, Roman influence was greater among the Burgundians than among any other Germanic people who settled in Roman territory, in part because of their close proximity to **Italy**. However, Frankish expansion threatened the Burgundians; **Clovis** finally conquered them in 532–534. *See also* BARBARIANS.

BUSTA GALLORUM. Site in **Italy** of a famous Byzantine victory over **Totila** of the **Ostrogoths** in 552. This battle was a serious blow to Ostrogothic resistance, and within two years the long Ostrogothic war was over. **Narses**, the capable Byzantine general who had replaced **Belisarios** in Italy, sent the blood-stained garments of Totila to **Constantinople** as proof of his death.

BYZANTION. Byzantion was settled in the seventh century b.c. by Megarians under a leader named Byzas, hence the city's original name. Situated at the juncture of Europe and Asia, where the **Sea of Marmara** meets the **Bosporos**, it possessed an easily defensible topography that included a large natural harbor, the Golden Horn. This strategic location may have influenced **Constantine I the Great**'s decision to establish in 324 at Byzantion a Christian capital for the Roman Empire; it was dedicated officially in 330. Called "New Rome," it was soon referred to as **Constantinople** (the city of Constantine). The modern terms "**Byzantium**," and "Byzantine Empire," derive from the fact that Constantinople (modern Istanbul) was formerly called Byzantion.

BYZANTIUM. The eastern Roman Empire, ruled from **Constantinople** from 330 to 1453, from the time **Constantine I the Great** dedicated his new imperial capital Constantinople (formerly called **Byzantion**) in 330 to the conquest of Constantinople in 1453 by the **Ottomans**. The term "Byzantium" is a creation of Hieronymus Wolf (1516–1580), librarian and secretary to the Fuggers in Augsburg, who published the works of **Zonaras** and **Niketas Choniates**. Byzantium evolved into a multiethnic, Christian, Greek-speaking state, one whose orientation after the sixth century was progressively eastward looking. Nevertheless, the inhabitants of the empire continued to refer to themselves as Romans (*Romaioi*), and their state as *Romania*. *See also*

AQUEDUCTS AND CISTERNS; CITIES; ETHNIC DIVERSITY;
POPULATION; THEOCRACY; THEODOSIAN LAND WALLS.

C

CAESAR. A title equivalent to emperor-designate during the **tetrarchy** of **Diocletian**. Subsequently it was assigned almost exclusively to the **emperor's** sons until the 11th century, after which time its conferral became more widespread (e.g., as an honorary title awarded to foreign rulers). *See also* **AUGUSTUS**.

CAESAREA. Chief **city** of **Cappadocia**. **Basil the Great**, the great church father of the fourth century, was born in Caesarea and was one of the so-called Cappadocian church fathers, along with **Gregory of Nazianzos** and **Gregory of Nyssa**. Its strategic location astride a major **highway** network explains its fate at the hands of Persian and Arab invaders. Despite **Justinian I's** rebuilding of its walls, the **Persians** under **Chosroes II** captured and burned the city in 611. The **Arabs** captured it briefly in 646. In the 10th century Caesarea was the center of the Phokas family, producing **Nikephoros II Phokas** and the rebel **Bardas Phokas**. The **Danishmendids** conquered the city in 1092. *See also* **ARISTOCRACY**; **DYNASTOLOGY**; **SABAS**.

CAESAREA MARITIMA. Port **city** and major commercial and cultural center of northern **Palestine**. It was rebuilt on a grandiose scale by Herod the Great, king of Judaea (37–4 b.c.). Caesarea Maritima still maintained its public **architecture** and cultural splendor in the time of **Eusebios of Caesarea**, historian of the early church and bishop of Caesarea from 313 to his death in 339. The city was seized by the **Persians** in 604 and held by them until 628. It returned to Byzantine possession before the **Arabs** conquered it around 640, after which it was not recovered by **Byzantium**.

CAESAROPAPISM. A term invented by 19th-century Western European scholars to describe how the Byzantine **emperor** allegedly acted as both “caesar” (i.e., emperor) and **pope**.

The term infers that, in effect, the Byzantine church was under the control of the state and that emperors could decide matters of **church** doctrine. This needs much qualification, but at its core is a conceptual truth, namely, how difficult it was for Byzantines to separate their church from the emperor. Emperors were conceived of as God's representatives on earth, with a duty to defend the faith and watch over the church. In practice, this often resulted in emperors appointing (and deposing) **bishops**, including **patriarchs**, calling church councils and, on occasion, confiscating church property.

Nevertheless, few emperors attempted to pronounce on dogma as **Justinian I** did, and Justinian I was forced to call the **Fifth Ecumenical Council at Constantinople** to validate his **Three Chapters**. Even **Iconoclast** emperors

used church councils for this purpose. Emperors who defied the church at large, as happened at the **Council of Lyons** in 1274, and at the **Council of Ferrara-Florence** in 1438–1439, when the Byzantine church was subjected to the **papacy** for reasons of political expediency, faced popular opposition from both laity and **clergy**.

If used at all, the term caesaropapism needs qualification, depending on the particular emperor and on the particular area of church-state relations the term is said to refer to. *See also* GREGORY II; GREGORY III; THEOCRACY.

CALABRIA. From about the middle of the seventh century the term no longer designated all of southern **Italy**, but only the peninsula (Bruttium in antiquity) that forms the toe of the Italian “boot,” separated from **Sicily** by the Strait of **Messina**. After the **Arab** conquest of Sicily in 902, Calabria was reorganized into a **theme**, which continued to be threatened by Arabs and **Lombards** in the 10th and 11th centuries. **Norman** expansion in southern Italy resulted in the conquest of Calabria by 1059. Norman suppression of the Greek rite in Calabria and **Apulia** was closely intertwined with the schism between the churches in 1054.

CALIPH. “Successor” in Arabic, the title given to the successors of Muhammad the Prophet. Caliphs had secular and spiritual authority, but not the prophetic authority of Muhammad himself. The first Caliphs were **Abu Bakr**, **Umar**, **Uthma**, and **Ali**. The first Caliphate was founded in 661 by the **Umayyads** with its capital at **Damascus**. Its immediate successor was the **Abbasid Caliphate**, which ruled from Baghdad.

CALIPHATE. *See* CALIPH.

CANON LAW. Canon law comprised **church** regulations combined with selected legislation from civil **law**. Regulations issued by councils, including **Ecumenical Councils**, comprised the core of canon law. Supplemental collections like the *nomokanones*, which included church regulations and excerpts from civil laws (e.g., from the *Corpus Juris Civilis*), were also important. Among the noteworthy later commentators were Theodore Balsamon, who defended the use of *charistikion*, and **Demetrios Chomatenos**.

CANTACUZENE, JOHN VI. *See* JOHN VI KANTAKOUZENOS.

CAPELLA PALATINA. Latin term for “palace chapel,” referring to the palace chapel of the **Norman** king of **Sicily**, **Roger II**. Its construction began soon after 1130. Its plan is typical of the **architecture** adopted by the Norman rulers of Sicily, namely that of a longitudinal three-aisle **basilica**. A cupola is situated before the main **apse**. The interior shows **Islamic** and Byzantine

decorative influences, the former in the wooden ceiling of the nave, derived from Islamic palace architecture.

The earliest **mosaics** are in the Byzantine style, with Greek inscriptions. The later wall mosaics are in the same style but were created by Sicilian craftsmen and have Latin inscriptions. The interior decoration is so overwhelmingly Byzantine that the *Capella Palatina* can be said to be chiefly a monument of Byzantine **art**.

CAPITATIO-JUGATIO. Tax system inaugurated by **Diocletian** that lasted until the beginning of **Justinian II**'s reign. It combined, in some fashion that is not entirely clear, both a land tax and a poll tax, as a way to assess the *annona* in an equitable way. Each *jugum*, a unit of land, was assessed along with each *caput* (person, livestock) who cultivated the land. *See also* TAXATION.

CAPPADOCIA. Region of central **Asia Minor** famous for the Cappadocian Fathers, **Basil the Great**, **Gregory of Nazianzos**, and **Gregory of Nyssa**. Its strategic importance from the seventh century onward lay in its close proximity to frontier passes through the **Taurus** Mountains, from either **Caesarea** or Tyana.

The route from Tyana led to the famous **Cilician Gates**. Attacks by **Persians** and **Arabs** made it imperative that the **theme** system include Cappadocia, hence the themes of **Anatolikon** and **Armeniakon**. In the ninth century, the smaller themes of **Charsianon**, Cappadocia, and **kleisoura** were carved from these larger themes. By that time the **Paulicians** were a threat as well.

Fortified refuges (*kastra*, the singular being *kastron*) were built to protect the imperiled indigenous **population**, and **Slavs**, Syrians, and Armenians were resettled to make up for civilian losses. Under these circumstances the military **aristocracy** increased its power, as reflected by the revolt of **Bardas Phokas** against **Basil II**. For a while, the extension of the eastern frontier by Basil II and his immediate predecessors took pressure off Cappadocia until the advent of the **Seljuks**. The Seljuks sacked Caesarea in 1067. After the **Battle of Mantzikert** in 1071 they annexed all of Cappadocia. *See also* GÖREME; fortifications; HIGHWAYS AND ROADS.

CAPUA. *See* BENEVENTO; CITIES; LONGOBARDIA.

CARAUSIUS. *See* CONSTANTIUS CHLORUS.

CARIA. Region of southwest **Asia Minor**. In the early fourth century it became a **province** whose metropolis was the city of **Aphrodisias**. In the seventh century it was incorporated into the **theme** of **Kibyrrahaiotai**. *See also* LATROS.

CARTHAGE. The great African port **city** in the Bay of Tunis that had no rival in the western **Mediterranean** outside **Rome**. It exported massive amounts of grain, oil, and other agricultural products, also fine **pottery**, including African red slipware. Conquest by the **Vandals** in 439 did little to hinder its commercial exports.

The Vandals made Carthage their staging area for piratical raids throughout the western Mediterranean, the pillage of Rome in 455 being the most famous of those raids. Its church suffered persecution by the Vandals, who were **Arian**, but previous to the Vandals it was embroiled in controversy over **Donatism**. Despite **Justinian I**'s reconquest (533) and refurbishment of the city, and the subsequent creation by **Maurice** of the **Exarchate** of Carthage, the city declined in the seventh century. By the middle of the seventh century Arab raids were having an effect on the **economy**. In 698, Carthage fell to the **Arabs**, and thus into the orbit of the **Islamic** world. *See also* ABD AL-MALIK.

CASPIAN GATES. Passes in the **Caucasus** Mountains north of Georgia (**Iberia**) used to defend against **barbarians** to the north of the Caucasus. Treaties between **Byzantium** and **Persia** in 363, 422, and 442 provided for a joint defense of the passes, with Byzantium contributing a fixed sum to keep the **fortifications** in repair. *See also* BARBARIANS; WAR.

CASSIODORUS. Latin historian; senator and high official under **Theodoric the Great**. Unfortunately, both his world **chronicle** (from Adam to 519) and his *History of the Goths* have not been preserved, except in an abridgment of the latter by the historian **Jordanes**. *See also* GOTHs; HISTORY; OSTROGOTHs.

CATACOMB. An underground cemetery consisting of corridors, rooms (*cubicula*), and burial niches (*loculi and arcosolia*). The most famous catacombs are those around **Rome**, which contain wall paintings (**frescoes**) that comprise the earliest Christian **art**.

CATALAN DUCHY OF ATHENS. *See* CATALAN GRAND COMPANY.

CATALAN GRAND COMPANY. Band of Spanish **mercenaries** hired by **Andronikos II Palaiologos**. They were supposed to halt the **Ottoman** expansion in what little was left of Byzantine **Asia Minor**; instead, they wreaked havoc on Byzantine territories from 1304 to 1309. Estimates of their numbers vary; there may have been as few as 2,000.

Despite some initial success, relations with Andronikos II soon broke down, and in 1305 their leader **Roger de Flor** was assassinated. After this, the Catalans went on a rampage that eventually led them into **Thrace** and **Macedonia**, where they besieged monasteries on **Mount Athos**, devastated

Chalkidike, and unsuccessfully besieged Thessalonike by land and sea. In 1309 they attacked Latin territories farther south, and in 1311 they took control of **Athens**, creating the Catalan **Duchy of Athens and Thebes**, which lasted until 1388.

The Catalan Grand Company was hardly unique as a fighting band. The **Navarrese Company** took over the Principality of Achaia in 1381. In 15th-century Italy such companies, led by professional generals (*condottieri*), were often employed by city-states, and were just as often out of control. *See also* EPHEBUS; GALLIPOLI; KYZIKOS; PHILADELPHIA.

CATALANS. *See* CATALAN GRAND COMPANY.

CATALAUNIAN FIELDS. Site of an important battle in **Gaul** in 451 between **Attila** and **Aetius**, Roman general of the West. Even though the armies fought to a standstill, Aetius won a strategic victory, since Attila was forced to withdraw his **Huns** from Gaul. *See also* BARBARIANS.

CATHARS. *See* BOGOMILS; PAULICIANS.

CATHEDRA. *See* APSE.

CATHERINE, MONASTERY OF SAINT. Famous fortified monastery built by **Justinian I** at the base of Mount Sinai (in the Sinai Peninsula, which is north of the Red Sea) to protect the monks who tended a church on the site of the Burning Bush. Catherine of **Alexandria**, martyred in 305, became the monastery's patron **saint** in the 10th or 11th century. The walls were meant to protect against **Bedouin** raids, and its isolation helped to protect its **icons** and manuscripts from destruction by **Iconoclasts**. It remains a repository of priceless **art**. *See also* MONASTICISM; RELICS.

CAUCASUS. Mountain system that extends 1,210 kilometers from the **Black Sea** to the Caspian Sea, acting as a divide between Asia and Europe. Through this divide were several passes, the most famous being the **Caspian Gates**, which, if left undefended, **steppe** peoples from the north could penetrate.

The defense of these passes was shared mutually by **Byzantium** and **Persia** from 363 to 422, after which Byzantium arranged to subsidize the Persian defenses. The wars with Persia during the reign of **Justinian I** included fighting in **Abchasia** and **Lazika**, just south of the Caucasus along the Black Sea coast, with the aim of preventing the Persians from gaining access to the Black Sea. Justinian I also had an interest in the region as a way of connecting with northern **trade** routes to **China**, thus circumventing Persian middlemen who controlled the **silk** trade. **Maria of Alania** came from **Iberia** in the Caucasus. *See also* GEOGRAPHY.

CAVALRY. *See* ARMY.

CEFALÙ. *See* ROGER II; SICILY.

CELL. A monk's private room, or individual dwelling. The largest early Christian monastery in **Egypt**, dating from the sixth to eighth centuries, was named "Kellia," which in Greek means "cells," for it was a collection of about 1,600 individual dwellings. The *lavra* developed from this, as a clustering of individual cells under the direction of an archimandrite, where monks lived solitary lives, assembling only occasionally during the week. The *koinobion* was a more developed form of communal **monasticism**. *See also* ASCETICISM; *EREMITE*.

CEYLON. Modern Sri Lanka, called *Taprobane* by the Byzantines. The island was the focal point for goods in transit from the Far East, including pepper, cloves, silk, sandalwood, musk, and copper. **Kosmas Indikopleustes** describes Byzantine merchants trading there, but much of the trade was carried on by merchants from south Arabia, **Axum** (Abyssinia), and **Persia**. Direct Byzantine trade with Ceylon, always endangered by aggressive Persian merchants, ended in the early seventh century with the Arab conquest of ports along the Red Sea that had served to offload goods destined for **Byzantium**. *See also* TRADE AND COMMERCE.

CHALCEDON. One of the chief **cities** of **Bithynia**, where the important **Council of Chalcedon** was held in 451. It originated as a sister city to **Constantinople**, for both were founded by Megarian colonists in the seventh century b.c. across the **Bosporos** from each other. Persian and Arab attacks on **Asia Minor** occasionally aimed at Constantinople. When they did, they inevitably imperiled Chalcedon. The **Persians** captured Chalcedon twice. It was attacked by the **Arabs** in the seventh century. In 1350 it was conquered by the **Ottomans**. *See also* ECUMENICAL COUNCILS.

CHALCEDON, COUNCIL OF. The Fourth **Ecumenical Council**, held in Chalcedon in 451. This council was presided over by the **emperor Marcian**, and it marked a personal victory for his consort **Pulcheria**. The 449 "**Robber**" **Council of Ephesus** was condemned, along with **Eutyches** and **Dioskoros**, and all others who supported **Monophysitism**.

The condemnation of **Nestorianism** at the **Ecumenical Council of Ephesus** in 431 was reiterated, although the omission of three Nestorian writers in the condemnation would later embroil **Justinian I** in the so-called affair of the **Three Chapters**. Nevertheless, the Council of Chalcedon was decisive in the formulation of Orthodoxy, confirming the existence of Christ's dual natures, human and divine, united inseparably and unconfusingly into a single, unique person (*hypostasis*).

The council was also a serious blow to the prestige of the **see** of **Alexandria**, which had supported Monophysitism. This council raised the status of the **patriarchate** of **Constantinople** by increasing its territory with the addition of the **dioceses** of **Thrace**, **Asia**, and **Pontos**, allowing it to consecrate regional **metropolitans** and hear appeals from them. It also placed under the see of Constantinople the jurisdiction of missionary areas to the north of these three **provinces**. In effect, Constantinople was elevated to the most powerful see in the East. Canon 28 confirmed Constantinople's ranking as second only to the see of **Rome**, and increased the power of all **bishops** by putting monasteries under the authority of their local bishops. *See also* **CHRIST, THEOLOGY OF; CONSTANTINOPLE, FIFTH ECUMENICAL COUNCIL; CONSTANTINOPLE, SIXTH ECUMENICAL COUNCIL; DUIN; LEO I THE GREAT; MELKITES; PETER THE FULLER; THEOLOGY; UNION OF THE CHURCHES.**

CHALDIA. Theme created by **Theophilos** on the southern coast of the **Black Sea** with its capital at **Trebizond**. The theme of **Paphlagonia** seems to have been created at the same time. Both themes strengthened Byzantine control of the Black Sea. After 1204 it was incorporated into the **Empire of Trebizond**.

CHALKE. The major ceremonial entrance to the **Great Palace** at **Constantinople**. The original structure was destroyed in the **Nika Revolt** of 532. It was rebuilt by **Justinian I** as an enclosed porch covered by a dome resting on the arches of four barrel vaults and their corner **pendentives**. Its great bronze doors are probably why it was called "brazen" (*chalke*). Its dome was decorated with mosaics showing Justinian I with **Theodora** and an entourage of senators, and the emperor victorious over the **Goths** and **Vandals**. The exterior was replete with statues of emperors, of **Belisarios**, as well as ancient statuary (four gorgon heads, two Athenian philosophers).

The **icon** of **Christ**, called Christ Chalkites, was the most famous part of the decoration. **Leo III's** removal of this icon in 726 was the beginning of **Iconoclasm**. When Iconoclasm was finally defeated in 843, the **patriarch Methodios** asked the painter **Lazaros** to create a new icon of Christ to replace the one destroyed by Leo III.

CHALKIDIKE. Peninsula just southeast of **Thessalonike** that projects into the northern **Aegean Sea**. At its southernmost extremity are three smaller peninsulas, **Kassandra**, **Sithonia** (or **Longos**), and the easternmost one, **Mount Athos**. In the 14th century Chalkidike was pillaged by the **Catalan Grand Company**, then conquered by **Stefan Urosh IV Dushan**, before falling prey to the **Ottomans**.

CHALKOKONDYLES, LAONIKOS. Byzantine historian of the Ottoman

conquest. Born in **Athens**, he was a student of the humanist **George Gemistos Plethon** at **Mistra**. In his old age, sometime after 1480, he composed his magisterial **history** of the rise of the **Ottomans**, carrying it down to the capture of **Lemnos** in 1463.

His sense of **chronology** leaves much to be desired, and the modern reader will not appreciate the contrived speeches (after the manner of Thucydides). However, he did use first-rate Turkish sources and his focus on an enemy of **Byzantium** is unique among Byzantine historians, of whom he was the last. *See also* DOUKAS; KRITOBoulos, MICHAEL; SPHRANTZES, GEORGE.

CHANCEL. *See* BEMA.

CHARIOT RACES. *See* CONSTANTINOPLE; DEMES; HIPPODROME.

CHARISTIKION. The temporary leasing of a monastery's administration to a layman, or institution, by an **emperor**, **patriarch**, or some other state or **church** official. The origins of the practice are obscure; the period of **Iconoclasm** has been suggested. Nevertheless, by the 11th century the practice was well established. When it worked well, it benefited both the lay administrator and the monastery, for it promoted the economic development of monastic lands. However, some bishops complained about poor lay management, loss of revenues, and improper interference in church affairs.

Patriarch Nicholas III Grammatikos supported these complaints, and he convinced **Alexios I Komnenos** to require that all such grants be registered with the patriarch so they could be monitored. A grant of *charistikion* differed from a grant of *pronoia* since the former, unlike the latter, had no obligation of service. *See also* MONASTICISM.

CHARLEMAGNE. His coronation as **emperor** by **Pope Leo III** at **Rome** on 25 December 800 provoked a major crisis with **Byzantium**. There could be only one emperor; this everyone agreed upon. Thus, in Byzantine eyes Charlemagne was a usurper. In western eyes, he appeared differently.

In 800 **Irene** sat on the throne of Byzantium, in contradiction to previous tradition that a **woman** could not hold sole imperial power. In effect, it could be argued that the throne was theoretically vacant. Moreover, Irene had come to power by blinding her son, **Constantine VI**. Irene's support of **icon** veneration was attacked in the *Libri Carolini* (*Books of Charles*), issued ca. 793 by Charles's advisors to attack the **Ecumenical Council of Nicaea** of 787. Despite these justifications, Charlemagne attempted to improve his position by proposing marriage to Irene, but Irene was overthrown and exiled in 802 by **Nikephoros I**. Years of negotiations followed, until in 812 Charlemagne was granted the imperial title, though the Byzantines considered him emperor of the **Franks**, not Emperor of the Romans. *See also* CROATS;

CHARLES I OF ANJOU. King of **Naples** and **Sicily**, the so-called Kingdom of the Two Sicilies, and brother of French king Louis IX, claimant to the Byzantine throne. Encouraged by **Pope Clement IV** to intervene in **Italy** for the purpose of destroying German control over the Kingdom of the Two Sicilies, Charles did so in 1266 by defeating **Manfred**. The next year he was planning a Crusade, approved by Pope Clement IV, to conquer **Byzantium** and force through the **union of the churches**.

After the death of Louis IX, who had disapproved of the project, Charles pressed ahead, capturing **Dyrrachion** and sending troops to the **Peloponnesos** to fight alongside **William II Villehardouin**, Latin prince of **Achaia**. However, when **Michael VIII Palaiologos** agreed to a union of the churches at the **Council of Lyons** in 1274, Charles was thwarted. Nevertheless, the election in 1281 of Pope Martin IV, a Frenchman and ardent supporter of Charles I of Anjou, allowed Charles to renew his plans to attack Byzantium.

Charles's plans were spoiled in 1282 when the revolt of the **Sicilian Vespers**, and intervention of **Peter III of Aragon**, ejected the French from Sicily, ending the greatest threat to Byzantium in the second half of the 13th century. Charles died three years later in 1285. *See also* NICHOLAS III.

CHARSIANON. The name of a fortress in **Cappadocia**, subsequently of the **kليسورة** around it, then of the larger **theme**. The theme must have been created after 863, because **Theophanes Continuatus** still refers to it as a *kليسورة* in that year. By the end of the ninth century it is being called a theme; most likely **Leo VI** raised it to this status. *See also* DOUKAS, CONSTANTINE.

CHARTOPHYLAX. A **church** or **monastic** archivist, responsible for official documents, letters, and other records. The secular counterpart was the *chartoularios*. **Alexios I Komnenos** supported the right of the *chartophylax* of **Hagia Sophia** to preside over the patriarchal **synod** of **Constantinople** in the **patriarch's** absence, something Patriarch **Nicholas III Grammatikos** opposed as an infringement of his own power. **John XI Bekkos** was a *chartophylax* before becoming patriarch under **Michael VIII Palaiologos**. *See also* SEALS.

CHARTOULARIOS. Typically an archivist, or a bureaucrat responsible for keeping of records. The ecclesiastical counterpart was the *chartophylax*. For example, the *chartoularios tou kanikleiou* (*Chartulary of the Inkpot*) kept the pen and purple ink used by the emperor to sign decrees, a position the **eunuch Theoktistos** held under **Michael II the Amorion**. The term could also refer to the chief administrator of a government bureau (*sekretion*). From the 10th century onward some *chartoularioi* held military commands. *See also*

CHERSON. Byzantine port **city** at the southwestern end of the **Crimea** that provided an important link to northern barbarian peoples, especially in terms of **trade** (e.g., furs, **slaves**, wax, honey, salted fish) and **diplomacy**. Its stout **fortifications** (rebuilt by **Zeno** and **Justinian I**) and a deep natural harbor played a crucial role in relations with the **Khazars** and **Kievan Rus**.

For example, **Vladimir I** may have been baptized in Cherson, and certainly **clergy** from Cherson played an important role as staff in Vladimir I's new church. It also was a place of exile for two important personages, **Pope Martin I** and **Justinian I**, and a place of refuge for monks fleeing from **Iconoclasm**. **Theophilos** created the **theme** of Cherson, guarded by a fortress called **Sarkel**.

After the Latin conquest of Constantinople in 1204, Cherson fell under the sway of the **Empire of Trebizond**; its commercial importance declined when **Genoa** established trading colonies in the Crimea. *See also* BLACK SEA.

CHILIA. Port at the mouth of the **Danube** on the **Black Sea** that exported grain, honey, wax, wine, and **slaves** to **Constantinople**. In the 13th century it changed control from the **Mongols** to **Byzantium** and back again, only to pass to the **Second Bulgarian Empire** in the early 14th century, to **Genoa**, and then to the princes of **Moldavia**. The **Ottomans** captured it in 1484. *See also* TRADE AND COMMERCE.

CHINA. China was known to **Byzantium** through ambassadors from the **Turks** of central Asia. It was presumably from them that in the early seventh century the historian **Theophylaktos Simokattes** obtained detailed information about Chinese culture and imperial Chinese ceremonial. **Trade** was also done through intermediaries.

Chinese **silk** was imported from Persia until, according to **Prokopios of Caesarea** and **Theophanes of Byzantium**, **Justinian I** obtained its secrets from **Nestorian** missionaries, who also managed to smuggle out some silkworm eggs. Nestorian communities were established in China, and in 1278 **Andronikos II Palaiologos** received an embassy of Nestorians from Beijing. Paper was a Chinese invention that found its way to Byzantium by the ninth century, via the **Arabs** who learned it from Chinese they captured in Samarkand in 751.

Chinese awareness of Byzantium may have been primarily through the Byzantine **gold solidus**, which circulated in China, as well as through Byzantine glass, **enamels**, and other luxury items.

CHIONIADIS, GREGORY. Astronomer who worked in **Constantinople** and **Trebizond** until he died around 1320. He journeyed to Tabriz, capital of the **Mongol** ruler of **Persia**, Ghazan Khan (1295–1304), where he studied

Persian **astronomy**, and then returned to Trebizond to train students in it.

CHIOS. Island in the eastern **Aegean Sea**, where the famous monastery of *Nea Mone* is located. Chios is several kilometers from the coast of **Asia Minor**, and its **history** has often reflected the changing political fortunes of Asia Minor and of the Aegean Sea.

The **Arabs** made it one of their stations on the way to their siege of **Constantinople** in 674–678. By the end of the seventh century it was back in Byzantine hands, and in the ninth century it was included in the **theme** of the Aegean Sea. It stayed in Byzantine possession until 1204, when the **Fourth Crusade** partitioned **Byzantium**. Chios passed to **Baldwin of Flanders**, but **John III Vatatzes** recaptured it. Although the **Treaty of Nymphaion** gave it to the Genoese in 1261, they lost it to a Byzantine fleet in 1329. In 1346 the Genoese reconquered Chios, and it remained in the hands of the Genoese until the **Ottomans** conquered it in 1556. *See also* LEONARD OF CHIOS; TAFUR, PERO.

CHI RHO. Monogram of **Christ**'s name (Christogram) used by **Constantine I the Great**. It consisted of an overlap of the first two Greek letters for *Christos*, the Chi (X) and a Rho (P). The monogram developed from the original *labarum*, the military standard of Constantine I. The use of the monogram was *apotropaic*, which is to say to turn away evil, which is why it was used on the *labarum* of Constantine I's **army**. *See also* MAGIC.

CHITON. (Greek for “tunic.”) The basic component of Byzantine dress, worn by both men and **women**. Chitons could be long or short, short-sleeved or long-sleeved. At court one's rank was visible by the kind of *chiton* one wore (e.g., the *kamision* indicated a lower rank than the *skaramangion*). *See also* CHLAMYS; HIMATION.

CHLAMYS. (Greek for “garment.”) Broadly speaking, a cloak worn fastened at the right shoulder. The great, full-length *chlamys* was a feature of the imperial court. *See also* CHITON; LOROS; SAGION.

CHLEMOUTSI. *See* MOREA.

CHOIROSPHAKTES, LEO. Byzantine diplomat to the court of **Symeon of Bulgaria**. His letters illuminate **Byzantium**'s relations with **Bulgaria** during the reign of **Leo VI**. As a *magistros* under **Basil I**, and relative of **Zoe Karbonipsina**, he had good connections in the imperial court.

These connections may have helped him in 907, when he supported the revolt of **Andronikos Doukas**, but they were not enough to save him in 913 when he helped **Constantine Doukas** attempt to gain the throne. He was forced into a monastery, and thus out of public life. In addition to his letters,

he authored epigrams, hymns, and theological works. **Arethas of Caesarea** wrote a pamphlet attacking his alleged **paganism**. Altogether, he was one of the most interesting personalities of Leo VI's reign. *See also* DIPLOMACY.

CHOMATENOS, DEMETRIOS. **Archbishop** of **Ohrid** from 1216 to ca. 1236; jurist of canon **law**. Ohrid, situated in western **Macedonia**, belonged to the **Despotate of Epiros** in the first half of the 13th century. His literary works are the chief source for the internal history of the Despotate of Epiros, for its relations with neighboring states during the first half of the 13th century, and for the revival of law.

His coronation in **Thessalonike** of **Theodore Komnenos Doukas** as *basileus* and *autokrator* of the Romans created a schism between the churches of the Despotate of Epiros and the **Empire of Nicaea** that lasted from 1228 to 1233. **Germanos II**, the **patriarch** of **Constantinople**, condemned the coronation.

CHONIATES, MICHAEL. **Metropolitan** of **Athens** from 1182 to 1204; pupil of **Eustathios of Thessalonike** and elder brother of historian **Niketas Choniates**. He resisted **Leo Sgouros** during the latter's siege of Athens, but the conquest of **Constantinople** by the **Fourth Crusade** forced his retirement in 1205.

Michael Choniates is best known today for his letters, sermons, and speeches, which provide information about many topics relating to Athens and its larger environs. He paints a dismal picture of predatory tax collectors, marauding pirates, greedy local magnates encroaching on peasant properties, and growing decline of **agriculture** in the years leading up to the Latin conquest. *See also* GREECE.

CHONIATES, NIKETAS. One of the great historians of medieval **Byzantium**, along with **Michael Psellos** and **Anna Komnene**; he was the younger brother of **Michael Choniates**. His *History* deals with the period from 1118 to 1206, when hostility between Byzantium and the West reached the breaking point. His work, which is particularly important for the reign of **Manuel I Komnenos** and his immediate successors, relies on eyewitnesses, including his own personal experience as a high official during the reign of **Isaac II Angelos**. His treatment of the reign of **John II Komnenos** may derive from the work of **John Kinnamos**. He paints a tragic picture of the Crusader sack of **Constantinople** in 1204. *See also* HISTORY.

CHORA MONASTERY. *See* CONSTANTINOPLE; gregoras, nikephoras; METOCHITES, THEODORE; *parekklesion*.

CHORIKIOS OF GAZA. Teacher of **rhetoric** in **Gaza** in the sixth century. He was a pupil of **Prokopios of Gaza**, about whom he composed a funeral

oration. Among his many works is a description of the Church of **Saints Sergios and Stephen** at Gaza, built prior to 536. The church is known only through this description.

CHOSROES I. Persian king (531–579) whose long reign was a glorious counterpart to **Justinian I**'s reign. He was a reformer, like Justinian I, who revamped the internal administration of his kingdom and made the Persian **army** more efficient and battle-ready. He also patronized scholarly works.

Yet his wars with **Byzantium** overshadowed all else. The first **war** (527–532) resulted in an “everlasting” peace (requiring annual tribute to **Persia**) that allowed Justinian I the freedom to pursue his conquest of the West. War resumed in 540 when Chosroes invaded **Syria** and captured **Antioch**. A struggle over **Lazika** dragged on until a general treaty, pledging peace for 50 years, was signed in 561. Byzantine control over Lazika was confirmed, but there was little else to show for decades of intermittent warfare. War erupted in 572 when **Justin II** refused tribute to the Persians. The main theater of war was **Armenia**. The war continued to be waged until 591 (after Chosroes I's death in 579) by his grandson **Chosroes II**. *See also* **DAMASKIOS**; **SERGIOPOLIS**.

CHOSROES II. Persian king (590–628); the grandson of **Chosroes I**. He inherited a **war** with **Byzantium** that was begun in 572 and fought mainly over control of **Armenia**. The war ended in 591 after **Maurice** intervened in a civil war in **Persia** to put Chosroes II on the throne. The resulting treaty was advantageous to Byzantium, for it ended the annual tribute to Persia, ceded to Byzantium much of Persian Armenia and eastern Mesopotamia, and returned two important frontier towns, **Dara** and **Martyropolis**.

War erupted again when **Phokas** overthrew Maurice in 602. Chosroes II invaded **Mesopotamia**, **Syria**, and **Asia Minor**, allegedly to avenge the death of Maurice. When **Heraklios** came to power in 610, the war continued in Persia's favor until Heraklios launched a counteroffensive in 622 that ended in the destruction of Persia's army at the Battle of Ninevah in 627. Chosroes II was overthrown and murdered the following year.

CHRIST, THEOLOGY OF. The basic **theology** of Christ necessarily focused on the problems inherent in Christian monotheism, which posited one God with a Trinity of Father, Son, and Holy Spirit.

Controversies concerning Christ's humanity were considered in the first four **Ecumenical Councils**, culminating in the **Council of Chalcedon** in 451. The relationship of God the Father to God the Son was considered at the Council of **Nicaea** in 325, where it was resolved that Christ was not a created being (as **Arius** had thought), but fully equal to God the Father, having coexisted in eternity, if not in human time. Christ's relationship to the Holy Spirit was considered at the Ecumenical Council of **Constantinople** in 381,

where a similar equality of external existence was proclaimed for the Holy Spirit.

The relationship of Christ's human and divine natures was considered at the **Ecumenical Council of Ephesus** in 431, where the attempt by Nestorios to separate the divine and human natures of Christ was condemned. At the Council of Chalcedon in 451, **Monophysitism**, which denied Christ's humanity, was also condemned; Christ was proclaimed as both fully human and fully divine, in a unique personhood.

These problems concerned ordinary people as well as theologians, since personal salvation was connected to correct belief. A breakaway Nestorian **church** was created, also a Monophysite church, concentrated chiefly in **Syria** and **Egypt**. These churches were disaffected from the imperial church and with its Orthodox **patriarch** at Constantinople, creating the potential for political unrest.

There were also ramifications for Byzantine **art**. During the two periods of **Iconoclasm** (726–787, 815–843), Iconoclastic emperors maintained that by depicting Christ, the artist is either separating the two natures of God and thus, indirectly, professing **Nestorianism**, or combining the two natures into one divine nature (Monophysitism). After the final defeat of Iconoclasm in 843, standard representations of Christ, for example, as the Good Shepherd, as **Pantokrator**, as Emmanuel, as Antiphonetes ("the guarantor") reappeared in Byzantine art. *See also* HERESY; ORTHODOXY; SCHISM.

CHRISTODOULOS OF PATMOS. *See* PATMOS.

CHRONICLE. A common format for the writing of **history** in **Byzantium**, in which events are recorded year by year. World chronicles, which begin with the Creation of the world, were particularly popular, and they were often translated into Latin, Church Slavonic, and Georgian. The authorship and readership of world chronicles were most often monastic, as in the works of **John Malalas**, **George Synkellos**, **George Hamartolos**, **Glykas**, and the so-called *Chronicon Paschale*, which extends from Adam to the year 628.

There were other kinds of chronicles, including those that concentrate on a particular region. For example, the Chronicle of Galaxeidi focuses on the region around Galaxeidi, a town on the northern shore of the Gulf of **Corinth**, and the Chronicle of Monemvasia deals with events in the **Peloponnesos**. The conceptual difference between chronicle and history seems distinct to modern eyes, but to the Byzantines it was not. *See also* CHRONOLOGY; EUTYCHIOS OF ALEXANDRIA; JOHN OF ANTIOCH; LITERATURE; MANASSES, CONSTANTINE; KEDRENOS, GEORGE; MICHAEL I THE SYRIAN; ZONARAS, GEORGE.

CHRONICON PASCHALE. *See* CHRONICLE.

CHRONOLOGY. Before the ninth century there were considerable differences in the chronologies used for the writing of **history** and **chronicles**. Some pre-ninth-century chronologies started with dates of regional significance, such as the beginning date of the Antiochene Era, 1 October 49 b.c. The Diocletianic Era was used only in **Egypt**, and it began on 24 August 284.

Only in 537, when **Justinian I** decreed that each year would begin on 1 September, corresponding with each new **Indiction**, was the matter resolved. Nevertheless, until the ninth century there was no agreed-upon chronological system (based on the lunar cycle) for world chronicles. The chronicler **Theophanes the Confessor**, writing in the early ninth century, used the Alexandrine reckoning, which placed Creation 5,494 years before the birth of Christ. After Theophanes, the Byzantine Era (5,508 years before Christ's birth for the age of the world) was widely accepted. *See also* CHALCOKONDYLES, LAONIKOS; *SYNAXARION*.

CHRYSAPIIUS. Eunuch and *praepositus sacri cubiculi* who gained great influence in the court of **Theodosios II**. A master of intrigue, he succeeded in removing from the palace the emperor's wife, **Athenais-Eudokia**, and his sister, **Pulcheria**, and he made a pawn of the emperor. He embroiled Theodosios II in a failed plot to murder **Attila**, and he supported **Eutyches** by persuading the emperor to call the "**Robber**" **Council of Ephesus** in 449. Chrysaphius's influence ended with Theodosios II's death, when **Marcian** had him executed. *See also* CHALCEDON, COUNCIL OF; CYRIL; MONOPHYSITISM.

CHRYSGYRON. A detested tax abolished in 498 by **Anastasios I** as part of his financial reforms. The loss to the treasury was made up by revenues from imperial estates. Those estates included confiscated property from **Zeno** and his Isaurian supporters. In the fifth century the tax was paid in **gold** and **silver** every four years by all those who conducted business transactions (e.g., merchants and tradesmen; even beggars and prostitutes).

The abolition of the tax was greeted with rejoicing in cities throughout the empire. It is not clear if Anastasios I introduced another tax, the *chrysoteleia* to replace the *chrysgyron*. *See also* TRADE AND COMMERCE; TAXATION.

CHRYSOBERGES, MAXIMOS. Theologian, student of **Demetrios Kydones**. He studied Kydones's translations of **Thomas Aquinas**, converted to Catholicism and became a Dominican monk, as did his two brothers. In 1393, he left for the West, where **Pope** Boniface IX allowed him to celebrate the Dominican rite in Greek.

CHRYSOBERGES, NIKEPHOROS. *See* PATRIARCHAL SCHOOL.

CHRYSOBULL. Any important state document (e.g., treaties, laws, confirmation of privileges) affixed with the **emperor's gold seal**. The weight and size of the seal indicated the importance of the recipient. The emperor signed his own name in purple ink. *See also* BUREAUCRACY.

CHRYSOKOKKES, GEORGE. Fourteenth-century compiler of astronomical tables who studied in **Trebizond**, where he had access to the works of Trebizond astronomer **Gregory Chioniades**. He was of the generation before the most famous **Palaiologan** astronomers, who included **John Abramios**. (He should not be confused with the 15th-century humanist George Chrysokokkes who taught **Bessarion**.) *See also* ASTRONOMY.

CHRYSOLORAS, MANUEL. Diplomat and scholar during the reign of **Manuel II Palaiologos** who introduced to the Italian Renaissance the systematic study of Greek **literature**. His impact on the humanists of Florence, where he taught from 1397 to 1400, was immense. All of the leading Florentine humanists, including Guarino and Leonardi Bruni, were his pupils. He inculcated in them skills for translation and textual analysis and an enthusiasm for Greek literature. The texts they used came from Manuel's own **library**, which he brought with him. His skills as a diplomat were highly prized by Manuel II, who regarded him as a personal friend and advisor. He converted to the Latin rite, and toward the end of his life he spent two years in **Rome**, dying in 1415 while attending the Council of Constance. In the Louvre Museum there is a charming portrait of Manuel sketched by an anonymous 15th-century artist.

CHRYSOPOLIS. Called "Scutari" from the 13th century; one of the chief places to cross the **Bosporos** from **Asia Minor** to **Constantinople**. Inevitably any attack through Asia Minor, whether by **Arabs** or **Turks**, or by a rebellious thematic **army**, was drawn toward this Asiatic suburb of Constantinople. Not to be confused with the other Chrysopolis, a fortress in northern **Greece** near ancient Amphipolis. *See also* FORTIFICATIONS; THEMES.

CHRYSOTELEIA. The "gold tax" of **Antasasios I**, the purpose of which is unclear. It may have replaced the *chrysargyron*. Another alternative is that it commuted the *annona* into a cash tax, or that it may have been an irregular tax. *See also* TAXATION.

CHRYSOTRIKLINOS. Literally, the "Golden Hall," a circular audience hall in the **Great Palace** at **Constantinople**. Below its dome of 16 windows were eight vaulted niches opening to other rooms. Because important

ceremonial receptions took place there, in the apse was a throne for the **emperor**, along with beautiful tables and chairs. A famous cabinet called the *Pentapyrgion* displayed imperial treasures to further impress the guests.

CHURCH. The Christian church prior to **Constantine I the Great** had developed its basic hierarchy of **bishops**, priests, and deacons. The administrative organization of the church essentially paralleled that of the Roman Empire, with its basic administrative units of **city**, **province**, and **diocese**. Thus, the district of the bishop was the **see**, which included a city and its surrounding territory. The district of a **metropolitan** bishop was equivalent to its Roman province, and a church bishop called an exarch (not to be confused with the secular administrators of **Exarchates**) each administered the church in a Roman diocese.

Constantine I the Great's historic role was to take a church already conformed administratively to the state and to promote it. This promotion took many forms, the most important of which included exempting the church from **taxation** and its **clergy** from secular duties. The church was allowed to receive benefices, its values were promoted as values the state embraced, and the **emperor** was soon seen as God's viceroy on earth.

Constantine I also promoted the **basilica** as a desired form of church **architecture**, erecting Christian basilicas at state expense in **Rome** and in the **Holy Land**. (The term "church," incidentally, can refer to an individual basilica, as well as to the institutional church.) He promoted the cult of the **cross**, and his mother **Helena** allegedly discovered the **True Cross** on which Jesus had been crucified. Constantine's support also included intervening in the church civil war over **Arianism** by convening the First **Ecumenical Council**, the Council of **Nicaea**, in 325. The role of subsequent Ecumenical Councils in combating **heresies** of **Nestorianism** (at **Ephesus** in 431) and **Monophysitism** (at **Chalcedon** in 451) also demonstrate how Constantine I quite transformed the church, in this instance giving it a tool to deal with divisive issues. Of course it was a tool that emperors continued to try to make use of, often for political purposes, as Justinian I did at the Fifth Ecumenical Council during the **Three Chapters** controversy.

Constantine I's support lasted for some 25 years, until his death in 337. This was long enough to create the basic model of church-state relations that endured throughout the long history of the Byzantine Empire, an empire which Constantine himself can be said to have founded with the establishment of **Constantinople** in 330, **Byzantium** as modern scholars have called it. Before Constantine I, the Roman state had been hostile to the church, even persecuted it intermittently (most notably during the **Great Persecution** of 303–311). With Constantine I, the church and its relationship to the Roman Empire changed dramatically and irrevocably.

Beginning with **Leo I the Great** (**pope** from 440 to 461), the church in the West looked to the **papacy**, not to the Byzantine emperor, for leadership. This

was because Byzantine authority in the West steadily eroded after the failed reconquest of **Justinian I**, whose **caesaropapism** (illustrated by Justinian's treatment of Pope **Vigilius** during the Three Chapters controversy) was viewed as inappropriate intervention in church affairs. Moreover, the papacy asserted its right to primacy over the entire church, something the eastern bishops rejected in favor of authority that resided in the five **patriarchs** (governance by **pentarchy**) and in Ecumenical Councils. These differences, along with other differences (e.g., the noncelibate Byzantine clergy) provided the multilayered context for the **church schism of 1054**. The **Crusades**, particularly the **Fourth Crusade** that conquered Constantinople in 1204, embittered the Byzantine populace toward the West, and the papacy that had organized the Crusades.

Attempts to reunite the churches in 1274 at the **Council of Lyons**, and again in 1439 at the **Council of Ferrara-Florence** in 1439, failed. Of course these failures had long been preceded by the failure of Byzantium to hold on to **Italy**. **Ravenna** was lost to the **Lombards** in 751, and **Bari**, the last Byzantine stronghold in Italy, was lost to the **Normans** in 1071. In such fashion did the loss of Byzantine territory in the West, particularly in Italy, provide the circumstances out of which developed an independent church in the West, whose leadership the papacy claimed, and what can be called a Byzantine church, whose power was confined to those parts of the East under the control of Byzantium.

The eastern focus of the Byzantine church was not only due to events in the West. The land routes of the **Balkan Peninsula** became somewhat shut down during the seventh and eighth centuries with the invasions of **Slavs** and **Bulgars**. It was this region to which Byzantine **missions** were sent in the ninth century. In the 10th century, the northern focus of both church and state can be seen in the conversion of **Vladimir I**, prince of **Kiev**. **Iconoclasm** was a religious controversy that had relatively little impact on the West, but created intermittent turmoil in Byzantium in the seventh and eighth centuries. Byzantium became a territorial state with an eastern orientation during the **Dark Ages**, and its church followed suit. Italy, however, to some extent always remained a place where Byzantine cultural and religious influences were known, as **Barlaam of Calabria** demonstrated in his opposition to the eastern religious movement called **Hesychasm**.

Byzantine church architecture illustrates this growing separation of the churches. Constantine I the Great had established the basilica as the basic template for church plans. Justinian I's innovative use of centralized plans where a dome rests on **squins** or **pendentives** is seen most impressively in **Hagia Sophia**, which featured an immense **dome** resting on four piers and interspersed pendentives. The dome played a great role thereafter in Byzantine church plans, for example in the **cross-domed church** plan and in the **cross-in-square church** plan. *See also* SCHISM.

CHURCH SCHISM OF 1054. This was the last of several **schisms** in the **church** that began with the **Akakian Schism** of 484–519. Thus, the church schism of 1054, despite its circumstantial appearance, can be seen as a culmination of previous schisms, of a gulf between the churches that developed over centuries.

The immediate events are the following. **Humbert**, secretary and ambassador from **Pope Leo IX** left an intemperate bull of excommunication on the altar of **Hagia Sophia**. The bull was drawn up by Humbert himself, without authorization of the pope (who, in any case, had just died, making Humbert's authority technically invalid). It contained what had become the usual litany of complaints about Byzantine church doctrine and liturgical practices, such as Byzantine use of leavened bread in the Eucharist (rather than *azyma*), and a creed that did not contain the *filioque*. That the schism was not healed has much to do with the stubborn resistance of **Patriarch Michael I Keroularios**, who reciprocated the excommunication. For the first time the Byzantine church learned of the **Donation of Constantine** and how it supported the doctrine of **papal primacy**.

The **Crusades** made differences in doctrine and liturgical practices enduring. In particular the **Fourth Crusade's** conquest of **Byzantium**, which resulted in the forcible submission of Byzantine clergy to the **papacy** from 1204 to 1261, aroused widespread hostility against the western church. Further attempts to achieve a **union of the churches** at the **Council of Lyons** and at the **Council of Ferrara-Florence** were on paper only, done to gain military aid from the West. Thus, Humbert's rash action mushroomed into something far more significant and enduring. *See also* ARGYROS; CAESAROPAPISM; ICONOCLASM; LEO I THE GREAT; THREE CHAPTERS; VIGILIUS.

CIBORIUM. A free-standing domed or pyramidal canopy, resting on four or six columns, over an altar or tomb.

CILICIA. Region in southeastern **Asia Minor**, between the **Mediterranean Sea** and the **Taurus** mountain range whose strategic importance is related to the **Cilician Gates**. From 703 to 965 the **Arabs** controlled Cilicia and were able to invade Asia Minor at will, despite the **beacon system** just north of the Cilician Gates that communicated to **Constantinople** the news of an Arab invasion.

After the **Battle of Mantzikert** in 1071, **Armenians** fleeing the **Seljuks** migrated to Cilicia, creating an Armenian state referred to as Lesser Armenia (ruled by the **Rupenids**, then by the Hetumids from 1226 to 1341). **John II Komnenos** and **Manuel I Komnenos** intervened in 1137 and 1159 to reestablish Byzantine control, but after the **Battle of Myriokephalon** in 1176, all pretense of Byzantine control over Cilicia evaporated. *See also* ATTALEIA; KARAMAN, EMIRATE OF; MATTHEW OF EDESSA;

CILICIAN GATES. A defile through the **Taurus** range that was the chief passage from the plain of **Cilicia** into **Asia Minor**. A **beacon system** at the west end signaled the appearance of **Arab** raiders. **Cities** situated near the Cilician Gates, such as Tyana, were attacked repeatedly in the eighth and ninth centuries. *See also* LEO THE MATHEMATICIAN; TARSOS; THEOPHILOS.

CIRCUS FACTIONS. **Hippodrome** factions (*demoi* in Greek, meaning “people”) in **Constantinople** and other **cities**. They were comprised of racing fans loyal to the traditional four chariot colors: the Blues, Greens, Whites, and Reds.

By the sixth century the most popular factions in Constantinople were the Blues and the Greens. They were noted for their tendency toward violence and hooliganism. The description of them in the *Anekdotia* (*Secret History*) of **Prokopios of Caesarea** makes them sound like thugs sporting gang colors. In addition to defending the walls of Constantinople in times of peril, they can be seen as having a political function, for they created the illusion of popular participation in government. Sometimes their riots expressed support for popular causes or were complaints against imperial abuses. This is what happened in the **Nika Revolt** against **Justinian I** in 532. After the seventh century the circus factions in Constantinople were limited to strictly ceremonial functions.

CISTERNS. *See* AQUEDUCTS AND CISTERNS.

CITIES. **Byzantium** was chiefly an urban empire around its inland sea, the **Mediterranean**. Once beyond the coastal periphery of the Mediterranean, there were **highways** for **transportation** and communication, but these were more difficult. **Constantinople**, called the “Queen of Cities,” had a greater **population** by the sixth century than even **Alexandria**. In the early sixth century, most Byzantine cities (the East had more than 900 of them) still shared a common Roman inheritance of public space with monumental **architecture**, and of basic public services that were without parallel until modern times. Cities were centers of state and **church** administration, of manufacturing and **trade**.

In the early sixth century, most cities still maintained a reliable public water supply through **aqueducts and cisterns**. Public baths made a high level of personal hygiene possible. There was free bread, as well as free entertainment, in **hippodromes**, where chariot races took place. Nevertheless, by the early sixth century both foreign invasions and the Christian church were changing urban landscapes. Pagan temples were either destroyed or in ruins. In their place were huge Christian **basilicas**. Public spaces were often poorly

maintained; public buildings damaged by earthquakes often were not repaired, as city fathers struggled to maintain former budgets. Where repairs were made, **spolia** from other damaged buildings was often used.

In the seventh century, due to multiple attacks on cities by **Persians**, **Slavs**, **Avars**, and **Arabs**, this trend got much worse, so much so as to create a fundamental change in the way Byzantine cities looked. Cities everywhere diminished in size, as was the case with Constantinople, where the population declined and large areas of the city were turned into fields and pastures. Public works came to an end. Public services in most cities were discontinued. Many provincial cities that formerly had no walls, or whose walls had provided protection, now found it necessary to build a hilltop citadel, called ***kastron*** in Greek. The *kastron* became the new urban center. The rest of the city became a quarry site and squatters camp, so to speak, where **marble** columns and statuary were burned for lime to make mortar.

Recovery began in the ninth century, by which time the number of Byzantine cities had diminished significantly. Nevertheless, Byzantine cities revived from the ninth until the early 12th century, although in **Asia Minor** cities gradually fell to the Seljuk **Turks**; **Nicaea**, for example, fell to the **Seljuks** in 1081.

After the **Fourth Crusade** conquered Constantinople in 1204, the city was plundered. Much of the rest of the Byzantine Empire was partitioned among the Venetians and Latin knights. When Byzantium was reconstituted in 1261 it was a paltry collection of cities, mostly around Constantinople, along the coast of Asia Minor, and in southern **Greece** (the **Morea**). In the 14th and early 15th centuries the **Ottomans** attacked what was left of Byzantine cities.

Overall, it can be said that the health of Byzantium was vitally dependent on its cities. By 1453 there were few cities left, and the Ottomans struck at Byzantium's heart in that year when they besieged and conquered Constantinople.

CLARISSIMUS. The lowest of three senatorial ranks, the highest being *illustris*, and the second-highest *spectabilis*. By the middle of the sixth century *clarissimus* and *spectabilis* went out of use, in favor of new titles like *gloriosus* and *magnificus*. See also BUREAUCRACY.

CLAUDIAN. Claudius Claudianus (ca. 370–ca. 404), a Latin rhetorical poet from **Alexandria**, who made a career for himself in the West writing panegyrics for prominent personages such as **Theodosios I**, **Honorios**, and **Stilicho**, who was Claudian's patron. Despite Claudian's great talent and the many accolades by his contemporaries, much of his poetry seems like bombastic propaganda to modern eyes. Nevertheless, his poems are an important historical source for the first decade of Honorios's reign, including the revolt of **Gildo**, the struggle between **Rufinus** and **Eutropios**, and the rise of **Alaric**. See also LITERATURE.

CLERGY. The priesthood, whose major orders included **bishops**, **priests**, and deacons who assisted priests, but who could not perform sacraments (e.g., baptism and the **Eucharist**). The **archbishops** of the five patriarchal sees were called **patriarchs**.

Unlike in the West, there was never a distinct separation of clergy and laity. Bishops were celibate, but other members of the clergy could marry. Although a priest could labor in the fields with his lay neighbors, he could not pursue most secular careers, especially those in commerce and banking. Exemptions from **taxation**, also from civil and military service, allowed priests to pursue **church** careers, which typically began at age 25 for deacons and subdeacons. One could not be ordained a priest before age 30. *See also* LITURGY.

CLERMONT, COUNCIL OF. *See* CRUSADES; GUIBERT OF NOGENT.

CLOISONNÉ. **Enamel** work in which the areas of colored glass are separated by thin strips (*cloisons*, in French) of gold. The term also describes a masonry technique used to decorate the exterior of churches by using bricks to frame small stone (“ashlar”) blocks. *See also* ART.

CLOVIS. *See* ALEMANNI; BURGUNDIANS; FRANKS; GREGORY OF TOURS.

CODEX. “Book” in Latin. **Books** became popular in the fourth century, replacing the rolled manuscript. Their advantages were several. Unlike rolled manuscripts, both sides could be written on, and information could be retrieved quickly. (It is hard to imagine, for example, that the *Corpus Juris Civilis* would have been as popular and useful a legal tool had it been issued in rolled manuscripts.) Once the folded pages, called quires, were stitched and bound, a book was also more durable than a rolled manuscript.

Exquisite page illustrations (called illuminations or miniatures) and rich bindings could make it a thing of beauty, reflecting the owner’s status. Pocket-sized *codices* of the Gospels, the psalms (**psalters**), as well as biographies (*vitae*) of **saints**, encouraged meditation and prayer. Book illuminations, many with rich gold backgrounds, were highly prized and exerted a significant influence over the **art** of **Byzantium**’s neighbors in the West, also in **Armenia**, **Georgia**, **Bulgaria** (e.g., the *Codex Suprasliensis*), and in Kievan **Rus**. Much of what modern audiences perceive about Byzantium has come through exhibits and reproductions of its art, including illuminated books. *See also* CODEX GREGORIANUS; CODEX HERMOGENIANUS; CODEX THEODOSIANUS; LIBRARIES; MINISCULE.

CODEX GREGORIANUS. A collection of imperial edicts from 196 to the reign of **Diocletian**, surviving only in fragments. Nothing is known about its

compiler except that his name was Gregory. It is not even clear where Gregory compiled the **codex**.

CODEX HERMOGENIANUS. A collection of imperial edicts, only fragments of which survive, that contain chiefly edicts of **Diocletian**. The author, Hermogenianus, is thought to be the same Hermogenianus who was a **praetorian prefect** in 304. *See also CODEX.*

CODEX JUSTINIANUS. *See CORPUS JURIS CIVILIS.*

CODEX SUPRASLIENSIS. Discovered in the Suprasl monastery in Poland, this **Cyrillic menologion** is the largest surviving **codex** in **Old Church Slavonic**. The original on which this copy is based is thought to date to the reign of **Symeon of Bulgaria**, and it is representative of a large group of *codices* in both Cyrillic and in **Glagolitic** that originated in **Bulgaria**. *See also CYRIL AND METHODIOS; MISSIONS.*

CODEX THEODOSIANUS. Law code issued jointly by **Theodosios II** and **Valentinian III** in 438, and owing much to the previous *Codex Gregorianus* and *Codex Hermogenianus*. This collection of laws includes imperial edicts from the time of **Constantine I the Great**. It is the most valuable single historical source for social conditions in **Byzantium** during the fourth and fifth centuries, and it was the basis for the later *Codex Justinianus* in the *Corpus Juris Civilis* of **Justinian I**. *See also CODEX.*

COINAGE. **Constantine I the Great** introduced the **gold nomisma** (*solidus*, in Latin) at 72 *nomismata* per pound of gold. The *nomisma* was used primarily by the state to pay its soldiers and bureaucrats, and in its relations with other states. Beyond that it served as a constant standard to which the other gold, **silver**, and copper coinage (whose types were inevitably less long-lived) were related. Thus, the gold *semissis* was half a *nomisma*, and the gold *tremissis* was a third of a *nomisma*; both types lasted until 878.

The *tetarteron*, introduced by **Nikephoros II Phokas** was a quarter of a *tremissis*. The basic silver coin was the *miliaresion*, evaluated at 12 to the *nomisma*. The *follis*, the chief copper coin introduced by **Anastasios I**, was calculated at 288 per *nomisma*, and 24 per silver *miliaresion*.

Rigorous maintenance of an unadulterated *nomisma* of standard weight made it an international currency until the late 11th century, by which time it had been adulterated and was in need of reform. **Alexios I Komnenos** introduced a reformed *nomisma*, called the *hyperpyron* in 1092, an *electrum* worth one-third of the new *nomisma*, which became the standard gold coin until the empire fell to the **Ottomans**. It was much competed against by the foreign gold and silver coins that were increasingly used within the empire.

The state minted coins for public, not private purposes. They were

necessary for tax payments, payments to the **army** and **bureaucracy**, **subsidies and gifts** to foreign peoples. The location of mints and the number of coins minted were determined by the needs of the state. **Constantinople** was always the main mint. Provincial mints were located in large **cities**, such as **Thessalonike**, but smaller provincial mints could change in location, depending on the needs of the state, particularly the army. *See also* MINES; TAXATION.

COLONUS. A hereditary tenant farmer in **Late Antiquity** whose status differed little from that of a slave. Though technically free and with some legal rights (e.g., they could not be ejected from their land), they were bound to the soil in perpetuity. Their freedom to marry was restricted, and they could not join the **army**.

The origin of the *colonus* lies in the unsettled conditions of the second half of the third century. It was then that many free peasants sought the protection of wealthy landowners to whom they transferred the ownership of their land in return for physical protection and payment of their taxes. The state seems to have worked with magnates to make this informal process a legal one that made the *coloni* chattel who were tied to their land, all in the interest of securing a stable base of agricultural workers.

Coloni were a fact of agricultural life throughout the empire from the fourth through the sixth centuries, their conditions varying from **province** to province. In the East, *coloni* disappeared after the sixth century. In the West, the *coloni* became the serfs of the Middle Ages. *See also* AGRICULTURE; ECONOMY; FEUDALISM; *PAROIKOS*; PEASANT; SLAVERY; TAXATION; VILLAGE.

COMES. *See* COUNT.

COMITATENSES. Mobile field troops, as opposed to stationary frontier troops (*limitanei*). In practice, *comitatenses* were often based in one place so long that they became, in effect, garrison troops, like the *limitanei*.

The idea of a select military retinue (*comitatus*) goes back at least to **Diocletian**, if not before. However, it was **Constantine I the Great** who gave the *comitatenses* a more final format, consisting of **infantry** and **cavalry** divisions, each under a *magister militum*. Constantine I also disbanded the old Praetorian Guard, replacing it with the *scholae palatinae*, elite troops consisting of five western and seven eastern regiments, each with about 500 soldiers. On campaigns, troops of the *scholae palatinae*, along with foreign auxiliaries, accompanied the *comitatenses*. *See also* ARMY; *KATAPHRAKTOI*.

CONCH. *See* APSE; ARCHITECTURE; tetraconch; TRICONCH.

CONRAD III. German king (1138–1152), first of the Hohenstaufen Dynasty. His alliance in 1140 with **John II Komnenos** against the **Normans** was sealed with the marriage of Conrad III's sister-in-law, **Bertha of Sulzbach**, to John II's son **Manuel I Komnenos** in 1146. This alliance was the cornerstone of Byzantine policy in the West, a policy that aimed at destroying Norman power in southern **Italy**.

After 1130, when **Roger II** united **Apulia** and **Sicily** into a single realm called the Kingdom of Sicily, Norman power increased substantially. Unfortunately, this policy unraveled when Conrad III advanced on **Constantinople** in 1147 with the **Second Crusade**, diverting his attention from Europe, and allowing Roger II to seize **Kerkyra** and pillage **Corinth**, **Thebes**, and **Euboea**. Conrad returned from the Second Crusade too ill to carry out a combined Byzantine and German campaign against the Normans in Italy. *See also* GERMANY.

CONRAD OF MONTFERRAT. Caesar and general who defeated **Alexios Branas**; famous defender of **Tyre** in 1187–1188 against the forces of **Saladin**. Conrad's arrival in **Constantinople** in 1187 to marry the sister of **Isaac II Angelos** grew out of **Manuel I Komnenos**'s previous alliance with the Montferrat family (which dominated the region of Piedmont in northwest **Italy**) against their common enemy in Italy, **Frederick I Barbarossa**.

To seal the alliance, Conrad's brother Renier Montferrat married Manuel I's daughter Maria in 1180 and was given the title of caesar. When Isaac II Angelos came to the throne in 1185, he sought military support from all quarters, turning again to the Montferrat family, who suggested Conrad as a suitable general. Conrad's service to the empire was sealed in 1187 when he married Isaac II's sister Theodora. Soon after the wedding, Alexios Branas revolted and Conrad's leadership was crucial in crushing the revolt. However, almost immediately after that he abandoned **Byzantium**, sailing to Tyre to organize the defense of that city against Saladin. His adventures made him famous in the West, as attested by the lengthy account of them in the memoir of **Robert of Clari**.

CONSISTORIUM. An imperial council that advised the **emperor** on important legislation and policy. Created by **Constantine I the Great**, its permanent members included a number of the highest officials in the central government, such as the *magister officiorum*, the *comes sacrarum largitionum*, and the *quaester sacri palatii*.

Its normal duties included consultation with the emperor about legislation and policy matters. The term *silentium* was given to its meetings. There were also ceremonial ones that included the reception of foreign dignitaries, and judicial functions that included trying important cases such as treason. It played no serious role in matters of state beyond the reign of **Justinian I**, who ended the *consistorium* as a select advisory council.

CONSTANS I. Youngest son of **Constantine I the Great** and **Fausta**; also **emperor** of the western half of the empire after 340, the year when his brother and co-ruler **Constantine II** was killed while invading Constans's territory. Constans I was a firm supporter of the Nicene Creed and opponent of **Arianism**. He was killed in 350 fighting against the usurper **Magnentius**.

CONSTANS II. Called "Pogonatos" ("the bearded"), Constans II was **emperor** from 641 to 668, when Arab expansion was continuing at a dizzying pace. In 642 the **Arabs** captured **Alexandria**, the same year they attacked **Armenia**. In 647 the Arabs entered **Asia Minor** in force, raiding **Cappadocia** and capturing **Caesarea**. In 649 they raided **Cyprus**, and they pillaged **Rhodes**, **Crete**, and Cos in 654.

In 655 the Arabs defeated a Byzantine fleet in a sea battle in which Constans II escaped only because he changed clothes with a seaman (who died while taking the brunt of the Arab attack). As if by miracle, the Arab assault stalled from 656 to 661 due to a civil war in the **Umayyad Caliphate**.

The respite allowed Constans II to turn his attention to Greece, where, in 658, he attacked "**sklavinia**" (perhaps **Macedonia**). The **Slavs** who he captured he resettled in Asia Minor, where they were enrolled as troops. This experiment had mixed success, considering that in 665 some 5,000 Slav soldiers deserted to the Arabs.

In 663 Constans II opened up an inconclusive campaign against the **Lombards**, after which he went to **Rome**, where he was received by **Pope Vitalian**, a successor to **Pope Martin I**. Constans II had exiled Pope Martin to **Cherson** in 654 after the pope condemned the imperial edict (***Typos***) of 648 that sought to pacify the opponents of **Monothelitism**. **Maximos the Confessor**, who supported Pope Martin, was also exiled. He then retired to **Syracuse** in **Sicily**, whose defenses he intended to strengthen against Arab attacks, and where he considered moving the imperial capital. In 668 after having survived many rebellions, Constans II was murdered by a member of his entourage. *See also* **EKTHESIS**; **GREGORY**; **MARONITES**; **TYPOS OF CONSTANS II**; **TRULLO**, **COUNCIL IN**.

CONSTANTIA (SALAMIS). *See* **CYPRUS**; **EPIPHANIOS**.

CONSTANTINE. Usurper who from 407 to 411 controlled **Britain**, eastern **Gaul** (including Mosel, Trier, Lyons, and Arles), and who defended the **Rhine River** successfully from **barbarian** incursions. In 408 he occupied **Spain** and in 409 **Honorios**, preoccupied by **Alaric**, was forced to recognize him as a legitimate **emperor**. However, Honorios's real intention was to destroy the usurper, which he did in 411 when he had Constantine assassinated.

CONSTANTINE I THE GREAT. First Christian **emperor**; **saint**. He

reigned from 306 to 337; he was sole ruler from 324 to 337. Proclaimed **augustus** in York in 306 by his dying father **Constantius Chlorus**, Constantine gained control of the West by defeating **Maxentius** in **Rome** at the battle of the **Milvian Bridge** in 312. In 324 he gained control of the entire empire when he defeated his eastern rival **Licinius** at **Chrysopolis** in **Bithynia**.

He converted to Christianity (in 312 according to the famous story in the *Vita Constantini* by **Eusebios of Caesarea**), and he thereafter showed a favoritism to the Christian **church** (e.g., he constructed churches at state expense and allowed the church to accept bequests) that put Christianity on the road to becoming the state religion by the end of the fourth century. The role he played in church affairs, especially in the controversies over **Donatism** and **Arianism**, became a prototype for future church-state relations. This was seen especially at the **Ecumenical Council of Nicaea** in 325.

The new imperial residence at **Byzantion** that Constantine founded in 324 would soon acquire the name **Constantinople**, the “City of Constantine,” and become the capital of the eastern half of the empire. Constantine perfected the administrative reforms of **Diocletian** by dividing the empire into four **prefectures**, each administered by a **praetorian prefect**, whose duties were only civil. **Dioceses** and **provinces** remained as before. However, he separated the civil and military functions in each prefecture; now each praetorian prefect had a *magistri militum* in charge of military forces. In 312, he disbanded the old Praetorian Guard, greatly enlarging the mobile field forces, the *comitatenses*. He reformed the currency, issuing a **gold solidus** that remained the “dollar” of the **Mediterranean** region for almost a millennium.

He was baptized in 337 as he lay dying by **Eusebios of Nikomedia**, having changed the Roman Empire more than any emperor since its founder Augustus. Indeed, Constantine I the Great laid the basic foundation for the medieval Roman Empire, what is called today **Byzantium**. *See also* CAESAROPAPISM; *DOUX*; ECUMENICAL COUNCILS; *EXCERPTA VALESIANA*; ORTHODOXY; SARMATIANS; *SCHOLAE PALATINAE*.

CONSTANTINE II. Eldest son of **Constantine I the Great** and co-emperor in the West with his brother **Constans I** from 337 until 340. A staunch opponent of **Arianism**, he ruled over **Gaul**, **Spain**, and **Britain**. In 340 he invaded **Italy**, ruled over by Constans I, and he was killed in battle, leaving Constans I sole ruler in the West.

CONSTANTINE III. Co-emperor (641) with **Heraklonas**. He was the son of **Herakleios** by the latter’s first wife Eudokia, and father of future **Constans II**. His stepmother **Martina** opposed him, favoring her own son Heraklonas. He died on 25 May 641, apparently of tuberculosis, after reigning about three months.

CONSTANTINE III LEICHOUDS. Imperial counselor and the **patriarch** of **Constantinople** from 1059 to 1063. He directed state affairs as the chief administrator (*mesazon*) for **Constantine IX Monomachos**, aided by a small circle of brilliant friends who included **John Mauropous**, **Michael Psellos**, and **John Xiphilinus**. In 1059 **Isaac I Komnenos** made him patriarch, a move that failed to gain Isaac the control over the **church** that he desired, in part due to the enduring hostility of those who adored the previous patriarch **Michael I Keroularios**. As patriarch, Leichoudes's chief policy was a failed attempt to force the Syrian and Armenian **Monophysites** into communion with Constantinople.

CONSTANTINE IV. Emperor from 668 to 685. It was during his reign that the **Arabs** first besieged **Constantinople** from 674 to 678. At the siege **Greek Fire** played an important role in defeating the Arab fleet. Failing to take the capital, and facing defeats in **Asia Minor**, the **Caliph Muawiya** signed a 30-year peace treaty with **Byzantium**.

The siege (and the later one in 717–718) saved Byzantium, and perhaps all of European civilization, from **Islamic** conquest. Nevertheless, the Arabs continued to make steady advances along the coast of North **Africa**, and Byzantium suffered considerably from other foes, including **Asparuch**, **khan** of the **Bulgars**, whose encroachments south of the **Danube** Constantine IV was forced to recognize. In reality, the region the Bulgars occupied contained **Slavs** who were not under Byzantine control. Also of significance during his reign was the **Sixth Ecumenical Council at Constantinople**, which condemned **Monothelism** and reconciled the eastern and western churches.

CONSTANTINE V. Emperor from 741 to 775; ruthless proponent of **Iconoclasm** and military campaigner. His reign had scarcely begun when **Artabasdos**, *strategos* of the **Armeniakon**, revolted, seizing **Constantinople** and restoring the veneration of **icons**.

After regaining power in November 743, he was preoccupied with campaigning against the **Arabs**. From 746 to 752 he won a string of victories, aided by a civil war in the **Umayyad Caliphate** that ended in 750 when the new **Abbasid Caliphate** came to power. In 754 at **Hieria** Constantine V officiated over a **church** council comprised of supporters of Iconoclasm, which condemned **Iconophiles** and the idolatrous worship of icons. A severe persecution began, aided by imperial officials like **Michael Lachanodrakon**. Iconophiles were persecuted everywhere, but monasteries were especially singled out, and their properties confiscated and sold.

Public religious images were destroyed, including those at the popular church dedicated to the **Virgin at Blachernai**. **Relics** were also destroyed. Veneration was only allowed for the **True Cross**. Much popular hatred was aroused, and a rumor was circulated by his enemies that Constantine V had defecated in his baptismal font, resulting in his popular nickname *kopronymos*

("named in dung").

In 756 hostilities resumed with the **Bulgars**, which continued until the end of his reign when he died on campaign against **Khan Teleri**. However, despite his victories against the Arabs and Bulgars, Constantine V neglected **Italy** to his peril, for the Lombards seized **Ravenna** in 751, extinguishing the **Exarchate** of Ravenna. It is no wonder that the **papacy**, alienated by Iconoclasm and by the previous removal by **Leo III** of several of its western **dioceses** to the **patriarchate** of Constantinople, looked to the **Franks** for protection.

In 754, with a **Lombard** army threatening **Rome**, **Pope Stephen II** journeyed north across the Alps to confirm Pippin III as king of the Franks and to award him with the rank of **Exarch** of Ravenna, a title that only the emperor had previously conferred. This set the stage for the subsequent papal coronation of **Charlemagne**. *See also* ANCHIALOS; *SCHOLAE PALATINAE*.

CONSTANTINE VI. Emperor from 780 to 797, in name only for the first part of his reign. The son of **Leo IV** and **Irene**, he was only 10 when Leo IV died suddenly in 780. Irene and her chief advisor, **Staurakios**, ran the affairs of state; her chief goal was to restore the veneration of **icons**. She did this, after much preparation, at the Seventh **Ecumenical Council** at **Nicaea** in 787.

Thereafter, the **history** of his reign was dominated by the conflict with Irene. The conflict came to a head in 790 when, with the aid of **Michael Lachanodrakon**, Constantine forced Irene to leave the palace. However, once in power he became unpopular. His defeats by the **Bulgars** and **Arabs** inspired conspiracies and rebellion in the **army**. He blinded his uncle, the **caesar** Nikephoros, who was at the center of one conspiracy. The blinding of **Alexios Mousele**, the *droungrios tes viglas*, provoked another rebellion in the **theme** of **Armeniakon**. Constantine's position was further eroded by the so-called **Moechian Controversy**, which originated in his marriage to his mistress Theodote, after he divorced his wife Maria. By 797, Constantine was so unpopular that Irene was able to depose him, blinding him in the very purple room (the Porphyra) of the **Great Palace** where he was born. *See also* PHILARETOS THE ALMSGIVER; THOMAS THE SLAV.

CONSTANTINE VII PORPHYROGENNETOS. Emperor from 945 to 959; writer and promoter of artistic and scholarly projects. He was co-emperor with **Leo VI** in 908, but then bypassed for almost 40 years. At first, due to his youth, his uncle **Alexander** ran the affairs of state. Subsequently, a regency headed by **Patriarch Nicholas I Mystikos** governed, followed by a regency headed by the dowager **empress Zoe Karbonopsina**.

As sole ruler, his external policy was dominated by warfare with the **Arabs**, with mixed results. An attempt in 949 to dislodge the Arabs in **Crete** failed. **Germanikeia** was captured in the same year, only to be recaptured in 953 by

Sayf al-Dawla. Generals (and future emperors) **Nikephoros II Phokas** and **John I Tzimiskes** won victories from 954 to 958, including **Samosata**, which Tzimiskes captured in 958.

Constantine VII did not significantly modify the basic thrust of Romanos I's agrarian policy. For example, he required the ***dynatoi*** to restore all **peasant** lands acquired since 945 without compensation, and he commanded that soldiers' properties not be alienated. However, for land sales made between 934 and 945, peasants had to repay the purchase price, which was a concession to the magnates.

Constantine VII received various foreign embassies of note, including one from **Olga**, princess of **Kiev**. Embassies were exchanged with the court of **Otto I the Great**, and with the Muslim court at **Cordoba**.

Constantine VII is best known for his own literary works, which include ***De administrando imperio***, ***De thematibus***, and ***De cerimoniis***. Also worth noting is his support of the minor **arts** (e.g., manuscript illustration and carved **ivories**), and for scholarly compilations and encyclopedias like the ***Geoponika***, for his chief interest was cataloging and sorting information. Even his own ***asekretis***, **Constantine of Rhodes**, described the **Church of the Holy Apostles in Constantinople** by cataloging its elements.

However, it is particularly in the realm of historical writing, which had declined during the preceding century, that he created an enduring legacy. **Genesios**, **Theodore Daphnopates**, and the author of an anonymous historical work called **Theophanes Continuatus**, were among the historians associated with his court. Other luminaries he appointed as state officials, or as professors in the palace school. Constantine VII remains Byzantium's preeminent scholar-emperor, as well as one of its great patrons of scholarship. However, not among his legacies is the palace in Constantinople referred to as Tekfur; it is now dated to the **Palaiologan** period. *See also* ART; CORDOBA; CROATIA; DIPLOMACY; EDUCATION; EXCERPTA; HISTORY; MACEDONIAN RENAISSANCE; *PORPHYROGENNETOS*.

CONSTANTINE VIII. Emperor from 1025 to 1028. His brother and predecessor **Basil II** set a high standard that Constantine VIII failed to emulate. Constantine was interested in little beyond chariot racing in the **Hippodrome**. His legacy, instead, lay in his two daughters, **Theodora** and **Zoe**. Both played important roles in the Byzantine court for the next quarter century, especially Zoe.

CONSTANTINE IX MONOMACHOS. Emperor from 1042 to 1055. Later Byzantine (and modern) historians have condemned his disbandment of the border theme of **Iberia**. He is seen as having further undermined the **themes** by limiting the civil authority of military governors in favor of appointed judges. His two serious military revolts, by generals **George Maniakes** and **Leo Tornikios**, owed something to dissatisfaction over these changes in

policy.

Nevertheless, Constantine IX was a reformer of the empire's internal administration. He desired a more professional civil **bureaucracy**, to which end he founded a new school of **law**, headed by future **patriarch John VIII Xiphilinos**. Xiphilinos was one of a circle of intellectuals who graced Constantine's court, who included **Michael Psellos**, **John Mauropous**, and yet another future patriarch **Constantine III Leichoudes**.

However, his neglect of the armed forces, indeed their systematic reduction, was foolhardy. The acquisition of **Ani** from **Gagik II** and the defeat of the **Rus** fleet sent against **Constantinople** in 1043 by **Jaroslav the Wise**, Prince of **Kiev**, were small victories compared to the threat of new enemies on the empire's borders. In the West, the **Normans** began their conquest of southern **Italy**. In the East, the **Seljuks** under **Tughrul Beg** raided eastern **Asia Minor**. In the **Balkan Peninsula** the **Pechenegs** crossed the **Danube** in 1048 and pillaged **Thrace**.

The portrait of Constantine IX and **Empress Zoe** drawn by **Michael Psellos** in his *Chronographia* is of an emperor who thought of imperial position as an opportunity for rest and relaxation. He spent lavishly on new monastic endowments (e.g., on the *Nea Mone*), on his mistress Skleraina, and on gifts to curry favor with the great families. Money was obtained by reducing funds for the **army** and by debasing the *nomisma*. In the **church schism of 1054**, Constantine had hoped for compromise, for he needed a papal alliance against the Normans in southern Italy. His capitulation to **Patriarch Michael I Keroularios**, who resisted any compromise, illustrates Constantine's weakness before the power of the **church**. Although he tried to be an idealist and reformer, his efforts largely turned to dust when faced with the power of the church and of powerful aristocratic families (*dynatoi*). All the while, new enemies gathered strength along the borders of **Byzantium**. See also THEOLOGY.

CONSTANTINE X DOUKAS. **Emperor** from 1059 to 1067, whose incompetent administration and neglect of the **army** opened up **Asia Minor** and the **Balkan Peninsula** to new invaders. His accession, engineered by **Michael Psellos**, can be seen as a reaction against the reforms of the previous emperor, **Isaac I Komnenos**. He utterly neglected the army, while spending lavishly on his court, on the civil service, and on gifts to monasteries and to foreign rulers. Meanwhile, under **Robert Guiscard**, the **Normans** by 1059 had conquered all of southern **Italy**; by the time of Constantine X's death in 1067 they were four years away from conquering **Bari**. When **Uzes** invaded Byzantine **Macedonia** in 1064–1065 Constantine X could only raise 150 soldiers to oppose them. Fortunately, the **plague** did to the Uzes what Byzantine arms could not do.

However, in the East the military situation was grave. In 1064 the **Seljuks** under **Alp Arsan** invaded **Armenia**, capturing **Ani**, whose garrison had been

depleted by cutbacks. The defenses of Asia Minor began to crumble with the Seljuk sack of **Melitene** in 1058. In effect, Constantine X's neglect of the army laid the foundation for the Seljuk victory at the **Battle of Mantzikert** in 1071. *See also* DOUKAS, JOHN.

CONSTANTINE XI PALAIOLOGOS. Byzantium's last **emperor** (1449–1453), who died when the Ottomans captured **Constantinople** on 29 May 1453. He was a man of energy and integrity who did what he could to stave off the **Ottomans**.

Previous to his coronation at **Mistra** in 1449, he ruled the **Morea** as **despot**, with his brothers **Theodore II Palaiologos** and Thomas Palaiologos. He rebuilt the **Hexamilion** in 1444, which the Ottomans had destroyed in 1423. He then seized **Athens** and **Thebes**. These actions provoked a response from **Sultan Murad II**, who invaded the Morea in 1446, making Constantine XI his tributary. Once emperor, Constantine XI had no choice but to beg the western powers for military aid. Knowing that the prerequisite for this was the **union of the churches**, on 12 December 1452, in **Hagia Sophia**, the Roman mass was celebrated and the previously rejected decrees of the **Council of Ferrara-Florence** were reaffirmed, though not in any way implemented due to popular hostility.

The western powers were too divided to offer serious help and **Sultan Mehmed II** captured Constantinople after a siege of six weeks. Constantine XI was last seen fighting near the Gate of St. Romanos, where the battle was most intense, having discarded his imperial insignia so that his body might not be identified and made an Ottoman trophy.

CONSTANTINE BODIN. King of **Zeta (Diokleia)**; proclaimed **tsar** of **Bulgaria** in 1072. He was the grandson of **Stefan Voislav**, who had rebelled against Byzantine control around 1034, and son of Michael Voislav, whose anti-Byzantine policy along the south **Adriatic Sea** coast culminated in 1077, when his Serbian kingdom was recognized by the **papacy**.

In 1072 Bodin joined the Bulgar rebellion of George Voitech, and he was acclaimed tsar at Prizren. However, **Alexios I Komnenos** soon reestablished Byzantine power and captured Bodin. Eventually he escaped and returned to rule over Diokleia (around 1082). From 1085 to 1094, Alexios I Komnenos waged war against Diokleia, capturing Bodin again and annexing Zeta.

CONSTANTINE MESOPOTAMITES. *See* EUPHROSYNE DOUKAINA KAMATERA.

CONSTANTINE OF RHODES. Poet, and *asekretis* of **Constantine VII Porphyrogenetos**. His poetical description of the **Church of the Holy Apostles** in **Constantinople** is of importance, given the church's utter destruction by the **Ottoman sultan Mehmed II**.

CONSTANTINE THE PHILOSOPHER. *See* CYRIL AND METHODIOS.

CONSTANTINE TICH. *See* IVAJLO.

CONSTANTINOPLE. (Modern Istanbul.) Site of the ancient city of **Byzantium**, it was capital of **Byzantium** from 324 to 1453, except for 1204 to 1261 when it was the capital of a **Latin Empire** founded by the **Fourth Crusade**. **Constantine I the Great**'s motives for establishing the new capital in 324 (dedicated in 330) are not known. He may have viewed it initially as a new imperial residence, similar to those in **Milan** and **Nicomedia**. He may have seen it as a Christian capital, untainted by **Rome**'s long association with **paganism**. In any case, he called it "New Rome," though people preferred Constantinople (literally "City of Constantine"), the name that stuck.

Certainly its strategic importance must have been obvious to him, for it lay at the end of the **Via Egnatia** where one crosses from Europe to **Asia Minor**. From Constantinople one had access north through the **Bosporos** to the **Black Sea**, and south through the **Hellespont** to the **Aegean Sea**. Once fortified with a land wall, which Constantine did, the city was difficult to take, for it had to be besieged by sea as well. It has a superb natural harbor called the Golden Horn, which itself was fortified by means of a chain across its entrance.

The massive **Theodosian Land Walls** of **Theodosios II**, stretching some six kilometers, were the most impressive urban **fortifications** of the Middle Ages. Its triple defenses involved a deep ditch, with successive outer and inner walls. Indeed, the developed city had no real western competitors in terms of its size, fortifications, sumptuous churches, and public monuments. This explains **Geoffrey de Villehardouin**'s description of his fellow Crusaders being struck dumb at their first sight of Constantinople (in 1203).

Robert of Clari's description betrays this same sense of wonderment at a city whose **population** may have been about 300,000. **Venice**, the largest city in the West at the time, may have had a population of around 80,000, and Paris not more than around 20,000. What Robert of Clari describes is a city without parallel in Christendom, one filled with both Christian and ancient monuments. Its central street, the **Mese**, ended at the **Great Palace**, around which were situated the **Hippodrome**, the **Augustaion**, the **Baths of Zeuxippus**, the underground Basilike cistern, and the churches of **Hagia Sophia**, Saint Irene, and Saints **Sergios and Bakchos**. Elsewhere in the city, at every turn, were monasteries and churches, such as Stoudios Monastery and the Chora Monastery.

Constantinople's importance to every aspect of the history of Byzantium cannot be overemphasized. The city was a bastion of resistance against **Arab** expansion, in which regard the history of European civilization might have been dramatically different had the Arab sieges of Constantinople in 674–678, and in 717–718, succeeded. Ironically, the most destructive siege of Constantinople came in 1204, when Christian knights of the Fourth Crusade

sacked Constantinople and partitioned Byzantium. Constantinople's preeminent role in preserving ancient Greco-Roman civilization lasted until the city's final conquest by the **Ottomans** on 29 May 1453. *See also* AQUEDUCTS AND CISTERNS; BARBARO, NICOLO; CHALKOKONDYLES, LAONIKOS; KRITOBOULOS, MICHAEL.

CONSTANTINOPLE, FIFTH ECUMENICAL COUNCIL AT. **Ecumenical Council** convened in **Constantinople** by **Justinian I** in 553 to condemn the **Nestorianism** of the **Three Chapters**. Justinian's ulterior motive was to attempt to gain **Monophysite** adherence to the previous **Council of Chalcedon**. In this he failed. Justinian's actions in these matters, which include his treatment of **Pope Vigilius**, can be seen as an example of **caesaropapism**. *See also* HERESY; ORTHODOXY.

CONSTANTINOPLE, LAND WALLS OF. *See* THEODOSIAN LAND WALLS.

CONSTANTINOPLE, SIXTH ECUMENICAL COUNCIL AT. Held in **Constantinople** in 680–681, the **Ecumenical Council** condemned **Monothetism**, and the related **heresy** of **Monoenergism**. The subsequent **Council in Trullo** completed the work of this council in 691–692. *See also* CONSTANS II; *EKTHESIS*; ORTHODOXY; *TYPOS*.

CONSTANTINOPLE, UNIVERSITY OF. *See* EDUCATION; THEODOSIOS II.

CONSTANTIUS II. Son of **Constantine I the Great** and **Fausta**, **caesar** from 324 to 337, **augustus** after 337, and sole **emperor** from 353 to 361. After Constantine I's death, Constantius ruled with his two brothers. **Constantine II** died in 340, and **Constans I** was killed in 350 fighting the usurper **Magnentius**. Constantius II became undisputed emperor after defeating Magnentius in 353.

He raised **Gallus** to **caesar** in 351, but executed him in 354. His promotion of **Julian "The Apostate"** as **caesar** in 355 proved his undoing, for Julian rebelled against him. Constantius died in **Cilicia** in 361 while marching against Julian. To some extent his reign is most noteworthy for his promotion of **Arianism**. *See also* GANGRA.

CONSTANTIUS CHLORUS. Member of the **tetrarchy**; father of **Constantine I the Great**. A career **army** officer, he fought in **Syria** under Aurelian (reigned 270–275), was governor of **Dalmatia**, and by 288 was **praetorian prefect** in **Gaul** of the **augustus Maximian**. In 289 he had married Maximian's daughter Theodora, divorcing his previous wife Helena, the mother of the future Constantine I the Great. In 293 **Diocletian** made him

caesar and part of the tetrarchy.

Constantius demonstrated his generalship by driving the usurper Carausius from Gaul, and then reclaiming **Britain** from the rebel Allectus in 296. In 305, when Diocletian abdicated, Constantius was elevated to augustus of the West, with **Spain** added to his jurisdiction. He venerated *sol invictus* (*The Unconquerable Sun*), but he did not persecute Christians during the **Great Persecution** of 303–311. He died in York in 306, with his son Constantine by his side. Constantine was proclaimed by his troops as the new augustus of the West, in response to Constantius's last request. *See also* SEVERUS.

CONSUL. In the Roman Republic, two annual consuls were the chief magistrates of the Roman state. By the time **Justinian I** let the office lapse in 542, it had been an obsolete honorific title for centuries. It was an office that only the very wealthiest citizens could afford to accept, because each consul was expected to spend huge sums on public spectacles like **Hippodrome** races, banquets, and gifts of **silver** and **gold**. Numerous examples of one such kind of gift, the consular **diptych**, have survived.

COPTIC. The term can refer to the language of the **Copts** as well as the script in which it is written. Coptic originated in the first century A.D. using the Greek alphabet supplemented by seven signs from the demotic. Today Coptic is used only in the **liturgy** of the Egyptian Christian **church**. The term can also refer to the entire culture of Christian **Egypt**.

COPTS. The indigenous population of **Egypt** who spoke **Coptic**. The term derives from an Arabic corruption of the Greek word for Egyptian (*Aigyptioi*). In Byzantine times most of the Copts were **Monophysites** belonging to the Coptic church, which never subscribed to the decrees of the **Council of Chalcedon**. *See also* MONOPHYSITISM.

CORDOBA. City in southern **Spain** that was home to **Bishop Hosios**, the most influential member of **Constantine I the Great**'s entourage. Attacks on the city by the **Visigoths** began in 550, prompting **Justinian I** to send an expeditionary force to southern Spain. Nevertheless, Cordoba fell to the Visigoths in 572.

Cordoba was subsequently conquered by the **Arabs** in 711 when they conquered the Visigothic kingdom of Toledo. From 756 to 1031 it was capital of the Caliphate of Cordoba, which received embassies from both **Theophilos** (in 830) and **Constantine VII Porphyrogenetos** (in 949). Uprisings against the Caliph resulted in the expulsion of 15,000 of its citizens to **Alexandria** in 815; in 827 they were ejected from Alexandria by a general of the **Caliph Mamun**. The exiles chose **Crete**, which they wrested from Byzantine control.

CORFU. *See* Kerkyra.

CORINTH. One of the chief **cities** of medieval **Greece**, situated in the northeastern **Peloponnesos** on the **Gulf of Corinth**, overlooked by a powerful **kastron** called Acrocorinth. The city's location, near the Isthmus of Corinth, coupled with its two harbors, made it a center of **commerce**. For example, in the 12th century it had a large textile industry (of **silk**, cotton, linen). It was also the object of attack for invaders of the **Peloponnesos**, for example, the **Visigoths** under **Alaric** in 396, and **Roger II** in 1147. *See also* ACHAIA; ACIAJUOLI.

CORIPPUS. **African** poet; author of the *Johannis*, an epic poem in eight books of Latin hexameters that extols the deeds of **John Troglita** against the **Moors** in 546–548. The *Johannis* is the chief source for Troglita's campaign, besides including interesting information about the Moors. Corippus wrote another Latin panegyric composed in 565 and dedicated to **Justin II**, important for its description of court ceremonial. *See also* DE CERMONIIS; JUSTINIAN I; LITERATURE; VANDALS.

CORPUS JURIS CIVILIS. (*Corpus of Civil Law.*) The collective legislative work of **Justinian I**. It consists of the **Codex** (*Codex Justinianus*), the **Digest** (*Digestum, or Pandectae*), the **Institutes** (*Institutiones*), and the **Novels** (*Novellae Consitutiones*, meaning *New Laws*).

The work was begun by a commission of 10 legal experts assembled in 528 and headed by the greatest legal mind of the day, **Tribonian**. They worked with astonishing speed. In 529 they issued the *Codex Justinianus*, the collection of 4,562 imperial edicts from Hadrian to Justinian I that replaced the older *Codex Gregorianus*, *Codex Hermogenianus*, and *Codex Theodosianus*. It was subsequently revised, in the light of further work by Tribonian, and reissued in 534. The Digest, a compendium of legal opinions by famous Roman jurists, was issued in 533, as was the Institutes, a handbook to help guide law students through the Codex and Digest.

The Novels, the final part of Justinian I's work, consist of those imperial edicts issued after 534, down to the end of Justinian's reign in 565. Unlike previous legal works that were written in Latin, the Novels were issued in Greek, the language of the East. The *Corpus Juris Civilis* not only preserved Roman law, it provided the basis of law for emerging European nations. Its influence on western civilization is probably greater than any other book, except, of course, the Bible. *See also* ECLOGA; NOMOS STRATIOTIKOS.

CORSICA. *See* RICIMER; VANDALS.

COSMOLOGY. *See* KOSMAS INDIKOPLEUSTES; MICHAEL ITALIKOS.

COTRIGURS. **Turks** from Central Asia who migrated westward across the

steppe, settling west of the **Black Sea** by the end of the fifth century. **Justinian I** tried to check the threat of Cotrigur raids by cultivating another Turkic people, the **Utigurs**, who lived to the east of the Sea of Azov.

In 551, when some 12,000 Cotrigurs, encouraged by their allies, the **Geipids**, crossed the **Danube** on a plundering expedition, Justinian I incited the Utigurs to attack them, and they were forced to withdraw. In 558 a Cotrigur chieftain named **Zabergan** invaded **Thrace**, sending one part of his forces into **Greece** as far as **Thermopylae**. Another part moved against **Constantinople**, which **Belisarios** defended heroically. Justinian I again stirred the Utigurs to attack the Cotrigurs, which they did once the Cotrigurs withdrew across the Danube. In the second half of the sixth century the Cotrigurs were subjugated by the **Avars**. Some Cotrigurs accompanied the Avars to **Pannonia**. Other Cotrigurs were incorporated into **Bulgaria** in the seventh century. *See also* DINOGETIA; LONG WALL; TURKS.

COUNT. Also, “*comes*,” an honorary term attached to various state offices, first used by **Constantine I the Great**, and translated loosely into English as “count,” for example, the Count of the Private Estates (*comes rerum privatarum*), who administered the imperial domains, and the Count of the Sacred Largess (*comes sacrarum largitionum*), who administered the central treasury, as well as all state-run industries, the mint, and customs. The term also refers to certain military officers, for example, the Count of the Tent, who was the chief aide of a *strategos* of a **theme**. The chronicler **Marcellinus Comes** served under **Justinian I**.

CRETE. Island in the eastern **Mediterranean Sea** located almost equidistant from mainland **Greece** and **Africa**. Its capital was Gortyna. The island was raided by the **Goths** in 268, by the **Vandals** in 457, and by the **Slavs** in 623. **Arabs** occupied it briefly in 674, and in ca. 827 thousands of Arabs who had originally been expelled from **Cordoba**, and who had resettled in **Alexandria**, were ejected from there and made their way to Crete. They conquered the island, establishing Chandax as their capital.

Crete became a base of operations for raids throughout the **Aegean Sea** until 961, when it was conquered by **Nikephoros II Phokas**. The island remained in Byzantine possession until the **Fourth Crusade**’s conquest of **Constantinople** in 1204, when it was awarded to **Boniface of Montferrat**. *See also* HIMERIOS.

CRIMEA. The Crimean Peninsula, separating the **Black Sea** from the **Sea of Azov**, was the locale where **Byzantium** traded and conducted **diplomacy** with its northern neighbors at **Cherson** and **Bosporos**. Cherson, located on the Crimea’s southwestern tip, was Byzantium’s northernmost outpost. The interior of the peninsula was occupied by **Khazars** from the seventh to 10th centuries, prompting **Theophilos** to create the **theme** of *Klimata* around 832

with its center at Cherson. *See also* KAFFA; TAFUR, PERO.

CRISPUS. Son of **Constantine I the Great** and Minervina; pupil of **Lactantius**. He was made **caesar** in 317 and was entrusted with **Gaul**, where he won victories over the **Franks** and **Alemanni**. He commanded the fleet that defeated the flotilla of **Licinius** in 324. His brilliant career was cut short in 326 when he was executed by his father for reasons that remain unclear. Hostile writers claim that it was because his stepmother **Fausta** falsely accused him of attempted rape. *See also* HELENA.

CROATIA. A Slavic state in the northwest of the **Balkan Peninsula**. The origins of the Croats have been the subject of much controversy. According to **Constantine VII Porphyrogenetos's** *De administrando imperio* the Croats entered the Balkan Peninsula at the invitation of **Herakleios**, who sought their aid against the **Avars**.

Having defeated the Avars, they were themselves settled there by Herakleios, converted to Christianity, and became the nominal subjects of **Byzantium**. The overlordship of **Charlemagne** was accepted in 803, but in 879, by which time Frankish power had declined, the Croats switched their loyalty to the **papacy**, and, in effect, became independent.

However, when it was advantageous to do so, Croatia allied itself with Byzantium, for example, as Prince **Tomislav** did in opposition to **Symeon of Bulgaria**. Byzantine influence declined in Croatia after 1060, when the **liturgy** in **Old Church Slavonic** was prohibited. By this time Croatia's orientation had shifted decisively to central and Western Europe, as seen in 1102 when Croatia and **Hungary** were united.

CROSS. Symbol of Christ's crucifixion, through which Christians believe their salvation comes. The power of the cross was thought to be immediately available. **Constantine I the Great** converted in 312 when he saw the vision of a cross in the sky. There is a legend that **Helena**, the mother of Constantine I, discovered the **True Cross** on which Christ had died. In 614 the **Sassanians** carried it off to **Perisa**. **Herakleios** returned it in triumph to **Jerusalem** in 631. This **relic** was subsequently taken to **Constantinople**, where the **Fourth Crusade** looted it.

The cross was the great symbol of **Iconoclasm**. It was seen in every religious process and decorated each **church** in numerous ways. The cross was thought capable of warding off every evil, and so was sewn into clothing, placed on storage jars, put above door lintels, and displayed in public places. **Priests**, of course, used it in the **liturgy**, but so did farmers, doctors, scholars, and soldiers, for life was precarious and no Christian would fail to have the symbol of the cross somewhere on his person, or to make the sign of the cross when in need. *See also* MAGIC; MIRACLE.

CROSS-DOMED CHURCH. Church whose core consists of four barrel-vaults radiating from a central bay surmounted by a **dome** with the north, south, and west sides of the core enveloped by aisles and galleries. Hagia Sophia in **Thessalonike**, perhaps early eighth century in date, is an example. *See also* CROSS-IN-SQUARE CHURCH; DOMED OCTAGON CHURCH; GREEK CROSS-DOMED OCTAGON CHURCH.

CROSS-IN-SQUARE CHURCH. Also called a *quincunx*, this church plan is the most common Byzantine church plan from the 10th century until 1453. It has a core of nine bays, the central bay consisting of a **dome** over a large square resting on four columns. The corner bays can be either domed or groin-vaulted.

Examples include the church dedicated to the *Theotokos* at **Hosios Loukas**, and the Church of St. Panteleemon at Nerezi, near **Skopje**, built ca. 1164. A variant of this design is the late Byzantine five-domed church plan, with a central dome and four minor domes over the four corner bays between the arms of the cross. Examples include **Gračanica** in **Serbia**, begun ca. 1311, and the **Church of the Holy Apostles** (ca. 1329) in **Thessalonike**. *See also* ARCHITECTURE; DOMED BASILICA; DOMED OCTAGON CHURCH; GREEK CROSS-DOMED OCTAGON CHURCH.

CROTONE. Fortress city in **Calabria**, important during the long war with the **Ostrogoths** in **Italy**. Like **Ancona**, Crotone remained in Byzantine hands throughout the war, despite a determined effort by **Totila** to conquer it in 551–552. **Justinian I** sent a fleet to reinforce the city; according to **Prokopios of Caesarea** he also sent the garrison at **Thermopylae** to Crotone. *See also* FORTIFICATIONS.

CRUSADES. The crusading movement began when **Pope Urban II** called the **First Crusade** at the **Council of Clermont** in 1095. The object was to regain **Jerusalem** from the forces of **Islam**, and to aid the Byzantine church in the process. The conquest of Jerusalem by the First Crusade in 1099, its subsequent loss after the Battle of Hattin in 1187, and further attempts to reconquer Jerusalem comprise the chief historical theme of the early Crusades.

Less obvious, but arguably more historically significant in the long run, is the threat that the Crusades posed to **Byzantium**. For the first time in centuries, large numbers of westerners passed through **Constantinople**. Many viewed the Byzantines as heretics who had previously been condemned in the **church schism of 1054**. The First Crusade, which contained a contingent of **Normans**, well-known enemies of Byzantium, was viewed as a menace by emperor **Alexios I Komnenos**. Indeed, the Normans took advantage of the **Second Crusade** to attack **Corinth** and **Thebes**. The **Third Crusade** resulted in the capture of Byzantine **Cyprus** in 1191.

With the **Fourth Crusade** the peril to Byzantium was realized. The conquest of the **city** in 1204 resulted in the *Partitio Romaniae*, a triumph for the long-term commercial interests of **Venice**, resulting in the destruction of Byzantium and the division of its empire between Venice and its partners. In sum, what the Crusades had attempted to support, they ended up destroying; only in 1261 were forces from the **Empire of Nicaea** able to regain Constantinople.

Though restored, Byzantium never fully recovered from the destruction wrought by the Fourth Crusade. Other Crusades followed the Fourth Crusade, but in hindsight it can be argued that chief among the results of the entire crusading movement was not the conquest of Jerusalem in 1099, but the conquest of Christian Byzantium in 1204. In a much larger historical context, the Crusades, especially the Fourth Crusade, can be seen as prototypes for later European expeditions for plunder and conquest. For example, in 1521 Hernán Cortés viewed his *conquista* of Mexico as the culmination of a glorious Crusade comprised of *milites Christi* (*Knights of Christ*) who waged a just *guerra santa* (**holy war**) against the hated Infidel. *See also* UNION OF THE CHURCHES.

CTESIPHON. *See* SASSANIANS.

CUMANS. Turkish-speaking nomads from central Asia who served as standing troops for **Byzantium** in the 12th–13th centuries. They moved into the south Russian **steppe** in the mid-11th century, driving the **Pechenegs** across the **Danube**, and attaching themselves to Byzantine armies as **mercenaries**. Their most memorable service to Byzantium was in 1091, when **Alexios I Komnenos** used them to annihilate the Pechenegs at the Battle of Mount Lebonion.

In the 12th century they were enrolled into the **army** in substantial numbers, where their skill as mounted archers was renowned. They also began to settle in Byzantine territory, where some were given *pronoia* grants. However, even while some Cumans served Byzantium, other Cumans remained intermittent threats, or served other masters.

Manuel I Komnenos, for example, turned back a Cuman raid across the Danube in the aftermath of the **Second Crusade**. Cumans played a role in the revolt of **Peter of Bulgaria** and **Asen I** against Byzantium in 1186. They served in the army of **Kalojan** that in 1205 destroyed a Latin army, capturing **Baldwin of Flanders**. They were decisive in the victory of **John Asen II** at **Klokotnitsa** in 1230.

Around 1241 the **Mongols** defeated the Cumans, forcing many to flee to Byzantine territory. Some were settled along the frontiers of **Thrace** and **Macedonia**, and in **Asia Minor** in the Meander valley and in **Phrygia**. Some fled to **Hungary** and **Bulgaria**, while others became **Mamelukes**. The Cumans played an important role in the army of **Michael VIII Palaeologos**,

including his victory at the **Battle of Pelagonia** in 1259. *See also* BARBARIANS; DNIEPER; TURKS.

CURIA. The council of the urban elite that ran municipal affairs, looking after public works such as **aqueducts and cisterns**. Each *curia* chose new members, called *decurions*, or *curiales*. They were inevitably composed of wealthier citizens drawn from the local **senate** because their duties were burdensome.

Each curia had to maintain public services, including such services that one might have expected the central government to shoulder (e.g., the horses and mules for the imperial post). They were also responsible for maintaining the public infrastructure, and for the collection of taxes. It is this latter burden that was particularly onerous, for if collected taxes were insufficient the *curia* was expected to make up the difference from its members, which could impoverish them. This was one of the reasons **Anastasios I** relieved urban councils of collecting the *annona*.

Curias declined in the sixth century, but they were officially abolished only during the reign of **Leo VI**. *See also* LATE ANTIQUITY; TAXATION.

CURRENCY. *See* COINAGE.

CYPRUS. Island in the eastern **Mediterranean Sea** whose Roman capital was Salamis (renamed “Constantia” following the earthquakes of the mid-fourth century). The island’s historical importance lies in its strategic location near the coasts of **Syria** and southern **Asia Minor**. Beginning ca. 647 the island was raided by the **Arabs**, resulting in the abandonment of some coastal **cities**, including Kourion. A treaty of 688 with **Abd al-Malik** made Cyprus a neutral zone with tax revenues divided between the **Abbasids** and **Byzantium**; and **Justinian II** resettled a number of Cypriots at **Kyzikos**. **Basil I** reconquered the island for several years, but only with the conquest of **Nikephoros II Phokas** in 965 was it brought securely back into Byzantine possession.

Its close proximity to the **Holy Land** made it a source of food and supplies for the Crusader principalities. However, that same proximity allowed Reynald of Châtillon to plunder it in 1157. In 1184 the self-proclaimed **emperor** of the island, **Isaac Komnenos**, declared Cyprus independent. However, in 1191 Isaac was captured when Richard I Lionheart conquered Cyprus during the **Third Crusade**. Thereafter, Cyprus remained in Crusader hands under the Lusignans until 1489, when the Venetians acquired it. The **Ottomans** conquered it from the Venetians in 1571.

The Byzantine monuments of Cyprus are numerous and renowned. They include important Christian **basilicas** at Kourion, Lythrankomi, Salamis/Constantia, and Paphos. An extraordinary wall mosaic of the Virgin and Christ Child, thought to date from the sixth or seventh century, survives from

a basilican **church** at Kiti. Among the later Byzantine monuments is the 12th-century monastic cell, called the *enkleistra*, of the hermit Neophytos. The **frescoes** decorating his dwelling (one shows him between archangels) are excelled only in the contemporary churches at Asinou and Lagoudera. **Alexios I Komnenos** is believed to have constructed the defenses that guarded Cyprus's northern coast, including the castles of St. Hilarion, Buffavento, Kantara, and Kyrenia. *See also* ATTALEIA; CRUSADES; ESTOIRE D'ERACLES; EUTROPIOS; TIMBER.

CYRENAICA. A **province** in North Africa that included the east coast of Libya. Under **Diocletian** it was divided into two provinces, Libya Superior (Pentapolis) and Libya Inferior. The **Arabs** conquered the region ca. 643.

CYRENE. *See* SYNESIOS.

CYRIL. **Patriarch** of Alexandria from 412 to 444, and arch-opponent of **Nestorianism**. He opposed **Jews** and **pagans**, indeed any rival to **church** authority, and he was inclined to resort to violence and intrigue to overcome his opponents. Until 428 the scope of Cyril's ambition was Alexandria itself, where he became locked in a power struggle with the civil governor, a pagan named Orestes who was friends with the brilliant pagan philosopher **Hypatia**. Cyril's henchmen included 500 monks from the Nitrian desert, and hundreds of lay brothers, some of whom assassinated Hypatia, chopping her body up and burning it.

In 428 Cyril's ambition moved to a larger struggle with **Nestorius**, **bishop** of **Constantinople**, whose rivalry with Alexandria went back to 381, when the Second **Ecumenical Council** ranked the **see** of Constantinople above that of Alexandria.

Moreover, Cyril was a theologian who had wrestled with the nature of Christ's human and divine natures. He disagreed with Nestorius's view that the **Virgin Mary** had given birth only to the man Jesus, and could not, therefore, be called *Theotokos*, meaning Mother of God. In 431 at the **Ecumenical Council of Ephesus** Cyril engineered the condemnation of Nestorius, with the help of street violence and 1,500 pounds of gold used to bribe members of **Theodosios II**'s court.

Ironically, Cyril's own theological views about Christ inspired **Monophysitism**, which Cyril's successor **Dioskoros** embraced. Condemnation of Monophysitism in 451 at the **Council of Chalcedon** was a stinging humiliation for the see of Alexandria. *See also* JOHN I, PATRIARCH.

CYRIL AND METHODIOS. **Saints**, missionaries to the **Slavs**, creators of the **Glagolitic** alphabet. Cyril was the monastic name taken by Constantine, sometimes referred to as Constantine the Philosopher because of his fame as a

teacher of that subject. Cyril and his brother **Methodios** grew up in **Thessalonike** and they spoke the dialect that Slavs around the city spoke. Methodios had been a governor (*archon*) of a Slav principality in **Macedonia**. Cyril was a brilliant linguist who had previously been sent on a diplomatic **mission** to the **Khazars**.

Their mission to **Moravia** in 863 was requested of **Michael III** by Prince **Rastislav** of Moravia. Cyril, with the help of Methodios, invented a Slavonic alphabet called *glagolitic*, which he used to translate the **liturgy** of **John Chrysostom** and the New Testament. Ultimately, the Moravian mission failed in the face of intensive pressure from the Frankish clergy in Moravia, and because of Cyril's premature death in Rome in 869. However, Methodios continued the work of translation, and his disciples in **Bulgaria** invented another alphabet for the Bulgars called **Cyrillic**, adapted from the Greek alphabet.

Most important is the long-term effect of their work in attracting much of the Slavic world to Byzantine Christianity, and, thus, to Byzantine culture and civilization. *See also* BARDAS; CHURCH SLAVONIC; HADRIAN II; NAUM OF OHRID; NICHOLAS I.

CYRILLIC. The oldest manuscripts in **Old Church Slavonic** are in two different scripts, **Glagolitic** and Cyrillic. **Cyril and Methodios** invented the former, but the latter script, which incorrectly bears Cyril's name, is thought to be an invention of the disciples of Methodios, perhaps **Kliment of Ohrid**. It uses a Greek-based script for the Slavonic language, one based on Greek **Miniscule**.

Thus, while Glagolitic is a highly original script, Cyrillic is adapted from the Greek alphabet. Versions of the Cyrillic script are used for the Russian, Bulgarian, Serbian, and Macedonian alphabets. *See also* CODEX SUPRASLIENSIS; MISSIONS.

CYRIL OF SKYTHOPOLIS. He and **John Moschos** are the most important sixth-century writers of **hagiography**. Born in **Palestine**, he pursued the monastic life first as a hermit, then in the monastery of **Saint Euthymios the Great** at Jericho, and, finally, from 557 until his death, in the famous **Great Lavra** of St. Sabas on **Mount Athos**.

He planned to write a large collection of Palestinian monastic biographies, but did not, probably because he died prematurely. However, several of his biographies survive, including the life (*vita*) of St. Sabas. The biographies contain a wealth of accurate details, making them a rich source for the social **history** of the sixth century. *See also* ASCETICISM; KOINOBION; LITERATURE; MONASTICISM.

CZECHIA. Czechia, or Bohemia, was a vassal of **Moravia** when **Cyril and Methodios** arrived in Moravia in 864. According to Czech tradition

Methodios baptized the first Christian duke, Borivoj of Prague. Borivoj and his wife Ludmila, and their grandson Saint Wenceslas, continued with the liturgy and priesthood bequeathed to them by **Byzantium**. For some two centuries, this tradition flourished in Czechia, centered at the Benedictine abbey of Sazava, near Prague. However, by the late 11th century this began to change when, in 1096, **Old Church Slavonic** was banned.

Although 12th-century King Vladislav of Bohemia referred to himself as a vassal of **Manuel I Komnenos**, his link with Byzantium was tenuous. Byzantium was too far away to compete with influences emanating from **Germany** and **Hungary**.

D

DACIA. Region north of the **Danube** that corresponds roughly to modern Romania. It was conquered by Trajan in two hard-fought wars that ended in 106, and abandoned in the middle of the third century. It was inhabited by indigenous Daco-Getans, some of whom became the **Vlachs**. Its capital was **Serdica**. Its other major city, **Naissus**, was the birthplace of **Constantine I the Great**.

DALASSENE, ANNA. Influential mother of **Alexios I Komnenos**, whose ambition was instrumental in his rise to power. She encouraged her son's revolt against **Nikephoros III Botaneiates** in 1081, and, to judge from the comments of her granddaughter, **Anna Komnene**, she handled all affairs of state and was the **emperor's** chief advisor. In fact, an imperial edict of 1081 granted her powers equal to those of Alexios I.

She was the driving force in the Komneni family, an embodiment of all the family's resourcefulness, a brilliant **woman** who did not shrink from the necessities of power, as illustrated by her blinding of Nikephoros Diogenes in 1095 for plotting revolution. Her piety was renowned. She was a great patron of holy men and monasteries. Shortly before her death she retired to the Pantepoptes Monastery, which she founded. *See also* EMPRESS.

DALMATIA. The eastern coast of the **Adriatic Sea** and its hinterland, from the region of Istria to Kotor, bounded by the Dinaric range, which runs parallel to the coast. It was a Roman province until the fourth century, when it became a **diocese**. Although briefly occupied by **Odoacer**, then by the **Ostrogoths**, it was one of the few parts of the western empire that escaped the expansion of Germanic peoples in the fifth century.

The invasions of **Slavs** and **Avars** in the early seventh century destroyed older inland **cities** like **Salona**, and gave new importance to the major coastal cities of Zara, **Split**, **Dubrovnik**, and **Dyrrachion**, which retained their Romano-Italian character throughout the Middle Ages. However, political and ecclesiastical control was unstable, reflecting the gradual decline of Byzantine power in the West. Byzantine hegemony was overturned briefly by **Charlemagne**, but after the **Franks** restored Dalmatia to **Byzantium** in 812 it was attacked by **Arabs** from North **Africa**. Dubrovnik, for example, was rescued in 868 from an Arab siege by a Byzantine fleet.

Sometime toward the end of the ninth century much of Dalmatia was incorporated into the **theme** of **Longobardia**; Dyrrachion, the most important base of Byzantine power on the Adriatic coast, became the capital of its own theme. The influence of **Venice**, **Hungary**, and **Bulgaria** increased during the 10th century. For example, Tsar **Samuel of Bulgaria** held Dyrrachion until

Basil II recaptured it in 1005. The 11th century saw the added threats of **Croatia**, and especially of the **Normans**, who seized Dyrrachion briefly in 1081.

In the 12th century Byzantine control collapsed. Venice expropriated the northern part of the coast, Croatia and Hungary (united in 1102) the middle part, and Byzantium held on, intermittently, to Dubrovnik, until the Venetians seized it in 1205. Venice ruled Dalmatia until 1358 when, except for Dubrovnik (self-governing from 1358 to 1526), Dalmatia came under the control of Hungary, which held it until the early 15th century. *See also* SLAVERY; TIMBER.

DAMASCUS. Capital of the **Umayyad Caliphate** from 661 to 750, situated between the eastern and western parts of the Caliphate. The city, located in southwest **Syria** on the eastern edge of the Anti-Lebanon Mountains, was in Byzantine possession until 612, in **Persian** hands from 612 to 628, and back in Byzantine possession until the **Arabs** conquered it in 635.

Damascus was a center of Muslim arts and learning under the Umayyads. The **city** contained the greatest Muslim building of the eighth century, the Great Mosque, adorned with wall **mosaics** that were probably produced by Byzantine artisans. **John I Tzimiskes** forced the city to pay tribute in 975, the year of his campaign in Syria. In the 12th century the city was the stronghold of **Nur al-Din**, also of **Saladin**, who died there, and whose coffin is still displayed.

DAMASKIOS. One of the last great **Neoplatonist** scholars of the **Academy of Athens**. After **Justinian I** closed the Academy in 529, he went to the court of **Persia**, along with six other famous philosophers. **Chosroes I** welcomed them. However, in 532, homesick, they returned. In his treaty of 532 with Justinian I, Chosroes required that the **emperor** not persecute them. *See also* PAGANISM.

DANDALO, ANDREAS. Doge of **Venice** from 1343 to 1354; chronicler. **Byzantium** progressively tottered on the brink of collapse while he was doge. His response was to loan Byzantium yet more money (30,000 ducats), for which **Anne of Savoy**, regent for the young **John V Palaiologos**, pawned the crown jewels as security. He continued to wage war in Byzantine waters against archrival **Genoa**, which dominated **trade** in the **Black Sea**. In 1352 an indecisive battle was fought in the **Bosporos** between the two foes, with John V providing 14 ships to help the Venetians.

Dandolo's **chronicle** begins with the foundation of Venice and goes down to 1354. Up to 1008 it relies on the ***Chronicon Venetum***, the oldest **history** of Venice. But thereafter its importance increases as a historical source, especially for the years Dandolo was in power. As one might expect, he idolizes his ancestor, Doge **Enrico Dandolo**. *See* NAVY.

DANDALO, ENRICO. Doge of Venice from 1192 to 1205 who led the **Fourth Crusade** that conquered **Constantinople** in 1204. **Niketas Choniates** and some modern historians view him as a villain who plotted the capture of the city. Whether he plotted it or not, through the ***Partitio Romaniae*** Dandolo established Venetian economic hegemony in the eastern **Mediterranean**. *See also* GEOFFREY DE VILLEHARDOUIN.

DANELIS. Wealthy widow and patron of the future **emperor Basil I**. When Basil was in the **Peloponnesos** on a mission for Theophilitzes, an official in the service of **Michael III**, he met Danelis, who had vast estates in the region of Patras.

She was perhaps the wealthiest person in ninth-century **Greece**, in what had been a frontier zone the previous century. Convinced by a monk's prophecy that Basil would one day become emperor, she became his patron, and he became a spiritual brother to her son. Her wealth, which was enormous, included vast estates and **slaves**. Modern scholars have suggested that the source of her wealth lay in textile production, perhaps the weaving of **silk**, or of woolen goods. She may have been of Slavic ancestry, her name a Greek form of the Slavonic Danila. *See also* ECONOMY; TRADE AND COMMERCE.

DANIEL THE STYLITE. Pillar **saint** at Anaplous on the **Bosporos** from 460 until his death in 493. His anonymous *vita* provides information about **emperors Leo I** and **Zeno**, as well as the usurper **Basiliskos**.

He is seen as the successor to **Symeon the Stylite**, who bequeathed him his leather tunic. Daniel had influential patrons, including Leo I, for whom he acted as occasional mediator. Daniel's power was illustrated by the popular uprising in **Constantinople** that occurred when he descended from his pillar to mediate between the **patriarch Akakios** and Basiliskos. This and other examples from his biography illustrate the important role of holy men in fifth-century Byzantine society. *See also* DANIEL THE NEW THEOLOGIAN.

DANISHMENDIDS. Emirs of **Cappadocia**, and rivals of the **Seljuks** in **Asia Minor**. Emir Danishmend established his domain in **Sebasteia** around 1086, and extended it to the north as far as **Ankara** and Neokaisareia; in 1101, he conquered **Melitene**. The Danishmendids existed by plundering neighboring regions. They fought against **John II Komnenos**, but they became allies with **Manuel I Komnenos** against the Seljuks. However, that alliance came to naught when the Seljuks defeated Manuel I's army at the **Battle of Myriokephalon** in 1176. Two years later Melitene fell to the Seljuks, and by 1180 the Seljuks had put an end to the Danishmendids. *See also* AMASEIA.

DANUBE. The great river (2,850 kilometers long) that traverses the **Balkan**

Peninsula, ending in a large delta before entering the **Black Sea**. Along with the **Rhine River**, at least until the Rhine defenses were abandoned in 406, it comprised the northern border for the Roman Empire, and subsequently for **Byzantium** as well. As a boundary between barbarism and civilization, and a major route of transport, it was guarded by a series of fortresses, yet was hardly an impregnable obstacle for invaders from the north.

The defense of Byzantium's European provinces was closely connected to the defense of the Danubian frontier. For example, beginning in 565, after the death of **Justinian I**, the Danube was crossed repeatedly by **Avars** and **Slavs** who settled south of the river. In 680 the **Bulgars** settled in the **Dobrudja**, and Byzantium was forced to recognize its independence. The conquest of **Bulgaria** in 1018 reestablished Byzantine hegemony south of the Danube for a while, but during the 11th and 12th centuries these defenses broke down before the determined assaults of **Uzes**, **Pechenegs**, and **Cumans**. *See also* CHILIA; SIRMIIUM.

DAPHNI. *See* GREEK CROSS-DOMED CHURCH; MOSAIC.

DAPHNOPATES, THEODORE. Writer; **Eparch of the City of Constantinople** during the reign of **Romanos II**. His correspondence is an important source of information about Byzantine domestic and foreign affairs, including relations with **Symeon of Bulgaria**. He wrote biographies of several **saints**, compiled excerpts from the writings of **John Chrysostom**, and may have authored the last part of the **chronicle** of **Theophanes Continuatus**, as well as the **Bulgarian Treaty**.

DARA. Frontier fortress-town in upper **Mesopotamia**; also called **Anastasiopolis**. It was built by **Anastasios I** to counteract the nearby Persian fortress of **Nisibis**. The Battle of Dara in 530, described in detail by **Prokopios of Caesarea**, saw **Belisarios** defeat the forces of **Kavad of Persia**. However, the Persians conquered and held it from 573 to 591, and again from 604 to 628. Dara was conquered by the **Arabs** in 639. **John Kourkouas** recaptured it in 943. *See also* CHOSROES II.

DARDANELLES. *See* HELLESPONT.

DARK AGES. The "Dark Ages," though a conventional term, aptly describes what **Byzantium** experienced from 641 to 843. By the end of **Herakleios's** reign in 641, the **Arabs** had occupied the great eastern **cities** of Byzantium, including **Alexandria** and **Antioch**. **Asia Minor** was soon subjected to continuous Arab raids. **Constantinople** was besieged twice by the Arabs (in 674–678, and again in 717–718). The **Balkan Peninsula** suffered repeated incursions of **Slavs**. In the late seventh century the **Bulgars** established a state south of the **Danube River**. In the West, the **Lombards** took **Ravenna** in 751,

and on Christmas Day, 800, **Charlemagne** was crowned emperor.

During this period, Byzantium underwent an internal struggle called **Iconoclasm**, which ended only in 843, a convenient marker for the end of this critical period that saw the decline of urban life, which often shriveled in size to a hilltop citadel (*kastron*).

After 843, a revival began, and by the end of the ninth century Byzantium was transformed into a medieval state, a state decidedly eastward looking, a state whose chief antagonists for centuries were Muslim, a state where Greek predominated (Latin was forgotten), which was territorially reduced, significantly more rural, and decidedly more militarized. *See also* FORTIFICATIONS.

DAVID I KOMNENOS. *See* JOHN IV KOMNENOS.

DAZIMON. Site of a major battle on 22 July 838 between **Theophilos** and Afshin, general of **Caliph Mutasim**. Theophilos's defeat at Dazimon allowed Mutasim to seize **Ankara** and **Amorion**. Dazimon is in **Pontos** and has been variously located at Dazmana and at Tokat, where a fortress commands the eastern road that ran from **Constantinople** to **Sebasteia**.

DEACON. *See* CLERGY.

DE ADMINISTRANDO IMPERIO. **Constantine VII Porphyrogennetos** wrote *De administrando imperio* (*On the Administration of the Empire*), a modern conventional title, in the 950s. He intended it to be a handbook for his son, future **emperor Romanos II**. It deals chiefly with neighboring peoples, their customs, strengths, and weaknesses, and how, if necessary, to overcome them by **diplomacy** and arms. Its historical value lies in the wealth of information it provides (some of it admittedly old) about **Byzantium's** neighbors, including the **Pechenegs**, **Uzes**, **Rus**, **Bulgars**, **Khazars**, and **Hungarians**. *See also* DE CEREMONIIS; MACEDONIAN RENAISSANCE.

DE CEREMONIIS. *On the Ceremonies of the Byzantine Court* (*De ceremoniis aulae byzantinae*), written by **Constantine VII Porphyrogennetos**, is a compilation of materials pertaining to the required court rituals for various occasions, including the reception of foreign ambassadors, baptism, marriage, the burial of **emperors**, coronations, proper etiquette in the **Hippodrome**, and processions on feast days.

The work may have been intended as an archive of various materials (e.g., the work of **Peter the Patrician** is included) for a future manual on court ritual. For historians it is a gold mine for the study of Byzantine **diplomacy**, for how the **Great Palace** was laid out, for historical events such as the reception of **Olga**, and for the offices and dignities of the Byzantine court.

This work illustrates how integral and pervasive was court ritual to all

aspects of Byzantine government. As **Liutprand of Cremona** and every foreign ambassador learned, court ritual served as a constant reminder of one's place in relation to Byzantine imperial power. *See also DE ADMINISTRANDO IMPERIO; MACEDONIAN RENAISSANCE; PHILOTHEOS, KLETOROLOGION OF.*

DEESIS. Greek for "entreaty," referring to an image of intercession in Byzantine art. This can include the image of a donor presenting a gift, but typically it is an image of the *Theotokos* and John the Baptist in poses of intercession on either side of Christ. The scene expresses the honor given to the *Theotokos* and John as the first to acknowledge Christ's divinity, as in the mosaic of the *Deesis* in **Hagia Sophia** in **Constantinople**. If the Twelve Apostles and saints are added to the **Virgin Mary** and John, it is called a Great *Deesis* scene.

DELJAN, PETER. Self-proclaimed son of **Samuel of Bulgaria** who engendered a brief revolt from 1040 to 1041 against Byzantine domination of **Bulgaria**. The revolt was provoked by the ruthlessness of Byzantine tax collectors, made worse in 1040 by a decision of **John the Orphanotrophos** to demand cash instead of payment in kind.

Insurgents who seized **Belgrade**, **Nish**, and **Skopje** soon had the support of troops from the **themes** of **Dyrrachion** and **Nikopolis**. Dyrrachion was captured, as was Nikopolis, **Serdica**, and **Demetrias**. However, the attempt to seize **Thessalonike** failed, and in 1041 the ringleaders fell out with each other. The revolt ended when **Alousianos**, co-ruler with Peter Deljan, betrayed his partner to **Michael IV Paphlagon**.

DEMES. *See* CIRCUS FACTIONS.

DEMETRIAS. Main port of **Thessaly**, located near modern Volos. The city's maritime connections looked eastward to **Constantinople**, to the coast of **Asia Minor**, even to **Egypt**. It survived a nearby settlement of **Slavs**, called Belegezitai, in the seventh and eighth centuries, but in 901 or 902 Demetrias was sacked by **Arabs** led by the Greek renegade Damianos. The army of rebel **Peter Deljan** sacked it again in 1040.

After the conquest of Constantinople by the **Fourth Crusade**, it was given to **Empress Euphrosyne Doukaina Kamatera**, then in 1210 to the widow of **Boniface of Montferrat**. The Melissenoi family controlled the city from 1240 until the end of the 13th century, when **Venice** and **Byzantium** struggled to possess it. The **Catalan Grand Company** conquered it in 1310 and it remained in Catalan possession until 1381. The **Ottomans** conquered it in 1393. *See also PARTITIO ROMANIAE; TRADE AND COMMERCE.*

DEMETRIOS, ANGELOS DOUKAS. Despot of **Thessalonike** from 1244

to 1246. He was the last ruler of the **Despotate of Epiros** to rule Thessalonike, which fell to the **Empire of Nicaea** in 1246. *See also* FOURTH CRUSADE; LATIN EMPIRE.

DEMETRIOS, MIRACULA OF SAINT. *See* THESSALONIKE.

DEMETRIOS PALAIOLOGOS. **Despot** of the **Morea** from 1449 to 1460, son of **Manuel II Palaiologos**. The black sheep of the sons of Manuel II, he possessed a restless ambition combined with an unscrupulous character. With his brother **John VIII Palaiologos** he attended the **Council of Ferrara-Florence** in 1438–1439, although he styled himself as a champion of the anti-union party.

He established connections with the **Ottomans**, and in 1442 he attacked **Constantinople** with the help of Ottoman troops in a vain effort to depose his brother. Despite being forgiven by John VIII, when Manuel II came to the throne Demetrios was shipped off to govern **Selymbria** on the Black Sea. In 1449, he left to administer the Despotate of Morea with another brother, Thomas Palaiologos, with whom he quarreled incessantly. In 1460 he was forced to surrender **Mistra** to the Ottomans, but he continued to be treated favorably at the **sultan's** court in **Adrianople**, where he died as a monk in 1470. *See also* APPANAGE; IMBROS.

DEMETRIOS TRIKLINIOS. *See* EURIPIDES; THOMAS MAGISTROS.

DEREAĞZI. *See* LYCIA.

DE REBUS BELLICIS. Late fourth-century military treatise by an anonymous Latin writer. The treatise is addressed to the reigning **emperors**, perhaps **Valentinian I** and **Valens**. The author considers himself a reformer, but the reforms he recommends vary from commonsensical to bizarre. He also recommends new military technology, the illustrations of which include inventions that seem a bit far-fetched. *See also* ARMY; *DE RE MILITARI*; *DE VELITAIONE*; *STRATEGIKON OF MAURICE*; WAR.

DE RE MILITARI. *On Warfare*, an anonymous military treatise apparently written in the late 10th or early 11th century. It was added to the **Taktika** of **Leo VI** and is similar in style to another anonymous text entitled **De velitatione**, dated to about 975. The author is a man of extensive military experience, and his concerns center on how to conduct a campaign across the northern frontier against **Bulgaria**. *See also* *STRATEGIKON OF MAURICE*; WAR.

DESERT FATHERS. *See* APOPTHHEGMATA PATRUM.

DESPOT. A title (*despotes*) created by **Manuel I Komnenos** in 1163 for **Bella III**, heir-apparent to the Byzantine throne until the birth of **Alexios II Komnenos**. The **Palaiologan** emperors used the title for rulers of important **appanages**, for example, of **Thessalonike** and the **Morea**. It was awarded in 1282 to **John II Komnenos of Trebizond**. In the 14th century it was used for the independent rulers of the **Despotate of Epiros**. *See also* **SEBASTOKRATOR**.

DE THEMATIBUS. **Constantine VII Porphyrogenitos**'s treatise (translated as *The Book of the Themes*, or *On the Themes*) on the **geography** and **history** of the **themes**, written sometime between 952 and 959. Much of its information is taken from the sixth-century works of **Stephen of Byzantium** and of **Hierokles**. *See also* **DE ADMINISTRANDO IMPERIO**; **DE CEREMONIIS**; **GEOGRAPHY**; **MACEDONIAN RENAISSANCE**.

DE VELITATIONE. *On Skirmishing*, by an anonymous author who wrote the work at the instruction of **Nikephoros II Phokas**, using the late emperor's own notes. Probably finished before the death of **John I Tzimiskes** in 976, the work offers details on how to counter **Arab** raids by use of guerrilla tactics. *See also* **DE RE MILITARI**.

DEVOL. More properly "Diabolis," a stronghold and episcopal **see** situated on the **Via Egnatia**. It was apparently the first stop after **Ohrid**, judging from the *Alexiad* of **Anna Komnene**. However, its exact location is still unknown. In 1108 **Alexios I Komnenos** forced **Bohemund** to sign the **Treaty of Devol**, which ended for a time the **Norman** threat to Byzantine European possessions. *See also* **LAODIKEIA**; **TANCRED**.

DEVSHIRME. *See* **GLABAS**, **ISIDORE**; **JANISSARIES**.

DIAKONIKON. A storage chamber in Byzantine **churches** used as a sacristy (thus, *skeuophylakion*, meaning a place to keep vessels), and as a place to store gifts brought to the church. Deacons were responsible for it, hence its name. In early **basilicas** it could be a separate building, but most often it is the southern of two chambers (called *pastophoria*) flanking the apse. The other flanking chamber is called the *prothesis*. *See also* **EUCCHARIST**.

DIGENES AKRITAS. Epic **romance**, the setting of which is the Byzantine-Arab frontier, written in the second half of the 11th century (or in the 12th century). The poem derives from a previous oral tradition (ninth or 10th century in date) about a legendary hero named Basil who is subsequently called *Digenes Akritas*.

Digenes means "born of two peoples," for in the poem Basil's father is said to have been an Arab emir, and his mother the daughter of a Byzantine

general of the Doukas family. **Akritai** were inhabitants of the eastern frontier, which included **Cappadocia** and the region between **Samosata** and **Melitene**.

Much of the story concerns Basil's exploits along this frontier. In the poem his fame reaches the **emperor**, who rides to the **Euphrates River** to honor him. Some of Digenes's foes have been identified as leaders of the heretical **Paulicians**. Emir Monsour, for example, his father in the tale, must refer to the real-life **Omar of Melitene**, an ally of the Paulicians.

In the description of Digenes's palace (including its ceilings covered in glittering **mosaic** with scenes from Homer's *Iliad* and *Odyssey*, from the life of Alexander the Great, and from the Old Testament), one sees the residences of wealthy landowners (the *dynatoi*) in **Asia Minor**. When the poem was written (during the half century or so after the **Seljuk** victory at the **Battle of Mantzikert**) such families had already left the eastern frontier for more secure surroundings at the Byzantine court in **Constantinople**. Thus, the poem can be viewed as a romantic retrospective of the recent past. *See also* DOUKAS, CONSTANTINE; LITERATURE.

DIGEST. A compendium of previous legal opinions, also called the Pandects, published in 533 as part of the *Corpus Juris Civilis*, and arguably the most important part of **Justinian I**'s legislative work. Much credit goes to **Tribonian**, the great jurist who headed a commission of 16 lawyers who undertook the daunting task of reviewing about 2,000 books of judicial interpretation amounting to more than 3,000,000 lines.

The commission reduced it all to 150,000 lines by omitting obsolete and duplicate opinions and resolving contradictions. The legal opinions that remained were gathered into 50 books arranged according to subject. The result is a harmonious body of judicial interpretation, much of it drawn from second- and early third-century jurists like Ulpian, Paul, Papinian, Pomponius, and Gaius. The Digest remains the chief record of this earlier Roman jurisprudence. *See also* INSTITUTES; LAW; NOVELS.

DINOGETIA. Byzantine fortress on a small island near the mouth of the **Danube**, built sometime from the fourth to sixth centuries as part of the defenses (*limes*) of Scythia Minor. Damaged by a **Cotrigur** raid in 559, it lay deserted until restored and garrisoned by **John I Tzimiskes**, as part of his effort to defend the **Dobrudja**. It remained occupied through the reign of **John II Komnenos**. *See also* FORTIFICATIONS.

DIOCESE. **Diocletian** reorganized the empire's **provinces** into 12 secular dioceses, each governed by a vicar. The dioceses were subsequently grouped into four larger **prefectures**. The system lasted until the seventh century.

Church organization followed suit, each ecclesiastical diocese having the same territory as its secular counterpart. In the same manner, church dioceses were subdivided into episcopal provinces. Each bishop of a diocese had the

title of **exarch** (not to be confused with a secular **exarch**), later that of **patriarch**. The only exception to this was the **bishop of Constantinople**, who was a patriarch without a diocese. *See also* CLERGY; DALMATIA.

DIOCLETIAN. Emperor from 284 to 305 whose reign is associated with certain important administrative and other reforms. Provincial governors were stripped of their military authority and **provinces** became smaller by increasing their number from 57 to almost 100.

Provinces were grouped into 12 **dioceses**, each governed by a vicar, who, like the provincial governors he supervised, were responsible for justice and taxation, but had no military authority. At the highest level of administration was the **tetrarchy**.

The net result was to decentralize authority in such a way as to enhance imperial authority. For example, now provincial governors were responsible only for civil administration, while military authority was separated into the hands of a *doux*.

Diocletian's financial reforms included an attempt to reform the **coinage**, an **Edict on Prices**, and a new method to assess the *annona* called the *capitatio-jugatio*. This necessitated an increase in the number of tax officials in the provinces. Other reforms included the new collections of imperial edicts, the *Codex Gregorianus* and *Codex Hermogenianus*. Some of Diocletian's work failed. The tetrarchy collapsed soon after Diocletian's retirement in 305. The Edict on Prices proved ineffectual, and the **Great Persecution** of 303–311 failed. However, his administrative reforms, augmented by those of **Constantine I the Great**, lasted until the seventh century. *See also* LACTANTIUS; SALONA; SPLIT.

DIOKLEIA. Originally the name referred to a fortress in **Illyricum** destroyed by the **Avars** in the seventh century. Subsequently the name came to refer to the region along the **Adriatic** coast from **Dyrrachion** to Kotor in the north, coinciding with modern Montenegro. In the 10th century a **Slavic** principality arose, comprised chiefly of Serbs. It was conquered by **Samuel of Bulgaria** in 997, but with the conquest of **Bulgaria** in 1018 it became a dependency of **Byzantium**. After the 10th century it was called **Zeta**. *See also* DALMATIA.

DIONYSIOS OF TELL MAHRE. Jacobite patriarch of Antioch from 818 to 845, alleged to be the author of a lost **church chronicle** that was used by later writers, including **Michael I the Syrian** and **Gregory Abul-Faraj**. That lost chronicle was mistakenly identified with an anonymous work of the late eighth century, the *Chronicle of Pseudo-Dionysios of Tell Mahre*, which incorporates the chronicle attributed to **Joshua the Stylite**, and makes use of other sources as well, including the *Church History* of **John of Ephesus**. *See also* HISTORY.

DIONYSIOS THE AREOPAGITE, PSEUDO-. Allegedly Dionysios, a member of the Athenian Areopagos who was converted by Saint Paul and who authored mystical theological writings. However, Dionysios is only a pseudonym for an unknown author who wrote in the late fifth or early sixth century, sometimes borrowing from the Neoplatonic philosopher **Proklos**.

Various names have been suggested for the author, including **Peter the Fuller**, Peter the Iberian, John Scholastikos, and **Severos of Antioch**. The **theology** shows a fusion of Christian thought and **Neoplatonism** that views God's relationship to believers as expressed through a set of celestial and ecclesiastical hierarchies, rather than as real and immediate. The *Ecclesiastical Hierarchy*, supposedly authored by Dionysios, presents the **liturgy** as an earthly mirror of heavenly reality, an intermediary between the individual Christian and God. Dionysios's insistence on the unity of God made his writings popular among believers in **Monophysitism**. Nevertheless, his writings were recognized as **Orthodoxy** in the seventh century by **Maximos the Confessor**.

The ninth-century translator Johannes Scotus Eriugena was responsible for introducing Pseudo-Dionysios to the West, where he had a great and enduring influence on medieval **philosophy**. In Byzantine **monasticism** his writings had less impact, in part because his mysticism was too intellectualized for the likes of **Symeon the New Theologian**, **Gregory of Sinai**, and the **Hesychasts**. See also CHRIST, THEOLOGY OF; THEURGY.

DIOSKOROS. Monophysite **patriarch** of **Alexandria** from 444 to 451, succeeding **Cyril**. Under his guidance the 449 "**Robber**" **Council of Ephesus** condemned **Flavian**, **patriarch** of **Constantinople**, restored **Eutyches**, and declared for **Monophysitism**. **Theodosios II** ratified the decisions of the council, but those decisions were overturned in 451 at the **Council of Chalcedon**, which deposed and exiled Dioskoros.

DIPLOMACY. Diplomacy began with the conception of **Byzantium** as God's chosen nation, head of the family of nations. Some nations were higher in the pecking order by virtue of their religion and degree of civilization. Foreign rulers knew where they belonged by how they were addressed by the **emperor** (as son, brother, cousin, nephew, etc.), what weight of **gold** sealing (*chrysobull*) was on documents sent to them, and how their embassies were treated in **Constantinople**.

Seating at state functions in the **Great Palace**, for example, was carefully worked out to make sure this hierarchy was maintained while dining. How close you sat to the emperor and who sat next to you sent messages. The **Sassanians**, and later the **Arab** states, were high-up in the hierarchy; they were always given better treatment than embassies from the West, who were considered less civilized, though Christian. Where inferior-status states could demand more than their status allowed, reality was reckoned with by

subsidies and gifts. Abstract hierarchy often yielded to the reality of power, including wedding alliances with **barbarian** peoples.

Constantinople and its great monuments impressed foreign embassies and were deliberately used to make powerful impressions. For example, the **Russian Primary Chronicle** relates that the embassy from **Vladimir I**, Prince of **Kiev**, favored conversion to Christianity after seeing **Hagia Sophia**. More important was the marriage arranged between Vladimir I and Basil II's sister Anna. In return, Vladimir I sent **Varangians** to Basil II to help him suppress the revolt of **Bardas Phokas**.

During the reign of **Theophilos**, **Leo the Mathematician** created automata in the **Magnaura** of the Great Palace that impressed foreign ambassadors. Among these *automata* was a mechanism that could suddenly raise the enthroned emperor nearly to the ceiling. The German emissary **Liutprand of Cremona** reported in the mid-10th century he was ushered in before the enthroned **Nikephoros II Phokas**, told to make full body prostration (*proskynesis*) before him, and when he got up he saw that the enthroned emperor had risen to ceiling level and was prepared to talk to him! *See also* MICHAEL VIII PALAIOLOGOS; MISSIONS; MONGOLS; PROTOVESTIARIOS; WOMEN.

DIPTYCH. Two tablets, usually of wood or ivory, joined by hinges. Consular diptychs (examples survive from 428 to 541) were presented to senators, friends, and relatives by each of the annual **consuls** to commemorate their year in office. Each consular diptych contains the name and portrait of the consul. Imperial diptychs were given as presents to high civil officials and **clergy** upon taking office. Sacred diptychs, commemorating the names of important laymen and clergy, living and dead, were placed on the altar and read aloud during the celebration of the **Eucharist**.

To erase the name of an **emperor**, **bishop**, or **pope** from a sacred diptych was tantamount to excommunication. Conversely, as **Michael VIII Palaiologos** was preparing to depart for the **Council of Lyons** in 1274, he ordered that the pope's name be added to the diptychs read aloud during the **liturgy**. This signified to the Greek clergy his intention to restore communion with the western church. *See also* ART; CHURCH; TRIPTYCH.

DNIEPER. The main river of southern Russia, and one of the longest rivers in Europe, originating near **Moscow** and flowing past **Kiev** into the **Black Sea**. It was the route by which the **Rus** of Kiev attacked **Constantinople**. Its links to other main river systems, including the Volga, made navigation possible to northern Europe as well. The lower Dnieper was controlled by the **Cumans** from the mid-11th century until the mid-13th century, when the **Mongols** invaded the region.

DOBRUDJA. Region between the lower **Danube** and the **Black Sea**. The

Romans called it “Little Scythia” (Scythia Minor); in the fourth to sixth centuries its metropolis was **Tomis**. Largely agricultural, it became in the Middle Ages a magnet for nomadic peoples from the Eurasian **steppe** who sought a more settled life south of the Danube. In 578 the **Avars** crossed the Danube and marched through Dobrudja. In 680 **Asparuch** gained Dobrudja through treaty with **Byzantium**, by which time the region was settled by **Slavs**. In 967 it was occupied by **Svjatoslav** of **Kiev**, but in 971 **John I Tzimiskes** defeated him, forcing Svjatoslav to withdraw. Thereafter, John I Tzimiskes and **Basil II** strengthened the defenses of the Dobrudja, which included restoring the fortress of Pacuiul lui Soare.

Nevertheless, in the 11th century Dobrudja suffered from **Pecheneg** raids. From the 12th through the 14th centuries, Byzantine control of Dobrudja’s ports was lost to the Venetians and Genoese, while the interior was claimed by proto-Romanian and Slavic rulers who acknowledged Byzantine sovereignty. The region fell into the hands of the **Ottomans** after the Battle of **Varna** in 1444. *See also* DINOGETIA.

DOME. In Byzantine **architecture**, a hemispherical ceiling (vault) over a square space defined by four arches, supported at the corners by **pendentives** or **squinch**s. The impression made by **Justinian I**’s domed **churches** in **Constantinople**, especially **Hagia Sophia**, helped to establish the dome as the most characteristic feature of Byzantine church architecture. *See also* CROSS-DOMED CHURCH; CROSS-IN-SQUARE CHURCH; DOMED BASILICA; DOMED OCTAGON CHURCH; GREEK CROSS-DOMED OCTAGON CHURCH.

DOMED BASILICA. A church of **basilican** plan with a **dome** over the central part of the nave. The first domed basilica was the church at Meriamlik on the south coast of **Asia Minor**, dating to 471–494. Among the most famous are St. Irene and **Hagia Sophia**, both in **Constantinople**. *See also* CROSS-DOMED CHURCH; CROSS-IN-SQUARE CHURCH; DOMED OCTAGON CHURCH; GREEK CROSS-DOMED OCTAGON CHURCH.

DOMED OCTAGON CHURCH. A church of **basilican** plan with a **dome** over a square bay in the center of the nave. The dome rests on an octagon base, resting on a **squinch** at each corner of the square bay. Examples include the *katholikon* at **Hosios Loukas** and the **Nea Mone** church on **Chios**. The **Greek cross-domed octagon church** makes use of this basic design. *See also* CROSS-DOMED CHURCH; CROSS-IN-SQUARE CHURCH; DOMED BASILICA; GREEK CROSS-DOMED OCTAGON CHURCH.

DOME OF THE ROCK. Muslim gold-domed building in **Jerusalem** on the Temple Mount. The Arabic inscription on the interior dates it to 691–692, in the reign of **Caliph Abd al-Malik**, who was **Umayyad** Caliph from 685 to

705. It is located on the legendary site of Abraham's intended sacrifice of Ishmael, who in Muslim tradition was Abraham's favorite son. It is also on the site believed to be where Muhammed the Prophet ascended to heaven. **Sassanian** and Byzantine crowns are represented, symbolizing recent Muslim victories over these empires. The inscription in the interior admonishes unbelievers and celebrates the supremacy of God's final revelation, **Islam**. Interestingly, the overall design is in the tradition of a Byzantine commemorative building (e.g., a *martyrion*), with the interior wall **mosaics** executed by local Byzantine craftsmen. *See also* ARCHITECTURE; ART.

DOMESTIKOS. A term widely used to indicate military commanders and important civil and ecclesiastical officials. The most prominent military *domestikoi* were those who commanded the *tagmata*, including the *hikanatoi*, as well as the *domestikos ton scholon* who commanded the *scholae palatinae* and occasionally the entire field **army**. *Domestikoi* who were civil officials were important functionaries, some of them close to the **emperor**, such as the *domestikoi* of the *sekretion*. There were also ecclesiastical officials with this title. *See also* BUREAUCRACY.

DOMINICAN ORDER. Western monastic order founded by the Spanish priest Saint Dominic. It was sanctioned by **Pope** Honorius III in 1216 as an order whose special mission was to preach and teach. During the Latin occupation of **Constantinople** Dominicans fluent in Greek established a convent in **Pera** where they were active on behalf of controversial issues that divided the churches, including **papal primacy** and the *filioque*.

The *Summa Theologica*, the great work of the Dominican theologian **Thomas Aquinas**, influenced several Byzantine writers, including **Demetrios Kydones**, who translated it into Greek. *See also* MONASTICISM; PAPACY.

DONATION OF CONSTANTINE. A document apparently forged by the **papacy** in the eighth century to bolster its claims of political and ecclesiastical supremacy. It states that after **Constantine I the Great** was baptized by **Pope** Silvester I (314–335) the emperor moved his residence to **Constantinople**, leaving the pope with full authority over the church and over the western provinces of the empire. The document proved useful as a justification of papal policy toward the **Franks**, including the papal coronations of **Pippin III** in 751 and of Charlemagne in 800.

In the 11th century it figured in the dispute between **Patriarch Michael I Keroularios** and **Humbert** that resulted in the **church schism of 1054**. The Renaissance humanist Lorenzo Valla proved that the document was a papal forgery.

DONATISM. Reminiscent of **Novatianism**, the Donatists of North **Africa** argued that the sacraments given by priests who had compromised the faith

during the **Great Persecution**, including sacraments given by priests who had been ordained by such priests, were invalid.

The controversy began with the refusal of the Donatists in 311 to recognize Caecilian as **bishop of Carthage** because he had been ordained by a bishop accused of having surrendered liturgical items during the Great Persecution. They consecrated Donatus in his place. The controversy refused to go away, even after **Constantine I the Great**, and a commission headed by Pope Miltiades, rejected the Donatist claims, a decision confirmed by the **Council of Arles** in 314. Donatism grew to be a separatist **church** of great proportions, a native church that rejected the state-supported church, which it viewed as foreign, as imposed, as a kind of anti-church. Despite the opposition of **Augustine**, who affirmed the principle that the validity of the sacraments are not dependent on the moral character of the priest administering them, despite every attempt to persecute them, the Donatists maintained their church as an underground movement up to the Arab conquest of the seventh century. *See also* BISHOP; CLERGY; EUCHARIST; SCHISM.

DOROSTOLON. City on the right bank of the **Danube** that **Justinian I** restored to help defend **Byzantium's** northern frontier. Conquered by the **Bulgars**, **John I Tzimikes** recaptured it in 971, and after the Byzantine conquest of **Bulgaria** in 1018, it was the chief city of the region of Paristrion (or Paradounavis). In the 11th century the **Pechenegs** captured it, **Alexios I Komnenos** recaptured it, and in 1186 it was incorporated into the **Second Bulgarian Empire**. It surrendered to the **Ottomans** in 1388.

DOROTHEOS OF GAZA. Sixth-century writer on **asceticism**. Before he founded his own monastery near **Gaza**, he lived in another monastery near the city. He may have been forced to leave that monastery because of his support of the ideas of **Evagrius Pontikos**, who was condemned for following **Origen**. Dorotheos's *Didaskaliai* (Instructions) are a collection of spiritual instructions for monks that became quite popular, to judge from the various translations that survive. *See also* ASCETICISM; *KOINOBION*; MONASTICISM; *VITA*.

DORYLAION. A major military base (*aplekton*) in **Asia Minor** on the **highway** to the eastern frontier. Located in the **theme** of **Opsikion**, at a **transportation** junction, it was the gathering point for troops from the themes of **Thrakesion** and Opsikion. Its warm springs were famous. The Arab writer **Ibn Khurdadhbeh** describes them as consisting of seven great basins, all roofed, each basin able to accommodate a thousand men. The **Seljuks** captured it in the late 11th century. It was recaptured and rebuilt by **Manuel I Komnenos** in 1175, only to fall again to the Seljuks after the **Battle of Myriokephalon** the following year. *See also* PHRYGIA.

DOUKAS. Byzantine historian who wrote a **history** that covers the years 1341–1462, describing events from the accession of **John V Palaiologos** to the siege of Mytilene by the **Ottomans**. The work begins with a brief survey of world history until 1341; after 1389 it becomes even more detailed. Doukas was a Greek from **Asia Minor** who spoke Italian and Turkish, and spent much of his life in the service of the Genoese, both as an envoy and as a secretary. In his capacity as envoy, he made several visits to **Sultan Mehmed II's** court at **Adrianople**. He also served the **Gattilusio** family, the Genoese family who controlled **Lesbos**.

Doukas was a supporter of the **union of the churches**. His history is especially invaluable for aspects of Mehmed II's reign about which he had personal knowledge, or was told about by his Genoese friends. Though not an eyewitness to the conquest of **Constantinople** by the Ottomans, his account of this event is considered reliable. *See also* CHALKOKONDYLES, LAONIKOS; KRITOBOULOS, MICHAEL; SPHRANTZES, GEORGE.

DOUKAS, ANDRONIKOS. Famous military commander, whose revolt against **Leo VI** in 906 was provoked by the intrigues of the courtier **Samonas**. Samonas tricked Andronikos into disobeying an imperial order to join the expedition of **Himerios** against the **Arabs**. In fear of his life, Andronikos defected to Baghdad, where he was well received. However, when Samonas informed the **Muslims** of Leo VI's letter of pardon to Andronikos, Andronikos was thrown into prison and forced to convert to **Islam**. He seems to have died shortly afterward. *See also* DOUKAS, CONSTANTINE; LEO CHOIROSPHAKTES.

DOUKAS, CONSTANTINE. Son of **Andronikos Doukas**; famous military commander under **Leo VI** and **Alexander**. He was a *strategos* of Charsianon, and subsequently *domestikos ton scholon*. Ironically, it was he who arrested **Samonas**, the man whose intrigues had forced his father to flee to the **Arabs**. When Alexander died in 913, Constantine marched his troops into **Constantinople** and claimed the throne with broad popular support. However, like his father, his career ended tragically.

Patriarch Nicholas I Mystikos, who at first seemed to support him, suddenly withdrew his support, as did members of the aristocracy (like **Leo Choirosphaktes**). Their plot resulted in Constantine's death at the hands of the imperial guard. Constantine's memory lived on in the revolt of **Basil the Copper Hand** and in praise offered to him in the *Digenes Akrites*.

DOUKAS, CONSTANTINE. Son of **Michael VII Doukas** and **Maria of Alania**, born around 1074. He was betrothed to the daughter of **Robert Guiscard**, Helena, but these marriage plans were overturned when **Nikephoros III Botaneiates** came to power. When **Alexios I Komnenos** became emperor he favored Constantine, betrothing him to **Anna Komnene**.

Constantine had every right to expect that one day he would inherit the throne. But this arrangement was nullified when Alexios produced a male heir in **John II Komnenos**. It has also been suggested that Constantine may have developed a disease that made his prospects untenable. In any case, Constantine retired to his estates and died sometime not long after 1094, having been a pawn all his life in the politics of marriage alliances.

DOUKAS, JOHN. Brother of **Emperor Constantine X Doukas** who held the title of **caesar**. He was involved in many important events from 1057 to 1081. He was a trusted advisor and *strategos* who helped to put down a conspiracy in 1061. When **Romanos IV Diogenes** was captured by the **Seljuks** at the **Battle of Mantzikert**, he forced the **empress Eudokia Makrembolitissa** into a monastery. With the help of **Michael Psellos** he engineered the enthronement of **Michael VII Doukas**, and the blinding of **Romanos IV Diogenes**.

A palace **eunuch** named **Nikephoritzes** plotted the fall of John Doukas. This was accomplished by sending him with an army against the forces of **Roussel de Bailleul**, who had rebelled in **Asia Minor**. Roussel captured John and proclaimed him emperor (and alleged supporter), but soon John was captured by the **Turks** and ransomed by Constantine X. John wisely decided to become a monk to avoid punishment.

John's final historical role was to arrange the marriage of his granddaughter **Irene Doukaina** to the future **Alexios I Komnenos**, and to help engineer Alexios's accession to the throne. In the *Alexiad*, **Anna Komnene** relates how John, dressed as a monk, and standing with Alexios and his army below the walls of **Constantinople** in 1081, was mockingly referred to as "the abbot" by the Varangian Guard on the walls above, and how John advised Alexios not to attack these troops but to befriend them. It was advice that gave Alexios entrance to the capital, and hence the throne. He remained an esteemed advisor to the new emperor until his death in about 1088.

DOUX. Under **Diocletian** and **Constantine I the Great** a *doux* (*dux* in Latin) commanded the military forces of each **province**. With the introduction of the **theme** system, the office changed considerably. A governor of a theme became a *strategos* to whom the *doux* held a subordinate position. After about 960 larger districts, for example, **Mesopotamia**, even **Bulgaria**, could be administered by a *doux*, as could large **cities** like **Thessalonike** and **Adrianople**. Under **Alexios I Komnenos** and his dynastic successors, the term applied to all the governors of themes, each of which had both civil and military powers. They also had a subordinate *katepano*. *Doux* could also refer to the *domestikos ton scholon*, and the term *megas doux* refers to the commander of the fleet. See also BUREAUCRACY; PRAITOR; SEALS.

DROMON. The standard Byzantine warship that employed both sails and

oars. A typical 10th-century dromon had two banks of oars employing 200 rowers, in addition to a battering ram on the prow and enough heavily armored marines to board an enemy ship if necessary. In other words, it looked and acted very much like the *bireme* of classical Greece.

From the late seventh century on, the prow was a bronze-tipped siphon for discharging Byzantine napalm, the famous **Greek Fire** that proved decisive in so many battles. Hides and lead sheathing protected the ship's sides against enemy incendiaries. Also new was a wooden tower amidships that allowed catapults and archers to launch stones, arrows, and other antipersonnel devices. *See also* NAVY.

DROMOS. The imperial postal and **transportation** system, consisting of a series of road stations where pack animals rested and goods were collected. It was administered by the **praetorian prefect** and later by the *logothetes tou dromou*. *See also* HIGHWAYS AND ROADS.

DROUGOUBITAI. A tribe of **Slavs** who, with several other Slavic tribes, took to the seas in the early seventh century to pillage the coast and islands of **Greece**. Shortly thereafter, they participated in a siege of **Thessalonike** that was led by the **Avars**.

Eventually, they were settled as farmers in two regions, the first around Thessalonike, extending as far as **Berroia**, and the other around **Philippopolis** in **Thrace**. They were subject to **Byzantium**, but perhaps not until after 658 when **Constans II** subjected *sklavenia*, a region of Slavs somewhere in Greece, probably in **Macedonia**. In any case, the Drououbitai had a "king," which indicates a certain degree of autonomy. *See also* BARBARIANS; EZERITAI.

DROUNGARIOS. In the provinces, a high-ranking military officer who commanded a *droungos* within a **theme**. There was also a Droungarios of the Watch (*droungarios tes viglas*), who commanded the Watch (*vigla*), that guarded the **emperor**, and a Droungarios of the Fleet (*droungarios tou ploiou*), who commanded the imperial fleet stationed at **Constantinople**. *See also* ARMY; BUREAUCRACY; NAVY; TIMBER.

DROUNGOS. District unit of a **theme**, consisting of a thousand men, commanded by a *drungarios*. A *droungos* was larger than a *bandon*, but smaller than a *turm*. *See also* ARMY; STRATEGOS.

DUBROVNIK. Called Ragusa in Italian, this prosperous port and stronghold on the coast of **Dalmatia** was founded in the seventh century by refugees from Dalmatian Epidaurus who had fled the assault of **Slavs** and **Avars**.

In 868 **Basil I**, answering an appeal from the **city**, relieved an **Arab** siege of two years, after which the city provided ships for a counterattack on

Muslim conquests in **Apulia**. Probably at this time the **theme** of Dalmatia was organized to provide security for the region. Thereafter, rule over Dubrovnik went back and forth between Byzantines, Venetians, and **Normans**. **Venice** held it from 1205 to 1358, after which time it became a protectorate of **Hungary** until 1526, when it came under **Ottoman** domination.

DUCHY OF ATHENS AND THEBES. *See* ATHENS; BOEOTIA; OTHON DE LA ROCHE; THEBES.

DUIN. Capital of that part of **Armenia** under **Persian** rule in the fifth and sixth centuries. **Herakleios** conquered it in 623, but it was lost to the **Arabs** in 640. Byzantine attempts at reconquest (the last in 1045) were unsuccessful. A **church** council at Duin in 505 accepted the *Henotikon*, and a second council in 554 rejected the **Council of Chalcedon**, breaking with the Byzantine church. *See also* MONOPHYSITISM.

DUSHAN, STEPHEN. *See* STEPHEN DUSHAN.

DUX. *See* DOUX.

DYNATOI. “The powerful” (in Greek), a term used in the 10th and 11th centuries for powerful members of the landed **aristocracy** of eastern **Asia Minor** that included members of the military aristocracy with names like Phokas, Skleros, and Doukas.

More generally, the term refers to powerful officeholders, even monasteries, whose power derived from large landholdings. The problem for the government was partly financial, since such large estates tended to increase at the expense of smaller peasant properties. Tax revenues declined accordingly, since the magnates often evaded taxes through grants of *exkousseia*. A series of emperors from **Romanos I Lekapenos** through **Basil II** legislated against them because the growth of large estates decreased the state’s revenues and its *stratitika ktemata*. Basil II, for example, made the *dynatoi* pay the *allelengyon* of their poorer neighbors. This ultimately failed; by the 12th century large estates proliferated throughout the empire at the expense of independent **villages**. The **Palaiologan** period (1261–1453) was the golden age of the *dynatoi*, as state authority over the **provinces** declined. *See also* AGRICULTURE; ARMY; *DIGENES AKRITES*; ECONOMY; TAXATION.

DYRRACHION. Port **city** in **Dalmatia** on the coast of the **Adriatic Sea**, important chiefly because it was the western end of the **Via Egnatia**. Anyone seeking to attack **Byzantium** from **Italy** had to conquer Dyrrachion to use the Via Egnatia to get to **Thessalonike** and **Constantinople**. **Anastasios I**, who was born in Dyrrachion, fortified the city with three lines of concentric walls. In the ninth century its importance as a base of Byzantine sea power was

recognized when the city and its hinterland were organized into a special theme.

Each attempt by the **Normans** to invade Byzantium began with an attack on Dyrrachion. Their first attempt in 1081 succeeded in capturing the city; they controlled it until the death of **Robert Guiscard** in 1085. Subsequent Norman assaults were less successful. Other invaders from Italy included **William II of Sicily**, who sacked the city in 1185, and **Charles I of Anjou**, who seized it briefly in 1274. **Venice**, whose power in the Adriatic Sea was overwhelming by the 14th century, had control of Dyrrachion from 1392 to 1501.

Attacks from the interior of the **Balkan Peninsula** were fewer, but no less important. For example, the Serbs under **Samuel of Bulgaria** seized the city for several years until **Basil II** recaptured it in 1005, and in 1501 the city fell to the expanding military might of the **Ottomans**. *See also* FORTIFICATIONS; PETER DELJAN; TRANSPORTATION; VOISLAV, STEFAN.

E

ECLOGA. A legal handbook issued by **Leo III** in 741. It was intended as an abridged and updated substitute for the ***Corpus Juris Civilis*** of **Justinian I**, which was outdated and incomprehensible to those unacquainted with Latin. It was also intended to introduce Christian principles to the **law**, making the law more humane by substituting mutilation (e.g., cutting off the nose, tongue, or hand, and blinding) for the death penalty, a prevalent punishment in Justinian I's *Corpus Juris Civilis*.

The *Ecloga* also served as a manual for the teaching of law, replacing Justinian I's **Institutes**. Its usefulness is attested to by its revisions, an Arab adaptation, an Armenian translation, and various Slavonic translations. It was not replaced in **Byzantium** until the ***Epanagogue***, and its revision, the ***Prochiron***, issued in the following century. *See also* **NOMOS STRATIOTIKOS**.

ECONOMY. **Byzantium's** economy was based chiefly on **agriculture**, for most citizens of the empire were **peasant** farmers who lived in **villages**. By the ninth century, farmers had become free peasants (as reflected in the **Farmer's Law**), and remained such until the growth of the ***pronoia*** system in the 12th century. Most revenues from state **taxation** were from taxes on villages, which is why land-grabbing by wealthy **aristocracy** in **Asia Minor**, the so-called powerful (***dynatoi***), threatened the economic health of the state.

Taxes were paid in **coinage**, from tax revenues, which were then used to pay state civil and military officials, also those who held state-conferred dignities. Nevertheless, there was a parallel barter economy in the countryside, and in **cities** one could find some services and salaries being paid in kind. There was no systematic way to extend credit, and no **guild** offered such service.

Constantinople was the focal point of the Byzantine economy. The capital required large shipments of grain, its civil and military officials needed payment, its **fortifications**, **highways and roads**, **aqueducts and cisterns**, and public buildings needed to be maintained. The imperial court, also members of the **church** and aristocracy, required various luxury items. As mentioned previously, there were many salaried officials and holders of dignities. No other city in the empire was as significant to the economy. Constantinople was also an emporium of **trade and commerce** with imports and exports controlled by state officials.

Trade on land and at all major ports was strictly controlled and taxed. For example, **Abydos** collected taxes on shipping going to and from Constantinople. The state also controlled manufacturing by controlling the

guilds, and by reserving certain manufacturing (e.g., in **silk**) for itself. The *kommerkion*, a 10 percent tax on trade (imports and exports) within the empire, was a reliable source of revenue for the state until **Alexios I Komnenos** relieved the Venetians of this tax in 1082, in return for naval help against the **Normans**. Private enterprise did exist, as illustrated by the story of the widow **Danelis** and, in the late 13th century, by the career of **Goudeles Tyrannos**. However, the state typically took little interest in the private economy.

In general, the health of the Byzantine economy was much dependent on the state's ability to control its borders. Attacks on Asia Minor by Arabs, and subsequently the occupation of Asia Minor by **Seljuks** and **Ottomans**, eroded the agricultural heart of the Byzantine economy, greatly diminishing the state's tax revenues.

Byzantine control of its maritime economy was eroded by inroads from the Italian republics, especially **Venice**, despite the attempt by Alexios I Komnenos to create a more flexible monetary system, one more suited to commercial markets. Venice especially made inroads into the Byzantine economy. This culminated most dramatically in the conquest of Constantinople in 1204 by the Venetian-led **Fourth Crusade**, and the partition of much of Byzantine territory. After 1261, when Constantinople was recovered from the Latins, the empire's territory was much reduced, which translated into few tax revenues. By the early 14th century Asia Minor was lost to the Ottomans. Commercial privileges remained in the hands of the Venetians and Genoese.

With the fragmentation of Byzantine territory into **appanages**, regional economies appeared that were unable to support the needs of the state. By the middle of the 14th century the economic activity was so reduced and fragmented that the state did not have the resources to defend itself. *See also* INDUSTRIAL PRODUCTION; KOMMERKIARIOS; PAROIKOS; PEASANTS; TRANSPORTATION; WINE; YASSI ADA SHIPWRECK.

ECUMENICAL COUNCILS. The seven ecumenical ("universal") church councils accepted by the Byzantine **church** were dependent on state support. That support began with **Constantine I the Great**, who convened the Ecumenical Council of **Nicaea** in 325. Constantine I provided funds to hold the council, and he actively worked for a doctrinal settlement.

Most Ecumenical Councils were convened to deal with attacks on **Orthodoxy** in the form of **heresy**. The First Ecumenical Council at Nicaea in 325 condemned **Arianism**. The Second Ecumenical Council at **Constantinople** in 381 condemned the *Pneumatomachoi*, who believed that the Holy Spirit was a created being (a form of Arianism). The **Third Ecumenical Council at Ephesus** in 431 condemned **Nestorianism**. The Fourth Ecumenical Council of Chalcedon in 451 condemned **Monophysitism**. The **Fifth Ecumenical Council at Constantinople** in 553 condemned the

Three Chapters. The **Sixth Ecumenical Council at Constantinople** in 680–681 condemned **Monothelitism**. The Seventh Ecumenical Council at Nicaea in 787 condemned **Iconoclasm** and restored the veneration of **icons**.

ECUMENICAL PATRIARCH. *See* **PATRIARCH**.

EDESSA. Ancient **city** in upper **Mesopotamia**, on the edge of the Syrian desert. The legend that King Abgar V, a contemporary of Christ, converted and that Christ sent him a towel (the ***mandylion***) with a miraculous likeness (***acheiropoietos***) of Christ's face, was widely believed. Allegedly, the holy towel was accompanied by a letter promising that the city would never be captured. In reality, the Abgar who converted was a later king, Abgar IX (179–216), but the legend was accepted as truth, and it proved an inspiration to the city's citizenry.

Those counting themselves Christians at Edessa included not only followers of the **Council of Chalcedon**, but adherents to **Monophysitism** and **Nestorianism**, as well as **Maronites**. The city was a center for Nestorianism, until its famous theological school was destroyed during the reign of **Zeno**. Nestorians were welcomed into **Persia**, where they were allowed to found a new school at Nisibis.

Edessa was the object of Persian attacks in the sixth century. **Kavad** besieged it unsuccessfully in 503, as did **Chosroes II** in 544. The **Arabs** captured it around 640, and it remained in Muslim hands until **John Kourkouas** recaptured it in 944, sending the famous *mandylion* back to **Constantinople**, where it was escorted through the capital by **Romanos I Lekapenos**. Edessa was occupied again in 1032 by **George Maniakes**, who took from the city its second **relic**, the (apocryphal) letter of Jesus to Abgar.

The **Crusaders** seized Edessa in 1098, creating the county of Edessa, the first of the Crusader states in **Syria**. It subsequently fell to **Zangi** in 1146, was recovered briefly by the Crusaders, only to be sacked by **Nur al-Din**, who massacred its male citizens and sold its women and children into slavery. Until these final devastations, Edessa remained a commercial and intellectual center that boasted such famous writers as **Joshua the Stylite**.

EDESSA. *See* **VODENA**.

EDICT OF MILAN. A modern term for an edict that was issued, allegedly, by **Constantine I the Great** and **Licinius** at a meeting in **Milan** in 313. It granted religious freedom to all, and ordered previously confiscated private buildings and **churches** of Christians to be returned. The original version does not exist. There is only a Latin rescript preserved by **Lactantius**, and a Greek translation of the rescript by **Eusebios of Caesarea** in his *Ecclesiastical History*.

It has been argued that there never was a specific Edict of Milan, only the

edict of toleration issued by **Galerius** in 311. It has also been argued that it is an edict of Licinius that simply restates Galerius's edict. In any case, since Constantine had granted such toleration in 306, and **Maxentius** had followed suit in 311, the Edict of Milan, if there ever was one, appears redundant for the western provinces. *See also* PAGANISM.

EDICT ON PRICES. Issued by **Diocletian** in 301, it consisted of a long list of specific goods and services, each appended with a maximum price. As an attempt to control runaway inflation, it failed. It was published in lengthy inscriptions, fragments of which survive from more than 40 cities. However, none survive from the regions governed by **Maximian** and **Constantius Chlorus**, though their names are appended to the edict. Presumably they did not publish it, for unknown reasons.

The edict failed, in part because it reveals a basic misunderstanding of inflation, attributing it solely to greed. Nonetheless, the serious consequence of inflation for the **army** was clearly understood. The edict's preamble illustrates that rapid inflation was impoverishing soldiers by wiping out their purchasing power. For the modern historian the edict is an important historical source for what it reveals about goods and services, **trade and commerce**, prices and **coinage**. *See also* ECONOMY.

EDIRNE. *See* ADRIANOPLE.

EDUCATION. Until the sixth century, education in **Byzantium** was the traditional Greco-Roman education, which emphasized grammar and rhetoric (the ability to speak and write Greek well). Primary and secondary education, intended for boys, was accomplished by tutors who introduced classical **literature**, especially **Homer**. Higher education was available in certain **cities**, such as **Alexandria**, **Athens**, **Constantinople** (established by **Theodosios II** in 425), and **Gaza**. There was a famous **law** school in **Berytus**. The higher school at Constantinople (not a university in the western sense) was organized to train students for the state **bureaucracy**.

Inevitably, an education based on pagan literature created tension in a society that was increasingly Christian. This explains why **Justinian I** closed the **Academy of Athens** in 529. Amid the turmoil that followed Justinian I's reign, cities declined and the other great centers of higher education disappeared altogether. In the West, classical education also deteriorated with the decline of Greek studies. **Cassiodorus** could read Greek, but he was an exception to this general rule.

Higher education resurfaced in the ninth century when **caesar Bardas** created a school in the **Magnaura**, staffed with teachers the caliber of **Leo the Mathematician**. Secondary education was also reorganized for the purpose of providing administrators to staff the state bureaucracy.

Constantine VII Porphyrogennetos reinvigorated higher education in the

10th century bringing students and professors together under his own patronage. In 1046–1047, **Constantine IX Monomachos** organized a school of law and **philosophy** with **John VIII Xiphilinos** as its president (*nomophylax*). Xiphilinos was part of a circle of intellectuals that included **Michael Psellos**, whose career as a professor of **Neoplatonism** demonstrates the tension that remained between secular and religious studies. Higher education for the **clergy** was established in 1107 when **Alexios I Komnenos** created the **Patriarchal School**. Numerous private tutors who were supervised by the state offered instruction. The capture of Constantinople in 1204 by the **Fourth Crusade** destroyed these institutions.

After Constantinople was recovered in 1261 **Michael VIII Palaiologos** created a school of philosophy headed by **George Akropolites**. However, most schooling during the **Palaiologan Dynasty** was done through private schools and tutors. Medieval Byzantium never developed a university on the western model of an independent, self-governing corporation.

EGERIA. Western nun who went on a **pilgrimage** to the **Holy Land** in 381–384. Her account, not all of which survives, is the first known description of a pilgrimage. It includes important information on the way in which the Holy Land had been transformed by Christian piety and church construction since **Constantine I the Great**'s conversion. *See also* **BASILICA**; **JERUSALEM**; **MIRACLE**; **PILGRIM FLASK**; **SAINT**; **WOMEN**.

EGNATIA, VIA. *See* **VIA EGNATIA**.

EGYPT. One of **Byzantium**'s most important **provinces** until its occupation by the **Persians** from 618/619 to 629, and its subsequent conquest by the **Arabs** in 640–642 (described by **John of Nikiu**). Its vital economic importance lay in the large supply of grain it provided. The earliest Christian hermits flourished in Egypt, and the **heresy** of **Monophysitism** found fertile soil among the **Copts**. The see of its capital, **Alexandria**, was among the most powerful in the empire, as illustrated by the career of the **patriarch Cyril**. *See also* **AGRICULTURE**; **ECONOMY**; **JOHN OF NIKIU**; **MAMLUKES**; **MENAS**; **NUBIA**; **TRADE AND COMMERCE**.

EKTHESIS. **Herakleios**'s futile attempt, by edict in 638, to find a formula that would reconcile the **Monophysites** with those who adhered to the teachings of the Fourth Ecumenical Council of Chalcedon. This had become a particularly important issue with the recovery of the eastern (chiefly Monophysite) **provinces** from the **Persians**.

Monoenergism, the doctrine that Christ had one active divine-human force (*energeia*), was a first attempt at compromise. **Patriarch Sergios** of **Constantinople** supported this, but **Sophronios**, who became patriarch of **Jerusalem** in 634, did not. Sergios dropped Monoenergism in favor of

Monothelism, the doctrine that the human and divine natures in Christ were united in a single will (*thelema*). This had been first proposed to him by **Pope** Honorius I (625–638).

Herakleios made Monothelism official in 638 with the publication of his *Ekthesis* (*Statement of Faith*). However, the futility of this was quickly apparent, for both sides rejected it, including Pope Honorios I's successor, Pope Severinus, who declared for two wills in Christ. Moreover, by 638 the **Arabs** conquered **Syria** and **Palestine**, and would soon conquer **Egypt**, the very provinces that the *Ekthesis* was attempting to pacify. The **Typos of Constans II**, issued in 648, aimed at patching up relations with the **papacy** by forbidding any discussion of wills and energies. *See also* CAESAROPAPISM; CHRIST, THEOLOGY OF; CONSTANTINOPLE, SIXTH ECUMENICAL COUNCIL AT; SCHISM; THEOLOGY; TRULLO, COUNCIL IN.

ELPIDIOS. *Strategos* sent by **Irene** to **Sicily** in 781. Accused of supporting a plot against her, and with the **army** in Sicily standing behind him, Irene was forced to dispatch a fleet to capture him. Soon after the fleet arrived, Elpidios fled to the **Arabs** of North **Africa**, where he declared himself **emperor** and was crowned by the Arabs. In 794 he appeared on a marauding expedition into Byzantine territory with Suleyman, son of **Harun al-Rashid**; this is the last that is known of him. *See also* NAVY.

EMESA. City in **Syria** (modern Homs), west of **Palmyra**. The **Persians** occupied it from 609 to 628, and it fell to the **Arabs** in 636, after the defeat of Herakleios at the Battle of Yarmuk. Thereafter, it remained in Muslim possession, despite a brief Byzantine reconquest in 969. Byzantine armies sacked and burned the city on two other occasions in the 10th century (in 983 and in 999). Its most famous citizen was **Romanos the Melode**.

EMIR. *See* EMIRATE.

EMIRATE. With the breakup of the **Seljuk Sultanate of Rum** in the 13th century, various *emirs* (Turkish military commanders) emerged to found small states in **Asia Minor**. Among these emirates were those of **Germiyan**, **Karaman**, **Karasi**, **Saruhan**, and of the **Ottomans**.

EMPEROR. Title of the Byzantine sovereign. The precise terms used included *autokrator* (Greek for the Latin *imperator*) and, after the conquest of **Persia** by **Herakleios**, *basileus* (*Basileus ton Rhomaion*, Emperor of the Romans).

Fundamentally, the concept is Roman, for **Byzantium** was, in truth, the Roman Empire in the East down to the conquest of **Constantinople** in 1453. Once Christianity became established as the sole state religion, the emperor

was viewed as God's viceroy on earth, from whom all political and military power flowed. This concept of emperorship, and the titles associated with it, Byzantine emperors protected as a copyright against any infringement by western emperors (especially **Charlemagne**).

Authority was delegated to high officials who resided with the emperor, normally at the **Great Palace** of Constantinople but also to administrators in the **provinces**. For this an emperor needed basic administrative and rhetorical skills. More important than even military leadership, the management of a vast empire required, above all, the skills needed to administer a court and vast **bureaucracy**. *See also* AUGUSTUS; CAESAROPAPISM; GERMANY; RHETORIC; SENATE; THEOCRACY.

EMPRESS. A title (*augusta, basilissa*) bestowed by the **emperor** on a female member of the imperial family, typically on his wife, but occasionally on a mother or sister. The significance of the title is shown by the fact that not every wife of an emperor was crowned empress.

Until the eighth century it was granted only to imperial wives who produced a male heir to the throne. One of the most powerful empresses, **Anna Dalassene**, was not an imperial wife, but the mother of **Alexios I Komnenos**. She is much praised by **Anna Komnene** in the *Alexiad*. However, the general tendency of male historians is to disparage empresses. For example, **Justinian I's** wife **Theodora** is attacked in virulent terms by **Prokopios of Caesarea** in his *Anekdotia*. Nevertheless, today Byzantium is famous for its empresses, and this is well deserved, for no other ancient or medieval state produced so many exceptional imperial **women**. *See also* ANNA OF SAVOY; ARIADNE; ATHENAIS-EUDOKIA; BERTHA OF SULZBACH; BRIDE SHOW; DALASSENE, ANNA; EUDOKIA INGERINA; EUDOKIA MAKREMBOLITISSA; EUDOXIA; EUPHROSYNE DOUKAINA KAMATERA; GALLA PLACIDIA; IRENE; IRENE DOUKAINA; IRENE-YOLANDA OF MONTFERRAT; MARIA OF ALANIA; MARTINA; PULCHERIA; SOPHIA; THEODORA (CO-EMPRESS WITH ZOE); THEODORA (WIFE OF JUSTINIAN I); THEODORA (WIFE OF THEOPHILOS); THEOPHANO (FIRST WIFE OF LEO VI); THEOPHANO (WIFE OF ROMANOS II; ALSO WIFE OF NIKEPHOROS II PHOKAS); VERINA; WOMEN; ZOE; ZOE KARBONOPSINA.

ENAMELS. Metals with decorative glass designs, made by fusing colored glass onto metal. Enamels were one of the truly distinctive forms of Byzantine **art**. Designs are created using wire loops and, most famously in Byzantine art, with strips of gold, called cloisons. This *cloisonné* method was used to create figurative representations of Christ, the **Virgin Mary**, **saints**, and **emperors**, in order to decorate metal **book covers**, crowns, **icon frames**, **reliquaries**, and jewelry. **Constantinople** was the center of *cloisonné*

production, which was a prized export item, and one often imitated outside **Byzantium**.

ENGLAND. *See* **BRITAIN**.

ENKOLPION. *See* **RELIQUARY**.

ENZYMA. *See* **AZYMA**.

EPANAGOGÉ. An introduction to the collection of laws called the ***Basilika***, which aimed at replacing the former ***Ecloga***. It was issued in 886, and replaced in 907 by the ***Prochiron***. *See also* **CORPUS JURIS CIVILIS**; **LAW**.

EPARCH, BOOK OF THE. *See* **BOOK OF THE EPARCH**; **GUILDS**; **TRADE AND COMMERCE**.

EPARCH OF THE CITY. Governor of the **city** of **Constantinople**; a post created in 359 on the model of the urban prefect of **Rome**. As chief judge of the imperial tribunal, he was responsible for **law** and order in the capital, as well as for the maintenance of prisons. He also supervised building activity and spectacles, as well as ceremonial and commercial activity (described in the ***Book of the Eparch***). *See also* **BUREAUCRACY**; **ECONOMY**.

EPARCHIUS AVITUS. *See* **AVITUS**, **EPARCHIUS**.

EPHESUS. One of the great coastal **cities** of **Asia Minor** in classical antiquity; capital of the Roman **province** of Asia. A flourishing seaport, as well as a center of finance, **trade and commerce** made it one of the most prosperous of the major cities along the **Aegean Sea** coast.

Ephesus was also among the most splendid in terms of its public monuments, including the long, colonnaded street with **marble** paving slabs that ran from the harbor to the theater. It had two famous **churches**, the Church of St. John, and the Church of the Virgin, the **basilica** where the **Ecumenical Council of Ephesus** met in 431. The “**Robber**” **Council of Ephesus** met in 449.

Around 614 the city suffered catastrophic destruction, probably by the **Persians**, and/or by earthquake, from which it never fully recovered; entire areas of the city had to be abandoned, and they were never reoccupied. In the eighth century its size was still considerable enough to make it the largest city (and perhaps capital) of the **theme** of **Thrakesion**, and later part of the maritime theme of **Samos**, perhaps indicating its role as a naval base. Its continuing commercial importance is seen in the regional fair held there in the eighth century.

By the ninth century the harbor had silted up, and the city’s **population** had

shrunk to a settlement around the harbor and to a strongly fortified area surrounding the Church of St. John. On this reduced scale it survived, and from about the 10th century onward it revived and prospered. In the mid-13th century it attracted the great teacher and writer **Nikephoros Blemmydes**, whose pupils included **George Akropolites** and **Theodore II Laskaris**. In the early 14th century Ephesus was threatened by the **Catalan Grand Company**. The **Ottomans** conquered the city in 1304. *See also* EUGENIKOS, MARK; LYDIA; MESARITES, NICHOLAS; NESTORIANISM.

EPHESUS, ECUMENICAL COUNCIL OF. The Third **Ecumenical Council** called in 431 at **Ephesus** by **Theodosios II** to settle a dispute between Nestorios, **patriarch** of **Constantinople**, and **Cyril**, patriarch of **Alexandria**, over the exact relationship of Christ's human and divine natures.

Nestorios followed the theological school at **Antioch** that believed that although the two natures were in contact, they were essentially independent of each other. This led him to state that the **Virgin Mary** was not, properly speaking, the *Theotokos*, or "bearer of God," but the mother of a man, Christ. After all, Nestorios reasoned, how can one say that God, who is unchanging, was born and grew up? This attack on the Virgin Mary aroused great passions within the **church**.

When the council opened, the situation was chaotic, even disgraceful. Cyril borrowed 1,500 pounds of **gold** to bribe high officials at court. His supporters roamed the streets of Ephesus shouting and looking for trouble. Nestorios's house had to be guarded by soldiers for his protection. **John I**, patriarch of Antioch, and Nestorios's main supporter, arrived three weeks late, which allowed Cyril to engineer Nestorios's condemnation. His beliefs (referred to as **Nestorianism**) were condemned as a **heresy**. John I quickly responded by organizing a rival council on the spot to condemn Cyril, whom they declared deposed.

At first Theodosios II let the two depositions stand, but Cyril's money and influence at court, including the support of Theodosios II's sister **Pulcheria**, won the day, and Cyril was allowed to resume his **see**. However, Nestorios remained in exile in **Egypt**. In 433 moderates on both sides agreed to accept the epithet *Theotokos* for the Virgin Mary, and agreed to a compromise formula stating that Christ had two natures that existed in an unconfused union. Nestorios's followers retreated to **Edessa** and, after **Zeno** drove them from that city in 489, to Nisibis in **Persia**. In terms of their ecclesiastical rivalry, the see of Alexandria had humiliated the upstart see of Constantinople. *See also* CHRIST, THEOLOGY OF; CHURCH; SCHISM; THEOLOGY.

EPHESUS, "ROBBER" COUNCIL OF. Later declared invalid by the Fourth Ecumenical Council of Chalcedon, this council met in 449 to depose **Flavian**, **patriarch** of **Constantinople** and to approve **Monophysitism** as

Orthodoxy.

As with the **Ecumenical Council of Ephesus** in 431, theological controversy took the form of a dispute between the **sees** of **Alexandria** and **Constantinople**. **Dioskoros**, patriarch of Alexandria, espoused the doctrine Monophysitism, the core belief of which is that after the Incarnation, Christ's two natures were united into one nature (*mono physis*). Patriarch Flavian of Constantinople condemned Dioskoros and his doctrine.

It transpired that in Constantinople, Monophysitism was espoused by the monk Eutyches, who was also condemned by Patriarch Flavian. However, Eutyches was the godson of **Chrysaphius**, a powerful court minister, who convinced **Theodosios II** to call the "Robber" Council in 449, dominated by the patriarch Dioskoros. Flavian soon found himself deposed, and Eutyches's Monophysitism was declared Orthodoxy. (**Pope Leo I**'s opposition to Monophysitism was expressed in a letter that the council refused to accept.) Thus, the see of Alexandria triumphed once more. However, its victory was short-lived, for two years later the Council of Chalcedon reversed its decisions, declaring Monophysitism a **heresy**. *See also* CHRIST, THEOLOGY OF; CHURCH; NESTORIANISM; THEOLOGY.

EPHREM THE SYRIAN. Syriac writer, theologian, hymnographer, **saint**. Born in **Nisibis** ca. 306, he later moved to **Edessa** where he spent the last decade of his life, dying there in 373. Ephrem wrote an enormous number of works, mostly in verse, on a variety of topics, including polemics against the **emperor Julian** "The Apostate," **Arius**, and **Mani**. Their translation into Greek, Armenian, Latin, and **Old Church Slavonic** ensured their lasting effect, especially on subsequent Syriac and Byzantine hymnographers like **Romanos the Melode**. *See also* MUSIC.

EPHTHALITES. A Hunnic people (or peoples) who menaced **Persia** from 427 to 557. Referred to by **Prokopios of Caesarea** as "white" (hence the term "White Huns"), due to their fair complexion, their precise relationship to other Hunnic peoples is unclear.

Their conquests of the lands between the Caspian Sea and the Indus River were completed by about 425, after which they turned their attention to Persia. For more than a century, intermittently, the Ephthalites distracted the Persians from frontier warfare with **Byzantium** and disrupted Persia's caravan trade with **China**, prompting the Persians to insist that Byzantium continue to pay for the defense of the **Caspian Gates**.

In 427 hostilities erupted that resulted in a Persian victory, but the remainder of the fifth century was less fortunate to the Persians. In 469 the Persians were defeated, and in 484 the Ephthalites killed the Persian king Peroz. However, from 496 to 498 **Kavad** was in exile among the Ephthalites and it was they who reinstated him on the throne in 499. From 503 to 513 they suffered a series of defeats at the hands of the Persians, who ejected them

from Persian territory. In 557 an alliance of **Turks** and Persians destroyed them. *See also* BARBARIANS; STEPPE.

EPIBOLE. A term meaning “impost” or “surcharge,” referring to the state’s practice of making the owners of productive land share mutually in **taxation** levied on fallow land. In this way the originally estimated taxes of an entire fiscal unit (usually a **village**) could be fulfilled.

By the sixth century the procedures worked out to do this equitably took into account the previous assessments of all unproductive property, as well as the normal tax obligations of the fiscal unit. Only then was the tax surcharge distributed among the members of the unit. **Basil II** replaced the *epibole* with the *allelengyon*.

EPIPHANIOS. **Bishop** of Salamis (Constantia) in **Cyprus** from 367 to 403, writer, and authority on **heresy**. He was hostile to both religious **art** and to classical **education**. He is also remembered for his opposition to those defending the **theology** of **Origen**. This is illustrated by how he was drawn into a controversy that pitted **John Chrysostom** against a supporter of Origen, **Theophilos of Alexandria**. His support of Theophilos took him to **Constantinople**; on the return voyage he died. Among the writings is one entitled *Refutation of All the Heresies*.

EPIROS. A mountainous region in what is now southern Albania and northwestern **Greece**, separated from the rest of Greece by the **Pindos** mountain range. In the fourth century its administration was divided into the province of Old Epiros, with its capital at Nikopolis; and New Epiros, farther north, with its capital at **Dyrrachion**.

The **cities** on coastal plains (like the port city of Avlon) were especially affected by Vandal raids. Nikopolis was briefly captured by the **Vandals** in 474. The region was also affected by **barbarian** raids in 517 and in 539–540, prompting **Justinian I** to build and refurbish **fortifications** in the region. These seem to have withstood an invasion of **Ostrogoths** in 551, but not the invasions of **Avars** and **Slavs** in the 580s. By about 615 the cities were overrun and the region depopulated.

Byzantine hegemony was reestablished slowly, beginning in the ninth century with the creation of the **themes** of Dyrrachion and Nikopolis. The region fell under the domination of the **Despotate of Epiros** in 1204, and then (after 1264) by independent Greek **despots** until 1318. Thereafter, successive rulers included Italians (the Orsini and Tocco families), **Albanians**, and Serbs. For example, the Serb Thomas Preljubovic ruled over **Ioannina** from 1366 to 1384, defending it from Albanian attacks. The **Ottomans** conquered the region in the 15th century. Intermittent invasions and migrations of peoples created a diverse society that included Greeks as well as Slavs, **Vlachs**, Albanians, **Jews**, **Turks**, and even **Armenians**. *See also* ARTA;

ETHNIC DIVERSITY; KASTORIA; LARISSA; MACEDONIA; OTRANTO.

EPIROS, DESPOTATE OF. Greek state in **Epiros** established after the **Fourth Crusade** conquered **Constantinople** in 1204 and divided up **Byzantium**. Until 1230 it appeared to have a much better chance of restoring the empire than the other two Greek states, namely the **Empire of Nicaea** and the **Empire of Trebizond**. The pedigree of its founder, **Michael I Komnenos Doukas** (1205–1215), was impeccable, including a connection to the **Angelos Dynasty**.

His half-brother **Theodore Komnenos Doukas**, who succeeded him, captured **Ohrid** in 1216, **Thessalonike** in 1224, and **Adrianople** in 1225, by which time his empire extended from the **Adriatic Sea** to the **Aegean Sea**. Crowned **emperor**, and refusing to recognize his rival **John III Vatatzes** as emperor at **Nicaea**, Theodore Komnenos Doukas had every reason to expect that he would recapture Constantinople. But that hope was dashed at the Battle of **Klokotnitsa** in 1230, where the **Bulgar tsar John Asen II** captured Theodore, defeated his army, then occupied **Macedonia** as far west as **Dyrrachion**.

In 1246 Thessalonike, which had eluded John Asen II, was captured by John III Vatatzes. By this time the former empire was reduced to calling itself a despotate, and its fortunes declined further after Michael II Komnenos Doukas (ca. 1230–ca. 1266) was defeated at the **Battle of Pelagonia** in 1259. In the 14th century, the despotate effectively ceased with its occupation by the Orsini family from 1318 to 1337, then by Serbs under **Symeon Urosh** in 1348. The **Ottomans** conquered the region piecemeal in the first half of the 15th century. Arta, the former capital of the Despotate of Epiros, fell to the Ottomans in 1449. *See also* ALBANIANS; CHOMATENOS, DEMETRIOS; NAUPAKTOS.

EREMITE. (In Greek, “hermit,” derived from *eremia*, meaning “solitude,” and *eremos*, meaning “desert.”) The term refers to a hermit who has withdrawn to some solitary place as an **anchorite** to practice rigorous **asceticism**, in contrast to the communal **monasticism** of a *koinobion*. The sayings of the early eremites of Egypt were compiled in **anthologies** that are referred to as the *Apophthegmata Patrum*. *See also* ANTONY THE GREAT.

ERTOHRUL. *See* OTTOMANS.

ESONARTHEX. *See* NARTHEX.

ESTOIRE D'ERACLES. The name given to a collection of works about the early **Crusades**, the core of which is an Old French translation made in 1220–1223 of the Latin *Chronicon* of **William of Tyre**, including also the various

French continuations of his work beyond where William ended (in 1184). The continuations, which are of particular importance for the years 1184–1197, include such events as the fall of **Jerusalem** in 1187, the conquest of **Cyprus** during the **Third Crusade**, and events leading up to the **Fourth Crusade**. *See also* HISTORY.

ETHIOPIA. *See* AXUM.

ETHNIC DIVERSITY. **Byzantium** was ethnically diverse, despite the fact that most foreign peoples were viewed as **barbarians**. Various groups of foreign **mercenaries** served in Byzantine **armies**, including Germanic peoples who were settled on Byzantine territory. In the late sixth century, the **Slavs** settled in the **Balkan Peninsula** in great numbers, and were gradually Christianized.

Many foreign merchants bought and sold wares in **Constantinople**, which was a truly cosmopolitan city. By the 12th century there were **Arabs** in Constantinople who even had their own mosque. **Latin-rite** churches existed there as well. Armenians were a significant minority within the empire. In the sixth century, **Justinian I**'s General **Narses** was Armenian. The **emperor Maurice** (582–602) may have been Armenian. In the ninth and 10th centuries there were several **Armenian** emperors, including **Leo V**, **Basil I**, **Romanos I Lekapenos**, and **John I Tzimiskes**. **Theodora**, the wife of **Theophilos**, was Armenian.

Ethnic identities were not as fixed as the Byzantines often portrayed. Many Germans were “romanized,” for example. Contact with Byzantium often changed foreign peoples who settled in Byzantium, creating hybrid identities for them. Cultural diversity existed to some extent, if only because Byzantium found a certain degree of toleration necessary. *See also* GERMANY.

EUBOEIA. Island in the **Aegean Sea** located close to the mainland of eastern **Greece**, running almost parallel along the coast of Attica and **Boeotia**, separated by a strait that contracts into a narrow channel called the Euripos. The opposite (eastern) coast that faces the Aegean Sea is so rugged as to be almost inaccessible. Historically this has meant that the fate of Euboea was usually tied to control of the opposite mainland.

From the late seventh century until the conquest of **Constantinople** by the **Fourth Crusade** in 1204 it was part of the **theme** of Hellas. After 1204 **Venice** controlled the island, which the Venetians called *Negroponte* (*Black Bridge*), referring to the bridge across the Euripos that connected the island to the mainland. Euboea was one part of a chain of islands and mainland ports that commanded the sea route from Venice to Constantinople. The island fell to the **Ottomans** in 1470. *See also* NAVIGATION; *PARTITIO ROMANIAE*; TRADE AND COMMERCE.

EUCHAITA. A rural **pilgrimage** center in **Pontos**, west of **Amaseia** on the road to **Gangra**. **Anastasios I** enclosed it with walls in the early sixth century, and in the seventh century it became part of the **theme** of **Armeniakon**. One of the most famous commanders of the Armeniakon, the future **Leo V**, was exiled there for a time in the early ninth century. The cult of St. Theodore Teron provided an important source of revenue for the city, and in the 11th century, according to its **metropolitan John Mauropous**, the city's annual festival for the **saint** coincided with a great fair that transformed the city from a wasteland to a bustling marketplace.

Much of recent scholarly discussion about the town has focused on the extent to which, despite having been burned by the **Persians** in 615 and occupied briefly by the **Arabs** in 663–664, its survival was an exception to the more general rule of urban decline in **Asia Minor** in the seventh century. Nevertheless, by the eighth century the city seems to have shrunk from its Anastasian walls to a fortified acropolis (*kastron*), becoming more of a stronghold than an actual city. *See also* DARK AGES; FORTIFICATIONS.

EUCHARIST. The term means “Thanksgiving” in Greek. The Eucharist is the most important of the Christian sacraments. It harkens back to Christ's offering of bread and wine to his disciples at the Last Supper, representing the sacrifice of Christ's death for humanity, as well as Christ's own body and blood. Differences between the eastern and western **churches** over important aspects of the Eucharist (the use of *azyma* and the phrase *filioque*) contributed, along with other issues like **papal primacy**, to the **church schism of 1054**, and to subsequent failed attempts to achieve a genuine **union of the churches**. *See also* DIPTYCH; FOURTH CRUSADE; PANTEUGENOS, SOTERICHS; PROTHESIS; TRISAGION.

EUCLID. His *Elements of Geometry*, written around 300 B.C., had a profound impact on Byzantine science, in part because Euclid's work was given such practical use in Byzantine **astronomy**, **astrology**, and **architecture**. For example, **Anthemios of Tralles**, architect of **Hagia Sophia**, wrote a work on conical sections and was an expert on projective geometry. **Leo the Mathematician**, the inventor of the *automata* of the **Magnaura**, was an expert on Euclid. The *Elements*, revised by the astronomer **Theon of Alexandria**, father of **Hypatia**, was also of interest to **Neoplatonists** such as **Proklos**, who were attracted to the 10th book of the *Elements*, which deals with irrational quantities, implying a “thought world” where facts cannot be expressed in concrete terms.

EUDOKIA INGERINA. Mistress to **Michael III** and subsequently wife of **Basil I**. Michael III's mother **Theodora** and the powerful minister **Theoktistos** forced Michael III to give her up. She was married to Basil I when he became co-emperor in 866. Her children included the future

emperor **Leo VI**, for whom **Theophano** chose Eudokia Ingerina in a **bride show**. *See also* WOMEN.

EUDOKIA MAKREMBOLITISSA. Niece of **Patriarch Michael I Keroularios** and **empress** of **Constantine X Doukas**. After his death in 1067 she was regent for her sons **Michael VII Doukas**, Andronikos, and Constantine, promising **Patriarch John VIII Xiphilinos** that she would not marry again. However, continued inroads by the **Seljuks** forced the patriarch, and her chief advisors **caesar** John Doukas and **Michael Psellos**, to reconsider the need for an emperor experienced in military affairs. Xiphilinos released her from her oath, and she agreed to marry **Romanos IV Diogenes**.

Romanos IV achieved some success in 1068 and 1069, but he was captured at the **Battle of Mantzikert** in 1071, a defeat caused by the retreat of Andronikos Doukas, son of caesar John Doukas. When, after his release by **Alp Arslan**, Romanos IV attempted to regain his throne, caesar John Doukas forced Eudokia to enter a monastery, lest she support him. Michael VII was proclaimed sole **emperor** in his place. After the death of Michael VII, and no longer a political threat, she was allowed to return to **Constantinople**. *See also* WOMEN.

EUDOXIA. **Empress** and wife of **Arkadios**. Eudoxia was a beautiful, strong-willed **woman** who was easily offended. Her feud with **Patriarch John Chrysostom** produced the first major crisis in state relations with the church. In 399 when **Eutropios**, Arkadios's chief minister, offended her, she engineered his removal from office. John's references from the pulpit to Eudoxia as a Jezebel infuriated her, and she persuaded her husband to depose him, too. John's adversaries within the **church**, including **Theophilos**, **bishop** of **Alexandria**, and Syrian bishop **Severianos**, assisted her in this. However, John Chrysostom's popularity with the people produced such a crowd around **Hagia Sophia** that for three days imperial officials could not seize him. Finally, he surrendered, and he was exiled in 403. Recalled due to popular pressure, John was exiled again in 404. He died in 407 in a faraway place on the coast of the **Black Sea**.

EUGENEIANOS, NIKETAS. Author of the 12th-century **romance** entitled *Drosilla and Charikles*, and probably of an anonymous work entitled *Anacharsis or Ananias*. He was a pupil of **Theodore Prodromos**, another prominent writer of romances in the 12th century. *See also* LITERATURE.

EUGENIKOS, JOHN. Writer and deacon who opposed the **union of the churches** at the **Council of Ferrara-Florence**, as did his brother **Mark Eugenikos**. He attended the Council of Ferrara-Florence, and like his brother, he refused to sign its decree of union. For this he was exiled to the **Morea**. In addition to a polemic against the decree of union, he wrote hymns, sermons,

and a poem of lament (*threnos*) commemorating the conquest of **Constantinople** in 1453. *See also* CHURCH SCHISM OF 1054; LITERATURE; MUSIC.

EUGENIKOS, MARK. Metropolitan of **Ephesus** and famous opponent of the **union of the churches** at the **Council of Ferrara-Florence**; brother of **John Eugenikos**. He attended the council, but he refused to sign the decree of union, for which he was imprisoned for two years. He was made a **saint** in 1456. *See also* CHURCH SCHISM OF 1054; LITERATURE; MUSIC.

EUGENIUS. Puppet **emperor** raised in 392 by Arbogast, *magister militum* in the West after **Valentinian II** died under suspicious circumstances. Eugenius appealed for the support of pagans in **Italy**, who saw in him another **Julian “The Apostate.”** **Theodosios I** marched against Eugenius and **Arbogast** in 394, defeating them near Aquileia. Arbogast committed suicide, and Eugenius was captured and put to death.

EUGENIUS III. *See* SECOND CRUSADE.

EUGENIUS IV. Pope from 1431 to 1447 who was architect of the **Council of Ferrara-Florence** in 1438–1439. He negotiated with **John VIII Palaiologos** and **Patriarch Joseph II** to obtain their agreement to the **union of the churches**. The pope also promoted a **Crusade** that ended disastrously at **Varna**. *See also* CHURCH SCHISM OF 1054.

EUNAPIOS OF SARDIS. Greek historian who wrote a **history** of the years 270–414, which survives only in fragments. He wrote from **Sardis** for an audience of eastern intellectuals whose paganism matched his own. However biased, Eunapios’s work was widely used by other historians, including **Zosimus**, **Philostorgios**, and **Sozomenos**. Whether **Ammianus Marcellinus** used Eunapios, or vice versa, is unclear. Eunapios was friends with the **emperor Julian “The Apostate”** and he authored a short biography of Julian’s physician **Oribasios**. *See also* LITERATURE.

EUNOMIOS. Chief proponent of a form of **Arianism** that taught that the Son was created as an intermediate divinity without a human nature, and with only a resemblance to God the Father. Eunomios was exiled by **Constantius II**, recalled by **Julian “The Apostate,”** and exiled again by **Theodosios I**. He was a disciple of the Arian theologian **Aetios**. *See also* CHRIST, THEOLOGY OF; ECUMENICAL COUNCILS; GREGORY OF NAZIANZOS; GREGORY OF NYSSA; PHILOSTORGIOS.

EUNUCHS. Castrated males. In **Byzantium**, from the reign of **Constantius II**, they traditionally held high positions in the state civil and military

administration and within the **church**. In theory, they were without family and totally dependent on the **emperor**, which explains the great confidence and authority placed in them. The staff (called *koubikoularioi*) of the imperial apartments were eunuchs who prepared the emperor's bed and clothing, served his meals, and planned his personal schedule. Famous high-ranking eunuchs include **Eutropios**, **Joseph Bringas**, and **John the Orphanotrophos**. In the court of **Alexios I Komnenos** alone, for example, there were 12 high-ranking eunuchs, a host of eunuch servants, in addition to the **patriarch** Eustratios Garidas. Other eunuch patriarchs include **Germanos I** in the eighth century, as well as **Methodios I** and **Ignatios** in the ninth century.

The most famous eunuch general was **Narses**, who served **Justinian I**. Not all eunuchs were as reliable as Narses. Many plotted and intrigued, such as John the Orphanotrophos, who engineered his brother's accession to the throne as **Michael IV Autoeanos**. **Nikephoritzes**, who administered state affairs for **Michael VII Doukas**, achieved great power, but also great condemnation. *See also* ABCHASIA; BUREAUCRACY; PARAKOIMOMENOS; PROTOSPATHARIOS; SPATHARIOS; THEOKTISTOS.

EUPHRATES RIVER. The middle Euphrates River was a heavily fortified eastern frontier that bordered **Sassanid Persia** until the Arab conquest of Byzantine **Mesopotamia** in 640. The upper Euphrates, from the seventh through the ninth centuries, was a battleground between the **Arabs** and **Byzantium**.

The fortresses of Kamacha and Keltzene formed the core of the **theme** of **Mesopotamia** in the ninth century. In the 10th century, **John Kourkouas**, **Nikephoros II Phokas**, **John I Tzimiskes**, and **Basil II** reestablished the empire's borders at the Euphrates once more. **Melitene** was reconquered in 934, **Hierapolis** was recaptured in 974, and **Samosata** once more fell under Byzantine dominion. However, by the end of the 11th century, the region was again lost, this time to the **Seljuks**. *See also* TARON.

EUPHROSYNE DOUKAINA KAMATERA. Empress of **Alexios III Angelos** from 1195 to 1203. Her intelligence and instinctive ability in handling affairs of state enabled her to dominate her husband, whose weak mind and character made him totally unsuited to rule. She engineered the return of Constantine Mesopotamites, who became the most powerful minister of state in league with the empress. Seeing their influence decline, jealous members of the imperial family, including Euphrosyne's own brother Basil Kamateros, conspired to overthrow Mesopotamites by weakening his chief supporter, the empress. They accused her of adultery, for which Alexios III sent her to a monastery for six months (1197). Soon after her release, Mesopotamites was exiled, and Euphrosyne's power waned.

In 1203, when the **Fourth Crusade** seized **Constantinople**, Alexios III fled the capital, leaving Euphrosyne behind. She was arrested but subsequently fled with **Alexios V Doukas** in 1204, only to be ransomed by **Michael I Komnenos Doukas** and spend the rest of her days in **Epiros** at **Arta**. *See also* WOMEN.

EURIPIDES. Greek tragedian (480–406 b.c.), whose works were studied in **Byzantium**, though probably not performed on stage due to their strictly pagan content. In the 11th century **Michael Psellos** authored a comparison of Euripides and **George of Pisidia**, who wrote epic eulogies of **Herakleio**.

Interest in the work of Euripides never flagged, as seen in **John Apokaukos**'s appreciation of Euripides. In the 14th century there was great interest in Euripides among philologists such as **Maximos Planoudes**, **Thomas Magistros**, and Demetrios Triklinios. Triklinios prepared new editions of the Greek tragedians, including the plays (some previously not taught, and thus not studied) of Euripides and of Sophocles. After the fall of **Constantinople**, Greek refugee scholars used these editions to teach Euripides at Padua and Florence. At **Venice**, Marcus Musurus edited Euripides for the Aldine Press. In such ways, Euripides passed to the Italian Renaissance. *See also* LITERATURE.

EURYTANEIA. Region in central **Greece** noted for its Alpine scenery and relative isolation. Besides its important post-Byzantine churches it also contains the ninth-century Church of the Dormition at Episkopi.

EUSEBIOS OF CAESAREA. Church historian and apologist; **bishop** of **Caesarea** Maritima, and biographer of **Constantine I the Great**. His *Church History* is of inestimable importance for the history of early eastern Christianity. The *Church History* describes in great detail, for example, the impact of the **Great Persecution** in **Palestine** under **Maximinus Daia**. The same can be said about his *Vita Constantini* (*Life of Constantine*), which remains at the core of any attempt to understand an **emperor** whose reign Eusebios describes as the high point of all human history. In the *Vita Constantini* is found the famous story the emperor told Eusebios about a miraculous vision he saw in the sky of a luminous cross and the words "By This Conquer!"

Eusebios's other works include the *Chronicle*, in which he demonstrates how deep into antiquity are the roots of Christianity, and two apologetical works, his *Preparation for the Gospel and Proof of the Gospel*. He tolerated **Arianism**, a **heresy** he was persuaded to renounce at the First **Ecumenical Council** at **Nicaea** in 325. He died in 339. *See also* EDICT OF MILAN; EXCERPTA VALESIANA; GELASIOS OF CAESAREA; JEROME; PHILOSTORGIOS.

EUSEBIOS OF NIKOMEDEIA. Arian **bishop** of **Nikomedeia** and leader of the Arian party who was exiled in 325 for refusing to sign the decrees of the First **Ecumenical Council** at **Nicaea** in 325. Recalled by **Constantine I the Great** in 327, he became a trusted advisor to the **emperor**, baptizing him on his deathbed. **Constantius II** made him bishop of **Constantinople** in 338, and it was during his tenure as bishop of the capital that he ordained **Ulphilas**, the so-called bishop of the **Goths**. He died around 342 and, thus, did not live to see the failure of Arianism or of the tutorials in the Holy Scriptures that he gave future emperor **Julian “The Apostate.”** *See also* CHRIST, THEOLOGY OF; ORTHODOXY; THEOLOGY.

EUSTATHIOS OF ANTIOCH. When he was chosen **bishop** of **Antioch** in 324 the **church** there was in total disorder due to the controversy over **Arianism**. At the **Ecumenical Council** of **Nicaea** in 325 Eustathios was a chief opponent of Arius, but in 337 when **Constantine I the Great** recalled Arius from exile, Eustathios’s position was undermined.

A council of his Arian opponents in Antioch deposed Eustathios in 330, accusing him of Sabellianism, the view that God appears in different modes as Father, Son, and Holy Spirit. He was also accused of keeping a mistress. Constantine I sent him into exile. Despite being condemned at the **Council of Gangra** in 341, in 362 his supporters (called Eustathians) elected the priest Paulinos as bishop of Antioch, precipitating the second **Meletian schism**. *See also* CHRIST, THEOLOGY OF; ORTHODOXY; THEOLOGY.

EUSTATHIOS OF SEBASTEIA. *See* GANGRA; GANGRA, COUNCIL OF.

EUSTATHIOS OF THESSALONIKE. Scholar, writer, teacher, **archbishop** of **Thessalonike**, and the most celebrated teacher of the 12th century. For a while he taught **rhetoric**, grammar, and **philosophy** at the **Patriarchal School**. His extensive and detailed commentaries on the *Iliad* and *Odyssey* of **Homer**, on Aristophanes, **Pindar**, and **John of Damascus**, illustrate how 12th-century scholars were assimilating and reflecting on classical **literature**.

His descriptions of contemporary life are both useful and a sheer delight to read. His style is naturalistic, immediate, like that of his predecessors **Michael Psellos** and **Anna Komnene**. His gripping account of the **Norman** siege and occupation of Thessalonike in 1185 is perhaps the best eyewitness account in Byzantine literature. His treatise on **monasticism** is scathing in its criticism of contemporary monks who swore, fornicated, engaged in **trade**, and acted no different from laymen. He also wrote panegyrics to **Manuel I Komnenos** and letters that included an enormous amount of useful details about 12th-century **agriculture**. When he died in 1196 **Byzantium** lost an intellect and writer the likes of which had not been seen since Michael Psellos. *See also* CHONIATES, MICHAEL; HISTORY.

EUSTRATIOS OF NICAEEA. Philosopher, theologian, **metropolitan** of **Nicaea**, whose trial for **heresy** was the chief event in the closing years of **Alexios I Komnenos's** reign. Eustratios was a pupil of **John Italos**, but he escaped being condemned for heresy with Italos in 1082. Like Italos, Eustratios was a commentator on **Proklos** and **Aristotle** who concluded that Christ reasoned like Aristotle. This immediately invited suspicion. He also seemed to devalue Christ's humanity. This opened him up to further charges of heresy, and in 1117 he was condemned. *See also* CHRIST, THEOLOGY OF; ORTHODOXY; THEOLOGY.

EUTHYMIOS. **Patriarch** of **Constantinople** from 907 to 912 whose career became embroiled in the *tetragamy* controversy. He was appointed after the deposition of Patriarch **Nicholas I Mystikos**, who refused to recognize the *tetragamy*, or fourth marriage, of **Leo VI**. This created two parties within the **church**, one siding with the deposed Nicholas, the other with Euthymios. Just before his death, Leo VI recalled Nicholas and deposed Euthymios, who was sent into exile. In 920, three years after Euthymios's death, **Romanos I Lekapenos** attempted to reconcile the church through his **Tome of Union**. Euthymios's *vita* is an important historical source for the years 886–917.

EUTHYMIOS OF SARDIS. **Bishop** of **Sardis** and staunch **Iconophile** in the struggle over **Iconoclasm**. His leadership at the **Ecumenical Council** at **Nicaea** in 787 did not save him from being deposed by **Nikephoros I**, who accused him of supporting the rebel **Bardanes Tourkos**. He was persecuted in the second period of Iconoclasm by **Leo V**, who exiled him to **Thasos**, and by **Theophilos**, who exiled him to the island of **Saint Andrew** in the **Sea of Marmara**. There he died in 831 from a flogging he received. *See also* CAESAROPAPISM.

EUTHYMIOS THE GREAT. **Saint** and famous ascetic who founded the first *lavra* in **Palestine** in 428. He was loyal to the decrees of the Ecumenical Council of Chalcedon and threw his support behind Patriarch Juvenal of **Jerusalem**, helping him regain his episcopal see from the usurper Theodosios. He also persuaded the empress Eudokia (**Athenais-Eudokia**), who was living in retirement in Jerusalem, to change her support from **Monophysitism** to **Orthodoxy**, as decreed by the Council of Chalcedon in 451. After his death in 473, Euthymios's disciple **Sabas** continued his work in Palestine. *See also* ASCETICISM; *KOINOBIOTON*.

EUTHYMIOS THE YOUNGER. *See* ATHOS, MOUNT; OLYMPOS, MOUNT.

EUTROPIOS. Grand chamberlain (*praepositus sacri cubiculi*) for **Arkadios**. He plotted with **Stilicho** to have **Gainas** assassinate their mutual archrival

Rufinus. (**Claudian's** *Against Rufinus*, an attempt to exonerate his patron Stilicho in this matter, is sheer propaganda.) With Rufinus out of the way, and the weak-willed Arkadios totally under the influence of Eutropios, the **eunuch's** powers increased enormously. He took personal command of an **army** in 398 that drove the **Huns** from **Cappadocia** and **Pontos** back across the **Caucasus**. Despite this success, he alienated the Gothic army commanders Tribigild and Gainas, who demanded that Arkadios depose him. The empress **Eudoxia** seconded this demand, and Arkadios was forced to exile Eutropios to **Cyprus**. Subsequently he was executed.

EUTROPIUS. Latin historian and imperial official who served in the Persian campaign of **Julian "The Apostate,"** as did another Latin historian, **Sextus Aurelius Victor**. Eutropius wrote a survey (*Breviarium*) of Roman **history** to the death of **Jovian** in 364 that has some importance for the events for which he was a contemporary. His narrative of Julian's reign complements the work of **Ammianus Marcellinus**. Eutropius is mentioned in connection with the treason trials at **Antioch** in 371. *See also* **CLAUDIAN**; **EUNUCH**.

EUTYCHES. *Archimandrite* of a monastery outside **Constantinople** who created the theological doctrine of **Monophysitism**. Eutyches's godson, **Chrysaphius** was influential at court, but despite this, **Patriarch Flavian** had Eutyches condemned and deposed in 448. Chrysaphius responded by persuading **Theodosios II** in 449 to call a general church council at **Ephesus**, the "**Robber**" **Council of Ephesus**. There, Patriarch **Dioskoros** of **Alexandria** supported Eutyches. The council reinstated Eutyches and deposed Flavian, but when Theodosios II died Eutyches was sent into exile again.

EUTYCHIOS. **Patriarch** of **Constantinople** from 552 to 565, and again from 577 to 582. **Justinian I** hoped that Eutychios, who had supported Justinian I's **Three Chapters**, would be as loyal as the previous patriarch **Menas**. His immediate task was to gain a favorable outcome for Justinian I at the Fifth Ecumenical Council at Constantinople in 553, which he did, despite a condemnation (later reversed) from **Pope Vigilius**. However, he could not agree with Justinian I's support of the doctrine of **Aphthartodocetism**, and so the emperor deposed him, exiling him to a monastery at **Amasea**. He was subsequently restored as patriarch during the reign of Justinian I's successor, **Justin II**.

EUTYCHIOS. Last **exarch** of **Ravenna**. Sent to **Italy** by **Leo III** around 728, he tried unsuccessfully to murder **Pope Gregory II**, who had resisted Leo III's **Iconoclasm**. Left to organize the defense of the **Exarchate** on his own, he ended up seeking Gregory II's help, as well as the help of his papal successors **Gregory III** and **Zacharias**, who negotiated with the **Lombards** on Eutychios's behalf. However, in 751 the Lombards captured Ravenna,

putting an end to Byzantine authority north of **Rome**. *See also* CHRIST, THEOLOGY OF; THEOLOGY.

EUTYCHIOS OF ALEXANDRIA. Melkite bishop of Alexandria from 935 to 940 who wrote a world **chronicle** in Arabic from Adam to 938. It reports important Byzantine affairs (e.g., Byzantine **Iconoclasm**) and coordinates the **chronology** of Byzantine imperial reigns with those of the eastern **patriarchs** and **Caliphs**. *See also* HISTORY.

EVAGRIOS PONTIKOS. One of the most interesting monastic thinkers and writers of the fourth century. His mentors were **Basil the Great** and **Gregory of Nazianzos**, from whom Evagrius acquired a passion for **theology** and **monasticism**. His support of **Origen** led him to state that Christ was not the second person of the Trinity, but a pure intellect united to the logos. His Origenism was later condemned at the **Ecumenical Council of Constantinople** in 553. Nonetheless, his writings on monastic spirituality were enormously influential, although they were circulated under pseudonyms like Neilos of **Ankyra** because they were so obviously influenced by Origenism.

Evagrius conceived of monasticism as a mental prayer, as essentially contemplation, laying the basis for a mystical tradition in monasticism that **Hesychasm** was a later expression of. The last 16 years of his life were spent in the desert of **Egypt** at the great monastic centers of Nitria and Kellia, where he met **Makarios the Great** before he died in 399.

EVAGRIOS SCHOLASTIKOS. Church historian whose *Ecclesiastical History* in six books continues the ecclesiastical histories of **Socrates**, **Theodoret of Cyrhus**, and **Sozomenos**, beginning with the **Ecumenical Council of Ephesus** in 431 and ending in 593. The work is of great value for secular **history**, as well as for church history. For example, Evagrius's work is one of only a few important sources for the penetration of **Greece** by **Slavs** and **Avars** in the last quarter of the sixth century.

EXARCH. *See* EUTYCHIOS; EXARCHATES.

EXARCHATES. There were two of these new administrative units created by **Maurice**. The first was the Exarchate of **Carthage**, which defended Byzantine possessions in North **Africa** against the **Moors**. The second was the Exarchate of **Ravenna**, which protected Byzantine possessions in **Italy** against the **Lombards**. Their creation was an indirect admission that the remnants of **Justinian I's** reconquest of the West were too far away to be governed from **Constantinople**. The one in North Africa fell to the **Arabs** in the late seventh century. The Exarchate of Ravenna fell to the Lombards in 751.

The Exarchates functioned almost autonomously, exercising both civil and military authority within their territories. They allowed the full resources of each region to be concentrated under the supreme power of the exarch, beholden only to the **emperor**. They exemplify the dire circumstances of imperial possessions in the West after Justinian I's reign, which necessitated the centralization and militarization of the imperial resources.

EXCERPTA. A compilation of writings by various ancient and Byzantine authors done at the behest of **Constantine VII Porphyrogennetos**. Since many of these works exist only in these excerpts, this compilation is particularly valuable. For example, it preserves the account of **Priskos's** embassy to the court of **Attila**. *See also* LITERATURE; MACEDONIAN RENAISSANCE.

EXCERPTA VALESIANA. A short biography of **Constantine I the Great** written in the late fourth century by an anonymous pagan author. Compared to the fulsome praise of **Eusebios of Caesarea**, the view of Constantine is surprisingly objective. The author even makes occasional use of the Christian history of **Orosius**. The title derives from its ninth-century manuscript, published in the 17th century by Henri de Valois (Valesius). The manuscript also contains a later work about **Ostrogothic Italy** under **Odoacer** and **Theodoric the Great**. *See also* HISTORY.

EXEMPTION. Any form of immunity from **taxation** or other obligation to the state. Exemptions could be temporary or permanent. From the 14th century, permanent exemptions like *exkousseia* were granted by the **emperor** with increasing frequency to merchants, monasteries, and individuals. This practice was a factor in the decline of the Byzantine state.

EXKOUBITORES. Imperial guard created by **Leo I**, commanded by a **count** (*comes exkoubitores*, later a *domestikos exkoubitores*). Such commanders wielded considerable power on occasion, as seen in the example of usurper **Valentinus Arsakuni**, who engineered the downfall of **Martina**. Unlike the largely ceremonial *candidatoi*, the *exkoubitores* were one of several elite regiments (*tagmata*) that included the *scholae palatinae* and the *hikanatoi*. *See also* ARMY.

EXKOUSSEIA. Tax **exemption** on land, *paroikoi*, ships, buildings, and animals that appeared in the 10th century, taken advantage of by powerful landed magnates (the *dynatoi*). It is interpreted variously as the equivalent to immunity in the Latin West, and thus a complete tax exemption, or as an exemption only from certain taxes. In the 14th and 15th centuries the term appears to cover any tax exemption. *See also* TAXATION.

EXPOSITIO TOTIUS MUNDI. Travelogue of the mid-fourth century, probably written by a Greek merchant. It is preserved only in two Latin versions. It begins with a fictitious account of Eden, then moves westward with descriptions of **India, Persia, Syria, Alexandria, Asia Minor, Thrace, Macedonia, Greece, Italy, Gaul, Spain, Africa, Cyprus, Crete, Sicily, and Britain.** Its comments range from climate to commerce. Among the exports from Spain, for example, it lists oil, bacon, cloth, and mules; from Africa it notes oil, cattle, and clothing. *See also* GEOGRAPHY; LITERATURE; TRADE AND COMMERCE.

EZANA. King of **Axum** who was a contemporary of **Constantine I the Great.** He issued cross-inscribed **gold** coins at a weight equivalent to the *solidus*. During this same period a certain Frumentius, consecrated by **Athanasios**, became the first serious missionary to Axum. *See also* AFRICA; COINAGE.

EZERITAI. **Slavic** tribe situated in the Taygetos Mountains of the **Peloponnesos**. The Ezeritai are mentioned in the *De administrando imperio* as living with the **Melingoi**, another Slavic tribe. The Ezeritai revolted during the reign of **Romanos I Lekapenos** and were defeated. However, unlike other Slavic tribes that were assimilated, they continued to maintain their independence up to the conquest of the Peloponnesos by the **Ottomans**. *See also* BARBARIANS.

F

FARMER'S LAW. Regional manual of agricultural **law**, generally dated to the seventh or eighth century, often to the reign of **Justinian II**. The region that is described in the law is debated by scholars. Among its 85 laws there are references to vineyards and fig trees, but none to olive trees, which would seem to exclude **Greece** and **Dalmatia** as the region the law applied to. **Macedonia** and inland **Thrace** seem more likely candidates, since both regions produce figs but no olives.

The laws describe countryside devoid of large estates, consisting rather of independent villages of free **peasants** and relatively few **slaves**, whose labor was divided between the cultivation of crops, vineyards, and gardens, and the raising of livestock. The portrayal of **village** life is descriptive, but, again, what region does it describe? Without presuming that what is depicted are villages of **Slavs**, the overall picture is of a countryside that emerged from the period of the Slavic invasions. *See also* AGRICULTURE; ECONOMY; *NOMOS STRATIOTIKOS*.

FATAMIDS. Muslim (Shiite) sect whose **Caliphs** claimed descent from Fatima, daughter of Muhammad the Prophet, and acknowledged no Muslim authority in **Islam** other than its own. They founded a state in Tunis in 909, dominating northwestern **Africa**, as well as **Sicily**. Their fleet was supreme in the western **Mediterranean**, much as the **Vandal** fleet had been in the fifth century. By the mid-10th century, **Malta**, **Sardinia**, Corsica, and the Balearic Islands were in their possession. Fatamid power reached its apogee in the reign of their fourth Caliph, al-Muizz, who celebrated the conquest of **Egypt** in 969.

Despite this advance, **Nikephoros II Phokas** conquered **Crete** in 961. In 973 the Fatamids moved their capital to Cairo, continuing their expansion with the conquest of **Palestine** and portions of Syria and western **Arabia**. Under Caliph al-Hakim the Fatamids defeated a Byzantine fleet in 998, and they destroyed the Church of the Holy Sepulchre in **Jerusalem** in 1009, events that created a state of hostilities with **Byzantium** until 1038, when a treaty was signed allowing Byzantium to rebuild the Church of the Holy Sepulchre.

After al-Hakim's death in 1021, Fatamid power declined steadily throughout the remainder of the 11th century. The **First Crusade** conquered Palestine, including Jerusalem in 1099. The Fatamids were left with little more than Egypt, which **Nur al-Din** conquered in 1169, effectively ending Fatamid rule. The last Fatamid Caliph died in 1171. *See also* YAHYA OF ANTIOCH.

FAUSTA. Daughter of **Maximian**; wife of **Constantine I the Great**; mother of Constantine's three surviving sons **Constantine II**, **Constantius II**, and **Constans I**. Constantine murdered her (or forced her to commit suicide) in 326, allegedly when he discovered that Fausta had fallen in love with her stepson **Crispus**. She falsely accused Crispus of raping her when he refused her overtures. *See also* WOMEN.

FELIX III. *See* AKAKIOS.

FERRARA-FLORENCE, COUNCIL OF. Church council of 1438–1439 that achieved a **union of the churches** on paper, though not in reality. In return for accepting the **papacy's** position on such crucial doctrines as **papal primacy**, the *filioque*, and use of *azyma* in the **Eucharist**, **Byzantium** expected effective military aid against the **Ottomans**, which the papacy could not provide. The **Crusade** that **Pope Eugenius IV** called met utter defeat at **Varna** in 1444.

Emperor **John V Palaiologos** and his entourage, except for Mark of Ephesus, who refused to sign the council's decrees, were subjected to relentless hostility upon their return. By comparison, the first union of the **churches** at the **Council of Lyons** in 1274 achieved more practical results. **Patriarch** Joseph II escaped direct insult by dying in Florence, but **Isidore of Kiev** was deposed and imprisoned upon his return to **Moscow** in 1440. *See also* CHURCH SCHISM OF 1054; DEMETRIOS PALAIOLOGOS; EUGENIKOS, JOHN; SCHISM.

FESTUS. Latin historian who wrote a summary (*Breviarium*) of Roman **history** from the founding of **Rome** to 369. He was born in the north Italian city of Tridentum and, despite his lowly birth, rose to become proconsul of Asia. **Ammianus Marcellinus** criticizes his cruelty in executing **Maximos of Ephesus** and other pagans connected with **Julian "The Apostate."** He must have been a flatterer, judging from the dedication of his work to **Valens**.

FEUDALISM. Term that denotes the political and social organization of much of the medieval West after the breakup of **Charlemagne's** kingdom. Feudalism never developed in **Byzantium**, and attempts by some scholars to view **appanages** and *pronoia* as inspired by western feudalism are not convincing. *Pronoia* was a fiscal and administrative institution under state control, unlike western fiefs, which were personal and territorial, and resulted in further fragmentation of estates.

However, in the 12th century, especially during the reign of **Manuel I Komnenos**, knowledge of western feudalism had an impact on how the Byzantine state dealt with important western personages. For example, the loan word *lizios*—from the French liege, referring to a liege vassal—was used by **Alexios I Komnenos** in the Treaty of **Devol** to define **Bohemund's**

subservience to the emperor. *See also* FRANCE.

FIFTH ECUMENICAL COUNCIL. *See* CONSTANTINOPLE, FIFTH ECUMENICAL COUNCIL AT.

FILIOQUE. Latin for “and from the Son,” referring to a phrase inserted into the western credal statement in 589. It refers to the Holy Spirit proceeding not only from the Father (as stated in the eastern creed), but from Christ as well. This difference in the basic creeds of the eastern and western churches became an obstacle to the **union of the churches**. *See also* CHRIST, THEOLOGY OF; NICHOLAS I; PANTEUGENOS, SOTERICHS; THEOLOGY.

FIRST CRUSADE. The First Crusade was called by **Pope** Urban II in 1095 at the Council of Clermont in **France**. In support of an earlier appeal by **Alexios I Komnenos** for mercenaries to fight the **Seljuks** in **Asia Minor**, the pope announced a yet broader project: an expedition of armed pilgrims to recapture **Jerusalem** from the forces of **Islam**.

The First Crusade’s conquest of Jerusalem in 1099 was a great victory, but its passage through **Constantinople** in 1097 on the way to Jerusalem was greeted with skepticism by Alexios I. **Peter the Hermit**’s followers were undisciplined, and among the contingents of knights that passed through the city were **Normans** under Bohemund, an archenemy of **Byzantium**. Alexios I used the First Crusade to return **Nicaea** to Byzantine possession. However, Bohemund’s subsequent refusal to return **Antioch** to Byzantium was resolved only by the Treaty of **Devol**. In retrospect, Alexios I was correct to view papal-sponsored western armies with suspicion, in light of the harm done Byzantium by the **Second, Third**, and especially **Fourth Crusades**.

The chief sources for the First Crusade include **Albert of Aachen**, **Fulcher of Chartres**, and **Raymond of Aguilers**. *See also* CRUSADES; GUIBERT OF NOGENT; HOLY WAR; HUGH OF VERMANDOIS; RAYMOND OF TOULOUSE.

FIVE MARTYRS OF SEBASTEIA. **Saints** martyred in **Sebasteia** during the reign of **Diocletian**. According to the legend collected by **Symeon Metaphrastes** and others, the **martyrs** included a priest, Auxentios, and soldiers inspired by the example of an officer named Eustratios.

FLAVIAN. **Patriarch** of **Constantinople** from 446 to 449. His condemnation of **Eutyches** for **heresy** in 448 brought down on him the wrath of the powerful **eunuch Chrysaphius**, and of the patriarch of **Alexandria**, **Dioskoros**. At the “**Robber**” **Council of Ephesus** in 449, Dioskoros had Flavian deposed. He died while preparing to go into exile. *See also* CHALCEDON, COUNCIL OF; CHURCH; MONOPHYSITISM.

FOEDERATI. Term used in the fourth century for **barbarian** border tribes that were bound by treaty (*foedus*, in Latin) as allies, settled in imperial territory, and enlisted as troops. In the late fourth century, for example, the **Ostrogoths** were settled in **Pannonia** and the **Visigoths** in northern **Thrace**, where they were enlisted as *foederati* in the **army**. In the fifth century the term became a political faction used to sanction barbarian settlements in **Italy**, **Gaul**, and **Spain**, paving the way for the system of independent states that was to replace the empire in the West. *See also* GERMANY; GHASSANIDS; GOTHs.

FOLLIS. The large copper coin introduced by **Anastasios I**, with a value of 40 *nummi*, and inscribed with an M (=40). Smaller copper coins of lesser value were also issued. This was done to alleviate the chronic shortage of smaller coins for the general populace and to stabilize all smaller units of currency. The value of the *folles* was 1/24th of a *miliarese* and 1/288th of a *solidus*. The weight of the *folles* was reduced in the seventh century, and in 1092 **Alexios I Komnenos** replaced the *folles* with a new coin, the *tetarteron*. *See also* COINAGE.

FORTIFICATIONS. Fortifications are the largest category of monumental structures that survive from Byzantium. The most impressive are the fifth-century **Theodosian Land Walls** of **Constantinople**. Other cities were fortified as well, beginning in the third century, when German tribes and **Persian** armies penetrated Rome's defensive boundaries.

Thessalonike, for example, was fortified in the mid-third century, with a major reconstruction in the fifth century. The effectiveness of Thessalonike's fortifications was demonstrated in the repeated failed **Slav** attacks upon the city. The land walls of Constantinople repelled many direct assaults. The **Ottoman** Turkish conquest of Constantinople in 1453 was made possible by huge siege cannons that obliterated portions of the outer wall.

Among the many notable fortifications in **Asia Minor** are numerous impressive city fortifications, including those at **Nicaea**, **Attaleia**, and **Ankyra**. Defensive walls like the **Long Wall** in **Thrace** and **Justinian I's Hexamilion** are somewhat unique, but also worthy of mention. Justinian I built various fortifications throughout **Byzantium**, as described in **Prokopios of Caesarea's** *The Buildings*. Many of Justinian I's fortifications in **Greece** seem to have been simple crosswalls that guarded passes.

Certainly the most prolific type of Byzantine fortification of the **Dark Ages** was the fortified hilltop citadel (*kastron*) that used natural topography to its best advantage. The *kastron* played an important role in smaller cities that emerged in the Dark Ages, such as the port city of **Naupaktos** on the north coast of the Gulf of **Corinth**. *See also* ARCHITECTURE; MISTRA; MONEMVASIA; TENEDOS; THAMUGADI.

FORTY MARTYRS OF SEBASTEIA. Saints killed in 320 in Sebasteia during the reign of **Licinius**. According to the legend recounted by **Symeon Metaphrastes** and other hagiographers, they were Christian soldiers who refused to renounce their faith. They were stripped naked and herded onto a frozen pond, where most of them died of exposure. Those remaining were executed. *See also* HAGIOGRAPHY; MARTYR; PILGRIMAGE; RELICS; RELIQUARY.

FORTY-TWO MARTYRS OF AMORION. Saints executed on 6 March 845 for refusing to convert to **Islam**. According to the legend they were carried off after the capture of **Amorion** in 838 by the **Caliph Mutasim** to his new capital on the Tigris River, Samarra. After seven years in prison they failed to convert and were beheaded. The story relates that their bodies were thrown into the river, but they miraculously floated to the top of the water. This is **Byzantium's** last great legendary tale of group martyrdom. *See also* HAGIOGRAPHY; MARTYR; PILGRIMAGE; RELICS; RELIQUARY; VITA.

FOURTH CRUSADE. The Fourth Crusade conquered **Constantinople** in 1204 and partitioned **Byzantium**. The *Partitio Romaniae* is the document that partitioned the territory of the empire as spoils between **Venice** and the other major participants of this **Crusade**.

The question of how the Fourth Crusade was diverted to Constantinople has evoked much scholarly debate. At the very least, a combination of self-interest and unfortunate coincidences played a role. That there was a conspiracy from the outset is alleged by **Niketas Choniates**, who blames Venetian doge **Enrico Dandolo**. Other chief participants, including **Philip of Swabia** and **Boniface of Montferrat**, found advantage in the diversion. Modern historical opinions vary, but all are forced to rely primarily on **Geoffrey de Villehardouin**, whose account—a clever apologetic—forms the principal historical source for the Fourth Crusade. The Byzantine reconquest of Constantinople in 1261 by forces from the **Empire of Nicaea** reconstituted Byzantium, but it never recovered its former strength. *See also* ESTOIRE D'ERACLES; JOEL; LATIN EMPIRE; TRUE CROSS; UNION OF THE CHURCHES.

FRANCE. France originated in 987, when Hugh Capet became king. During the next three centuries French knights played an important and tragic role in Byzantine affairs through the medium of the **Crusades**.

French knights made up leading contingents of the **First Crusade**. **Louis VII** led a major army during the **Second Crusade**. **Manuel I Komnenos** became enamored with French customs, which hardly enamored him with his subjects. The coup de grace of French influence came when French knights stormed the walls of **Constantinople** during the **Fourth Crusade**, effectively

destroying **Byzantium**. A French nobleman, **Baldwin of Flanders**, became the first emperor of the new **Latin Empire**. Ironically, much later, when a restored Byzantium lost territory to the **Ottomans**, appeals were sent to France. **Manuel II Palaiologos** even journeyed to Paris in 1400 to beg Charles VI to aid Byzantium against the Ottomans. *See also* BOUCICAUT; FRANKS; NICAIA, EMPIRE OF.

FRANCISCANS. The Order of Friars Minor (“Little Brothers”), founded by St. Francis of Assisi (1181–1226), one of the most remarkable persons of the Middle Ages in the West. In 1210 **Pope Innocent III** allowed Francis to govern his followers as a religious order. Dedicated to serving the poor, the new order also turned its attention to missionary work in the East in an attempt to regain the **Holy Land** and bring about a **union of the churches**.

They established themselves in **Constantinople** during the **Latin Empire** and soon the **papacy** found them useful as emissaries. In 1234 Pope Gregory IX sent a Franciscan mission to **John III Vatatzes** to discuss the union of the churches. The most famous mission was by John Parastron, a Greek Franciscan, to **Michael VIII Palaiologos** to instruct the **emperor** in the **theology** of the Roman church prior to the **Council of Lyons**. In this regard, the emperor also received Jerome of Ascoli, and Bonaventura da Mugello, the minister-general of the Franciscans, who negotiated the actual church union. The Council of Lyons only ratified what the Franciscans and Michael VIII had already agreed upon. The Franciscans continued as papal emissaries to Constantinople through the 14th century, maintaining a residence across the Golden Horn in Pera. *See also* CHURCH SCHISM OF 1054; CRUSADES; MISSIONS; NICAIA, EMPIRE OF.

FRANKS. Group of Germanic tribes who by the third century were settled on the east bank of the lower and middle **Rhine**. They were united under Clovis (481–511), who became an **Orthodox** Christian and founded a kingdom in **Gaul**. Frankish power culminated in the year 800, with the coronation of **Charlemagne**. After 843 Charlemagne’s empire fragmented and was reconstituted in the following century as the western empire (essentially medieval **Germany**), and as the fledgling nation-state of **France**. *See also* BARBARIANS; CRISPUS.

FREDERICK I BARBAROSSA. Successor to **Conrad III** as king of **Germany** from 1152 to 1190; crowned western emperor in 1155. Frederick competed with **Manuel I Komnenos** for control over **Italy** and **Hungary**.

Manuel I’s invasion of southern Italy in 1155 failed in the face of stiff resistance by **Norman** king **William I** of **Sicily**. In 1158 Manuel I withdrew from Italy, signing a treaty with William I that recognized Frederick I as their mutual enemy. At this point, all Manuel could do was to attempt to keep Frederick I from annexing all of Italy. However, Frederick’s intervention in

northern Italy became a quagmire that ended in his defeat by the league of **Lombard** towns at the Battle of Legnano on 29 May 1176. Frederick also attempted to control Hungary, but Manuel I countered in 1163 by betrothing his daughter Maria to **Bela III**, who was given the Greek name Alexios.

Frederick's relations with **Byzantium** deteriorated further during the **Third Crusade**, when **Isaac II Angelos** made a treaty with **Saladin** to impede Frederick's army once it entered Byzantine territory. Frederick occupied **Philippopolis**, then **Adrianople**, forcing Isaac II to cave in and transport Frederick and his troops to **Asia Minor**. There, in Isauria, Frederick drowned while crossing a stream.

FREDERICK II HOHENSTAUFEN. Emperor of **Germany** from 1212 to 1250; he united Germany and the Kingdom of **Sicily** in 1198. Frederick's hostility to the **papacy** extended to all that the papacy supported, including the **Latin Empire**.

For this reason the **emperor** of the **Empire of Nicaea**, **John III Vatatzes**, cultivated Frederick, hoping for help in recovering **Constantinople**. In 1238 he sent troops to **Italy** to fight alongside those of Frederick, and John III married Frederick's daughter Constance of Hohenstaufen, who took the name Anna. Despite all this, John III gained very little from this alliance. When Frederick II died in 1250, his son **Manfred** reversed his father's policy and became an enemy to the Empire of Nicaea.

FRESCO. A technique of painting on damp, fresh lime plaster, which, when dried, bonds the pigments with the wall. Decoration on church walls and ceilings was done either in fresco or **mosaic**, the fresco technique being considerably less expensive. *See also* ARCHITECTURE.

FULCHER OF CHARTRES. French priest whose *Historia Hierosolymitana* (*A History of the Expedition to Jerusalem*) is among the three most valuable and reliable Latin sources for the **history** of the **First Crusade** (the other two sources are **Albert of Aachen** and **Raymond of Aguilers**). Fulcher was present at the Council of Clermont when **Pope Urban II** preached the First Crusade in 1095. He accompanied the troops of Stephen of Blois, Robert of Normandy, and Robert of Flanders to **Jerusalem**, and after the city's conquest in 1099 he remained in the **Holy Land** as chaplain to Baldwin of Boulogne. Other Latin chroniclers, including **William of Tyre**, relied on his work for the years 1100–1127. *See also* ALEXIOS I KOMNENOS; CRUSADES; GUIBERT OF NOGENT; PETER THE HERMIT.

GABALAS FAMILY. *See* RHODES.

GABRIELOPOULOS FAMILY. *See* KASTORIA; THESSALY.

GAETA. Seaport in central **Italy**, between **Rome** and **Naples**. After the collapse of Byzantine rule in the **Exarchate of Ravenna** in 751, Gaeta was isolated, belonging nominally to the Byzantine duchy of Naples. In reality, it was virtually independent like **Amalfi**. Both were enclaves that found it profitable to maintain allegiance to Byzantium. This situation persisted until the **Lombards** of Capua conquered Gaeta in 1032. In 1064 the **city** fell to the **Normans**. *See also* GARIGLIANO; LONGOBARDIA.

GAGIK I. King of **Armenia** from 989 to ca. 1020, whose reign marked the high point of the kingdom of the **Bagratids**. The disintegration of the kingdom after Gagik I's death gave **Basil II** the opportunity to annex **Vaspurkan**.

GAGIK II. Last Bagratid king (1042–1045) of **Armenia**; nephew of King **John Smbat**. Induced to come to **Constantinople**, he was forced to abdicate in return for estates in **Cappadocia**, where he retired in 1045 with many distinguished Armenian families. His abdication allowed **Byzantium** to annex **Ani** and Smbat's entire kingdom, ostensibly to defend it (and **Asia Minor**) against Seljuk aggression. However, **Constantine IX Monomachos** failed to maintain adequate troops there, and the **Seljuks** conquered Ani in 1064. *See also* ETHNIC DIVERSITY.

GAINAS. Gothic general who briefly (399–400) endangered the throne of **Arkadios** and who seemed to personify the inherent danger of promoting **Goths** to high military commands. Arkadios (395–408) was a child-emperor, who, after the fall of **Rufinus**, was dominated by his **grand chamberlain Eutropios** and by Gainas, who was his commander in chief (*magister utrius militiae*) of the armies in the East.

A crisis ensued when Gainas went over to the rebel **Tribigild**, and the two of them forced Arkadios to execute Eutropios. With his main rivals gone, Gainas dominated **Constantinople** briefly until a spontaneous revolt on 12 July 400 resulted in the deaths of several hundred of his troops, forcing him to flee the capital with the remainder of them. Ironically, he was pursued by another Gothic general named Fravitta, who had remained loyal to Arkadios. The Hunnic chieftain Uldin captured Gainas and sent his head back to Arkadios. *See also* ARIANISM; ARMY; BARBARIANS; *MAGISTER*

MILITUM; *MERCENARIES*; *STILICHO*; *ULFILAS*.

GAISERIC. King of the **Vandals** from 428 to 477, and ablest Germanic leader of his time. Under Gaiseric the Vandals crossed from **Spain** to North **Africa**, establishing a capital at **Carthage**. An adherent to **Arianism**, Gaiseric began a persecution of his **Orthodox** subjects that his successors continued, which is vividly documented in the history of **Victor of Vita**. Gaiseric's craftiness in **diplomacy** is seen in his negotiations with **Attila**, but it was as a naval strategist that he displayed brilliance.

Gaiseric created a fleet of small, light vessels, as perfectly suited for piracy as for sustained conquest. This fleet attacked **Sicily**, occupied **Sardinia**, Corsica, and the Balearic Islands; it menaced the coasts of **Greece** and **Italy**, and even pillaged **Rome** in 455. **Leo I's** great naval expedition against the Vandals in 468, led by **Basiliskos**, failed, as did earlier attempts in 460 and 461 by the western emperor **Majorian**. These failures only underscored Gaiseric's supremacy in the western **Mediterranean**. *See also* *BARBARIANS*; *NAVIGATION*; *NAVY*; *TRADE AND COMMERCE*.

GALATA. Suburb of **Constantinople**, located directly opposite Constantinople across the Golden Horn. The fort on its shore protected the great harbor chain that could be hoisted to prevent entrance to the Golden Horn. Its Jewish quarter was destroyed by the **Fourth Crusade**. In 1267 **Michael VIII Palaiologos** gave Galata to the Genoese, who subsequently turned it into a fortified colony called **Pera**. By the reign of **Andronikos III Palaiologos** most incoming merchant ships, and their customs duties, went to Pera. It surrendered to the **Ottomans** in 1453. *See also* *CRUSADES*; *KOMMERKIARIOS*; *TRADE AND COMMERCE*.

GALAXEIDI, CHRONICLE OF. *See* *CHRONICLE*.

GALEN. Medical theorist born in **Pergamon** ca. 130 (died ca. 200) whose medical treatises were the foundation of medicine in **Byzantium**, indeed throughout the entire intellectual world of the Middle Ages. The secret of his success in Byzantium (though he had been a pagan) was his belief that everything in the human body was formed by a creator for a particular purpose. This fit in well with Christian **theology**.

His theories of four body fluids called "humours" and their alleged relationship to different temperaments and diseases, as well as his physiology of blood ebbing and flowing (not circulating) through the expansion and contraction of the right side of the heart were never challenged. The great Byzantine physicians, **Oribasios**, Aetios of Amida, **Alexander of Tralles**, **Paul of Aegina**, and **John Aktouarios** only summarized and commented on his ideas. *See also* *ABBASID CALIPHATE*; *MEDICINE*.

GALERIUS. Member of the **tetrarchy**. **Diocletian** chose him as **caesar** in 293, with jurisdiction over the **Balkan Peninsula** and the Danubian provinces. At **Thessalonike** are the remains of what may have been his palace, now the church of **Hagios Georgios**. There is also a triumphal arch depicting Galerius's victory over the **Persians** in 297. When Diocletian retired in 305, Galerius became senior **augustus** of the tetrarchy. He chose **Maximinus Daia** as his caesar, and **Licinius** as augustus in the East, but he opposed the self-appointment of **Maxentius**. Galerius may have been the driving force behind the **Great Persecution**, which continued until he issued an edict of toleration shortly before his death in 311. The **Edict of Milan** was probably a reissuance of Galerius's edict. *See also* CONSTANTINE I THE GREAT; LACTANTIUS; PAGANISM; SEVERUS.

GALLA PLACIDIA. Daughter of **Theodosios I**, sister of **Honorios**, and mother of **Valentinian III**. The **Visigoths** took her to **Gaul** after they sacked **Rome** in 410. There, in 414, she was married to Ataulf, successor to **Alaric**, and bore him a son, christened Theodosios, who died shortly after birth.

When Ataulf died soon thereafter, Galla Placidia was allowed to return to Honorios, who married her in 417 to the patrician Constantius against her wishes. She was crowned **augusta**, and the son born to them was the future Valentinian III. After Constantius's death in 421, Honorios accused her of treason and she fled to the court of **Theodosios II**. When Honorios died in 423 she returned to the West, where she was regent for young Valentinian III, her rule uncontested for the first 12 years of his reign. When she died in 450 she was buried in a mausoleum in **Ravenna**, which bears her name. *See also* BARBARIANS; WOMEN.

GALLIPOLI. Strategic port on the European shore of the **Sea of Marmara** at the northern end of the **Hellespont** that changed hands several times in the aftermath of the **Fourth Crusade**, which conquered **Constantinople** in 1204.

After 1204 Gallipoli was usually controlled by **Byzantium's** enemies. **Venice** held it from 1205 to 1235, when **John III Vatatzes** recaptured it. Gallipoli fell to the **Catalan Grand Company** in 1304; they evacuated it in 1307. It was captured by the **Ottomans** under **Orhan** in 1354, retaken for Byzantium by **Amadeo VI of Savoy** in 1366, but returned to **Murad I** in 1376 by **Andronikos IV Palaiologos** to ensure Murad I's continued support of his usurpation of the throne. *See also* CITIES; EMPIRE OF NICAIA; JOHN V PALAIOLOGOS; LATIN EMPIRE; NAVIGATION; TRADE AND COMMERCE.

GALLUS. Half-brother of **Julian "The Apostate,"** caesar under **Constantius II**, who executed him in 354. He and Julian grew up on an isolated imperial estate in **Cappadocia**, where he was taken after Constantius II massacred most of their family members in 337. In 351 Constantius made

Gallus caesar in the East, where he prepared to attack the **Persians** while Constantius II was in the West suppressing the revolt of **Magnentius**.

Ammianus Marcellinus paints a picture of Gallus's cruelty in **Antioch**, especially in relation to the treason trials of 354, which Ammianus viewed as judicial murder. Whatever the truth of Ammianus's portrait, Constantius II came to view Gallus with suspicion, as he later did Julian. However, Julian escaped execution, whereas Gallus did not. *See also* ASIA MINOR; HISTORY.

GANGRA. Metropolis of **Paphlagonia**, in **Asia Minor**, site of a local council held around 341 to condemn extremist monks who followed the teachings of **Eustathios of Sebasteia**. Gangra suffered attacks by **Arabs** in the eighth century, during the lifetime of **Philaretos the Almsgiver**, who came from Amneia, a **village** dependent on Gangra. The **Danishmendids** conquered Gangra in 1075, but **John II Komnenos** recaptured it in 1136, along with the Danishmendid castle of Kastamonu, ancestral home of the Komnenoi. However, Gangra soon reverted to the **Turks**. The local **saint** was Hypatios, whose sixth-century *vita* describes how he killed a dragon that was living in the imperial treasury of **Constantius II**. *See also* CITIES; GENNADIOS I; MAMAS; METROPOLITAN; TIMOTHEOS AILOUROS.

GANGRA, COUNCIL OF. Local council held ca. 341 to condemn the followers of **Eustathios of Sebasteia**. Eustathios's writings have not survived. However, since he became a **metropolitan** of Sebasteia subsequent to the council, it seems likely that he was more moderate in his beliefs than were his alleged followers.

The Eustathians were condemned by the council for rejecting marriage and family life, rejecting a married priesthood, refusing to eat meat, fasting on the Lord's day, preaching that the rich would never enter heaven, rejecting church rituals, and allowing women to dress like men. The council records that condemn these extremists provide the earliest information about **monasticism** in **Asia Minor**. *See also* HERESY.

GARIGLIANO. River in southern **Italy**, within the territory of **Gaeta**. Around 882, **Arabs** from northwestern **Africa** established a colony at a strategic position commanding the right bank of the Garigliano, near its mouth. This was not the only Arab colony in southern Italy, and it was difficult to conquer. Finally in 915 a coalition of papal, **Lombard**, and Byzantine forces attacked the colony. The Byzantine fleet, which still operated in these waters, sealed off their escape route to the sea, forcing the Arabs to flee to the mountains, where they were hunted down and killed. *See also* NAVY; PAPACY.

GATTILUSIO. Family from **Genoa** that ruled **Lesbos** from 1355 to 1462.

Francesco Gattilusio was a Genoese buccaneer who had offered his services to **John V Palaiologos** and who helped the **emperor** seize **Constantinople** in 1354. For this, in the summer of 1355 John V gave him his sister Irene in marriage and made him lord of Lesbos. In 1366 Francesco joined **Amadeo VI of Savoy** in the recovery of **Gallipoli**. The family's position was made secure by further imperial marriages. His son Francesco II (1384–1403) married his daughter Irene to **John VII Palaiologos**, and **Constantine XII Palaiologos's** second wife was the daughter of Dorino Gattilusio. The family acquired other islands in the northern **Aegean Sea**, including Ainos, Thasos, Samothrace, and Lemnos, as well as **Phokaia**.

GAUFREDUS MALATERRA. Author of a **history** of the **Normans** of **Sicily** from ca. 1038 to 1099, including an account of the campaign of **George Maniakes** against the Normans of southern Italy (**Calabria**), in 1042. *See also* **MICHAEL IV AUTOREANOS**.

GAUL. Roman **province** south and west of the **Rhine**, comprising what is now **France**, Belgium, and Luxembourg, and parts of **Germany**, Switzerland, and the Netherlands. The early career (355–361) of **Julian “The Apostate”** illustrates the vigorous defense of Gaul in the fourth century. In the fifth century, Gaul was occupied by **Visigoths**, **Burgundians**, and **Franks**. *See also* **BARBARIANS**.

GAZA. **City** in southern **Palestine**. Prior to its conquest by the **Arabs** in 635 it was a center of learning with a school of famous rhetoricians and poets. It was also a center of pagan worship until its **bishop Porphyrios of Gaza** journeyed to **Constantinople** in 401 and convinced **Empress Eudoxia** to support the demolition of the temple of Zeus Marnas and the building of a church in Gaza, which was accomplished. Nevertheless, its school continued to flourish under such famous writers as **Chorikios of Gaza** and **Prokopios of Gaza**. The monastic writer Dorotheos of Gaza was also a native of the city, as was the **church** historian **Sozomenos**. The city's port of Constantia was the terminus of an important trade in incense and spices from ports on the Indian Ocean through Mecca and Medina in the Arabian Peninsula. *See* **EDUCATION; INDIA; LITERATURE; PAGANISM; RHETORIC; TRADE AND COMMERCE**.

GELASIOS OF CAESAREA. **Bishop** of **Caesarea** in **Palestine** from ca. 367. An adherent to the **Council of Nicaea**, he was ejected from his **see** during the reign of **Valens**. His *Ecclesiastical History* is lost, but it seems to have been an important source for the fifth-century continuators of **Eusebios of Caesarea**, including **Gelasios of Kyzikos**, **Sokrates**, **Sozomenos**, **Theodoret of Cyrrhus**, and **Rufinus of Aquileia**, all of whom projected back onto the fourth century their own image of what the Constantinian **church**

was like. *See also* CONSTANTINE I THE GREAT; HISTORY.

GELASIOS OF KYZIKOS. Fifth-century **church** historian who wrote a **history** of the church during **Constantine I the Great**'s reign that survives to 335. It bears resemblance to the work of **Eusebios of Caesarea**, as well as to the work of Eusebios's fifth-century continuators **Sokrates**, **Sozomenos**, and **Theodoret of Cyrrhus**, who all relied on the lost church history of **Gelasios of Caesarea**. He also wrote a *Syntagma*, a collection of the acts of the **Council of Nicaea** in 325, to demonstrate how far from the council were the views of the **Monophysites**.

GELASIUS I. Pope from 492 to 496 who contributed to the idea of **papal primacy** by defining two powers, imperial and priestly. Priestly authority he considered superior to secular authority since he believed priests were ultimately responsible for the salvation of all men, even **emperors**.

Gelasius I rejected the *Henotikon* of **Zeno**, and he excommunicated **Patriarch Akakios** for supporting it, an act that inaugurated the first schism in the **church**, the **Akakian Schism**. He also rejected canon 28 of the **Council of Chalcedon**, claiming the right for the **papacy** to pass final judgment on the canons of all church councils, and he refused to grant **Constantinople** the status of a **metropolitan** city. His theory of the two powers was fundamental to the thinking of later papal reformers. *See also* CAESAROPAPISM; ECUMENICAL COUNCILS; MONOPHYSITISM.

GELIMER. Last king (530–534) of the **Vandals** whose inept military leadership contributed to the destruction of the Vandal state. His forces were caught by surprise and were ill-equipped to confront the forces of **Justinian I**, led by **Belisarios**.

Gelimer's defeat at the Battle of Ad Decimum (Tenth Milestone) on 13 September 533 allowed Belisarios to enter **Carthage** unopposed. Belisarios seized Gelimer's throne and feasted on the food that Gelimer had ordered prepared in anticipation of his victory. Three months later Gelimer's **army** was crushed at the Battle of Tricamarum. Gelimer fled, only to surrender in the spring of 534. That summer in **Constantinople** Gelimer was paraded in a triumph that culminated in the **Hippodrome**, where he was stripped of his purple garments and forced to prostrate himself before Justinian and **Theodora**. *See also* BARBARIANS.

GEMISTUS PLETHON. *See* PLETHON, GEORGE GEMISTOS.

GENESIOS. Chronicler whose work continues the **chronicle** of **Theophanes the Confessor**, covering the years from 813 to 886. **Constantine VII Porphyrogenetos** commissioned Genesios's work. Despite various attempts to identify him, little is known about Genesios. What does seem certain is that

either he copied from **Theophanes Continuatus** or they used a mutual source. Both works share the same poor understanding of events and have similar problems of **chronology**. *See also* HISTORY; MACEDONIAN RENAISSANCE.

GENIKON. *See* LOGOTHETES; SEKRETON.

GENNADIOS I. Patriarch of Constantinople from 458 to 471. He was noted for his **miracles** and for his strict adherence to the doctrines of the **Council of Chalcedon**, which were promulgated in 451 to combat **Monophysitism**. Gennadios continued the policies of his predecessor **Flavian**, opposing **Eutyches**, and allying himself with **Pope Leo I**, with whom he worked to depose **Timotheos Ailouros**, the Monophysite bishop of **Alexandria**. **Emperor Leo I** exiled Timotheos to **Gangra**. Gennadios also obtained a decree of exile against **Peter the Fuller**, the Monophysite bishop of Antioch. His career must be seen within the larger framework of theological discord that occurred after the Council of Chalcedon. *See also* CHRIST, THEOLOGY OF; HERESY; ORTHODOXY.

GENNADIOS II SCHOLARIOS. First post-Byzantine **patriarch of Constantinople** from 1454 to 1456, 1463, and again from 1464 to 1465. Born George Scholarios, he was a scholar who wrote on **Aristotle** and was versed in western scholasticism, including the works of **Thomas Aquinas**.

When the **Ottomans** conquered Constantinople in 1453, he had been living as the monk Gennadios in a kind of exile as leader of the opposition against the **union of the churches**. In January 1454, **Sultan Mehmed II** invested him with his insignia of office, as an **emperor** would have done, giving him complete authority over the *millet* of **Rum**, as the Ottomans referred to the **Orthodox** community now under their dominion. *See also* PHILOSOPHY.

GENOA. Port **city** in northwestern **Italy** that came into Byzantine hands around 540 when **Justinian I** conquered Italy. It fell into the hands of the **Lombards** a century later, but by the 10th century, it became a free commune, and its maritime power increased steadily. In the 11th century, aided by **Pisa**, the Genoese drove the **Arabs** from Corsica and **Sardinia**.

The **Crusades** made Genoa wealthy, and rivalry with **Venice** and Pisa for access to the lucrative Byzantine markets ensued. In 1155 Genoa was granted a market area and port facilities in **Constantinople**. The Venetians triumphed in 1204, when the **Fourth Crusade** captured Constantinople, but the **Treaty of Nymphaion** in 1261 tied **Michael VIII Palaiologos** to Genoa in a permanent alliance. Within a month of the signing of the treaty Constantinople was recaptured, and Genoa's commercial position was preeminent.

Genoa's defeat of Pisa in 1284 was a turning point; now she had no serious

rivals. Her colonies grew in number, and most impressive were the northern ones in the **Black Sea**, including Vinina and **Chilia**, **Kaffa** and Sougdaia in the **Crimea**, and **Trebizond**. The alum mines at **Phokaia** were ceded to the **Zaccaria** family, who also gained **Chios** in 1304.

By the mid-14th century the Genoese colony at **Galata** had become a kind of state within a state, levying duties on all shipping to the Black Sea, with a virtual trade monopoly in the **Bosporos** and in much of the northern **Aegean Sea**. However, a series of wars with Venice from 1292 to 1382, including a war over **Tenedos**, weakened Genoese commercial hegemony, making Genoa vulnerable to the **Ottomans** in the 15th century. *See also* CHERSON; EMPIRE OF NICAEA; LATIN EMPIRE; NAVY; TRADE AND COMMERCE.

GEOFFREY I VILLEHARDOUIN. Nephew of historian **Geoffrey de Villehardouin** who in 1205, in the service of **Boniface of Montferrat** and with the help of **William I Champlitte**, inaugurated the Frankish conquest of the **Morea**. From 1208, when William I returned to **France**, Geoffrey became sole prince of **Achaia**, organizing his conquests as a feudal kingdom. He died ca. 1230. *See also* GREECE; *PARTITIO ROMANIAE*.

GEOFFREY II VILLEHARDOUIN. Son of **Geoffrey I Villehardouin**, and prince of **Achaia** from ca. 1230 to 1246. He was succeeded by his brother, **William II Villehardouin**. *See also* GREECE; MOREA; *PARTITIO ROMANIAE*; WILLIAM I CHAMPLITTE.

GEOFFREY DE VILLEHARDOUIN. Major participant and chief Latin historian of the **Fourth Crusade**. Marshal of Champagne prior to the Fourth Crusade, his *Conquest of Constantinople* is a somewhat official **history** of the Crusade, written from the point of view of someone who helped negotiate with **Venice** for the transport of the Crusade, and who subsequently participated in the important decisions that diverted the Fourth Crusade to Zara and then to **Constantinople**.

His bias clearly favors those who worked to keep the army together, including Doge **Enrico Dandolo** of Venice, who is pictured as a wise and unselfish leader, contrary to Byzantine sources. Above all, Villehardouin values loyalty, living up to one's word, and fulfilling contractual obligations. Thus, he disdains those Latin knights who promised to sail from Venice but failed to show, and those who left the army as it made its way eastward. In a similar way, the failure of **Alexios IV Angelos** to fulfill his promises to the **Crusaders**, and the perfidy of **Alexios V Doukas** become a perfect rationale for the conquest of Constantinople and destruction of **Byzantium** in 1204. After the conquest he was made marshal of Romania, in **Thrace**. He died around 1212. *See also* SANUDO TORSELLO, MARINO.

GEOGRAPHY. **Byzantium** preserved and studied the great geographers from antiquity, including **Strabo**, **Pausanias**, and **Ptolemy**. However, nothing was added to the study of theoretical geography. The weight of classical scholarship seems to have been an impediment to fresh research, as indicated by **Constantine VII Porphyrogennetos**'s *De thematibus*, which relies on ancient **literature**.

Travel literature makes for more interesting reading, especially the sixth-century memoir of **Kosmas Indikopleustes**. However, the expansive geographical curiosity of Kosmas yielded to a more restricted view of the world in subsequent centuries as Byzantium lost territory to foreign invaders and became more restricted in scope.

GEOPONIKA. An anonymous work on **agriculture**. Its dedication to **Constantine VII Porphyrogennetos** dates it to 945–959, and its organization (a manual of fragments from ancient Greek writers) is typical of the compilations sponsored by this **emperor**. Its section on viticulture was translated into Latin by Burgundio of Pisa in the 12th century. *See also* MACEDONIAN RENAISSANCE.

GEORGE BRANKOVICH. Last ruler (1427–1456) of medieval **Serbia**. The capture of **Bayezid I** at the Battle of Ankara in 1402, and the resulting three decades of Ottoman weakness, gave Brankovich the opportunity to restore Serbian independence, symbolized by the new stronghold and capital **Smederevo**. His territory expanded with the inheritance of his uncle Stefan Lazarevich, who died childless in 1427. While the **Ottomans** regrouped he found support in alliances with **John VIII Palaiologos**.

Brankovich was too weak to resist either the Hungarians, who seized **Belgrade** in 1427, or the renewed vigor of the Ottomans under **Murad II**. Murad II took Smederevo in 1439, and although it was recaptured with the help of Hunyadi, the stunning victory of Murad II at the Battle of **Varna** in 1444 brought Brankovich once more into Ottoman vassalage. When **Mehmed II** demanded troops for the siege of **Constantinople** in 1453, he complied. Brankovich died in 1456 and did not live to see the Ottoman conquest of Smederevo in 1459, which ended medieval Serbia. *See also* BALKAN PENINSULA; WALLACHIA.

GEORGE HAMARTOLOS. His world **chronicle** from Adam to 842 is one of the few contemporary historical sources for the period 813–842. Nothing is known about him, except that he was a monk, referred to as George the Monk. He is also referred to as George Hamartolos (*hamartolos* means “sinner”).

Certainly his major concerns have to do with issues affecting **monasticism** and the **church**, such as **Iconoclasm** and **Islam**. His chief sources for Byzantine affairs are **Theophanes the Confessor**, **Malalas**, and **Symeon Logothete**. A continuation of his chronicle, some versions of which extend to

1143, is often attributed to Symeon Logothete. *See also* HISTORY.

GEORGE OF AMASTRIS. **Saint**, hermit (*eremite*), **bishop** of **Amastris** in the late eighth century. His *vita*, attributed to **Ignatios the Deacon** on stylistic grounds, reports an undated attack of the **Rus** on Amastris. *See also* ASCETICISM; MONASTICISM.

GEORGE OF PISIDIA. Poet who wrote three epic eulogies about the wars of **Herakleios**; he was a deacon at **Hagia Sophia** in **Constantinople**. The first eulogy deals with Herakleios's campaign against the **Persians**, the second with the attack of the **Avars** on Constantinople in 626, and the third with the **emperor's** final victory over Persian King **Chosroes II**. In the 11th century, **Michael Psellos** compared the style of George of Pisidia to that of **Euripides**. *See also* CLERGY; LITERATURE.

GEORGE OF TREBIZOND. Humanist; one of the great translators of Greek texts into Latin. His parents were from **Trebizond**, but he was born in **Crete** in 1395. He embraced Catholicism and went to **Venice** in 1415 where he taught Greek and studied Latin. When **Pope Nicholas V** became his patron he attached himself to the papal academy, headed by **Bessarion**, translating Greek works into Latin.

George translated 11 major Greek texts, some of them never before translated, in addition to other texts from a variety of authors, including **Ptolemy**, **Aristotle**, **Plato**, and the Greek **church** fathers. He authored a treatise on **rhetoric**, which became the chief text on the subject for the Italian humanists, as well as a treatise on logic. He passionately argued the superiority of **Aristotle** over **Plato**, criticizing Bessarion, **George Gemistos Plethon**, and **Theodore Gaza** for their contrary views. He supported the **papacy** at the **Council of Ferrara-Florence** and was an ambassador of Pope Paul II to **Mehmed II**. *See also* LITERATURE; PHILOSOPHY; UNION OF THE CHURCHES.

GEORGE THE MONK. *See* GEORGE HARMATOLOS.

GEORGE THE SYNKELLOS. Author of a world **chronicle** that extends from the Creation to the reign of **Diocletian** (to 284). He was *synkellos* of **Tarasios**, **patriarch** of **Constantinople** from 784 to 806. George's work is of interest primarily because of its relationship to the more important *Chronographia* of **Theophanes the Confessor**, which picks up in 284 where George leaves off and which may rely on notes that George provided to Theophanes the Confessor. *See also* HISTORY.

GEORGIA. *See* IBERIA.

GEPIDS. German **barbarians** related to the **Goths** who settled in northern **Dacia** in the fourth century. They were subject to the **Huns** in the fifth century, until the death of **Attila**. In the sixth century, the Gepids were the most powerful of the Germanic peoples on the **Danube** frontier. **Justinian I** benefited from the hostility between the Gepids and the **Lombards** by playing one against the other. In 567, two years after Justinian I died, a major war between the two erupted in which the Lombards, supported by the **Avars**, annihilated the Gepids. After this, the Gepids disappeared from **history**. *See also* MUNDUS.

GERASA. City (modern Jarash, in Jordan) noted for its nine ruined churches, each extraordinary in size, dating from the fourth through the early seventh centuries. All are **basilicas** except for the centrally planned church of St. John the Baptist, and the **cross-in-square church** dedicated to the apostles, prophets, and **martyrs**. Gerasa, once part of the province of **Arabia**, was conquered by the **Arabs** in 634.

GERMANIKEIA. City situated at the foot of the Anti-Taurus mountain range, facing the plain of **Mesopotamia**. Its **history** symbolizes the centuries-long frontier warfare between **Byzantium** and **Islam**.

The **Arabs** conquered it in 637 and made it a base for their raids into **Asia Minor**. **Constantine V** captured it in 746, dismantled its **fortifications**, and evacuated some of the population to **Thrace**. The **Abbasids** reoccupied it in 768; **Harun al-Rashid** strongly fortified it. **Theophilos** recaptured it in 841, after which the city changed hands a number of times until taken by **Nikephoros II Phokas** in 963 while on expedition to Aleppo. In the late 11th century it was briefly part of an Armenian principality under **Philaretos Brachamios**, but soon fell to the **Seljuks** before returning briefly to **Alexios I Komnenos**. In 1104 the Crusaders regained it and made it part of the county of **Edessa**. In 1152, after the fall of Edessa, Germanikeia was occupied by **Nur al-Din**.

Nestorios was born in Germanikeia, ironically so since it became a stronghold of **Monophysitism**. **Leo III**, an **Isaurian** according to **Theophanes the Confessor**, actually came from Germanikeia. *See also* BEACON SYSTEM.

GERMANOS. General and nephew of **Justinian I**. He replaced **Solomon** in North **Africa** in 536 and defeated the rebel **Stotzas** the following year. In 540 he unsuccessfully defended **Antioch** against **Chosroes I**, after which he fell into disfavor. He married Matasuntha (ca. 542), the daughter of **Amalasuntha**, after the death of **Vitiges**. At some unknown date he defeated an invasion of **Antaes** into **Thrace**. *See also* BARBARIANS; OSTROGOTHS; PERSIA; THEODORIC THE GREAT.

GERMANOS I. Patriarch of **Constantinople** from 715 to 730. He opposed the **Iconoclasm** of **Leo III**, and when the **emperor** convened a *silentium* in 730 to validate Iconoclasm, the patriarch refused and was deposed. His former *synkellos* **Anastasios**, who supported Iconoclasm, was made patriarch in his place. *See also* CAESAROPAPISM.

GERMANOS II. Patriarch of **Constantinople** from 1223 to 1240, residing in **Nicaea**. He mounted a vigorous defense of his claim to be Ecumenical Patriarch, and he remained in contact with the citizens of Constantinople, who lived under Latin domination. He also defended the claims of **John III Vatatzes** to be sole **emperor**, despite **Demetrios Chomatenos**'s coronation of rival **Theodore Komnenos Doukas** as *basileus* and *autokrator* of the Romans.

His negotiations with **Pope Gregory IX** concerning **union of the churches** resulted in the Council of Nicaea-Nymphaion in 1234, where he defended the **Orthodoxy** of the Byzantine church against the arguments of papal delegates. In 1232 the church of **Epiros** came under his control, and three years later he recognized the church of **Bulgaria** as *autocephalous*. His active career included being mentor to **Nikephoros Blemmydes**; in addition, he authored homilies and theological works. *See also* EMPIRE OF NICAEA; LATIN EMPIRE; NYMPHION, TREATY OF; PAPACY.

GERMANY. The kingdom of the East **Franks**, which became the nucleus of Germany after the division of **Charlemagne**'s realm in 843. In 911 when the last of the Carolingian kings of Germany died, Conrad I was elected king, followed in 918 by Henry I of Saxony. In 962 his son **Otto I the Great** was crowned emperor of what was called the Roman Empire (much later referred to as the Holy Roman Empire). **Byzantium** eventually recognized Otto I as *basileus* of the Franks, but not of the Romans.

Relations between the two empires were frequently tense, especially over conflicting territorial claims in **Italy**. The passage of **Frederick I Barbarossa** through Byzantium during the **Third Crusade** was fraught with tension. Frederick I's son **Philip of Swabia** played a minor though important role in the diversion of the **Fourth Crusade** to **Constantinople**.

GERMIYAN. Turkish **emirate** established in western **Asia Minor** amid the ruins of the **Sultanate of Rum** of the **Seljuks**. Its center was the former Byzantine city of **Kotyaion** (Kütahya). For much of the 14th century its power along the **Aegean Sea** coast of Asia Minor exceeded that of the Ottoman emirate. However, beginning in the late 14th century it came under Ottoman control. Germiyan temporarily regained its independence in 1402 after **Timur** captured **Bayezid I** at the Battle of **Ankara**; the **Ottomans** regained control of it in 1429.

GESTA FRANCORUM ET ALIORUM HIEROSOLIMITANORUM. (*The Deeds of the Franks and Other Jerusalemers.*) This major source for the **First Crusade** was written, perhaps as a diary, by an anonymous Crusader who accompanied **Bohemund** to **Antioch**, and continued on to **Jerusalem** with **Tancred**. It ends with the Battle of **Askalon** in 1099. It was the most popular of the contemporary accounts, in part because Bohemund, who the author obviously admired, publicized it. Other accounts of the **Crusade**, including those of **Albert of Aachen**, **Fulcher of Chartres**, **Guibert of Nogent**, **Baldric of Dol**, and **Robert the Monk**, depend heavily on the *Gesta Francorum*. See also **HISTORY**; **NORMANS**; **ROBERT GUISCARD**.

GHASSANIDS. Arab allies (*foederati*) of **Byzantium** who defended the frontier of **Syria** in the sixth century. Their greatest prince was al-Harith, called Arethas by the Byzantines. **Justinian I** awarded him the title of phylarch in the wars with **Persia**, and with their Arab allies, the rival **Lakhmids**.

The Ghassanids professed **Monophysitism**, which Justinian I tolerated, and which his empress **Theodora** supported, but Justinian I's successors did not. Nevertheless, the Ghassanids continued to be of service to Byzantium. In 580 **Alamundarus (al-Mundhir)**, not to be confused with the Lakhmid ruler **Alamundarus (al-Mundhir III)**, destroyed **Hira**, capital of the Lakhmids, and the Ghassanids fought valiantly at the Battle of Yarmuk in 636, after which they were resettled in **Asia Minor**.

GILDO. Moorish rebel whose revolt (397–398) was suppressed by **Stilicho**. Ironically, Gildo's rise to power was fueled by the rewards he received from **Theodosios I** for helping the **emperor** put down (in 379) a similar revolt by his brother Firmus. Like Firmus, Gildo sought to create a separate African kingdom. He sought to gain the political support of the eastern emperor **Arkadios** by offering to transfer the **diocese of Africa** from **Honorios** to Arkadios. However, when he prevented the grain supply from reaching **Rome**, Stilicho marched against him. Gildo was defeated in battle and killed. Despite this, the dream of a separate kingdom in Africa persisted among other **barbarians**, including the **Vandals**, **Visigoths**, and **Ostrogoths**. See also **CLAUDIAN**; **MOORS**.

GIUSTINIANI, GIOVANNI LONGO. Genoese commander who led the defense of the land walls during **Mehmed II's** siege of **Constantinople** in 1453. In January of that year he arrived with 700 troops recruited from **Genoa**, **Chios**, and **Rhodes**, placing himself and his soldiers at the service of **Constantine XI Palaiologos**. Historical accounts of the siege stress his important role in repairing and defending the land walls until, in the final **Ottoman** assault he was wounded and carried from the scene of battle. He died either at **Galata** or on Chios. See also **JANISSARIES**.

GLABAS, ISIDORE. Metropolitan of Thessalonike from 1380 to 1396. He left the city during its siege (1383–1387) by the **Ottomans**, but he returned in 1393 when it was under Ottoman control. His sermons and letters are an important source of information about the siege, and especially about what it was like under Ottoman administration, which lasted until 1403. In one of his sermons there is mention for the first time of the Ottoman *devshirme*, the forcible recruitment of Christian boys for service in the sultan's elite shock troops, the famed **Janissaries**. *See also* GREECE; MURAD I.

GLABAS, MICHAEL TARCHANEIOTES. Byzantium's most able general (died ca. 1305) during the reign of **Andronikos II Palaiologos**. He campaigned successfully against the forces of **Bulgaria**, **Serbia**, and the Angevins, in an effort to preserve what was left of the western possessions of Byzantium. His campaign in northern **Epiros** briefly recovered **Ioannina** and **Dyrrachion**, before he returned to **Constantinople** in 1293, events reported in the *Chronicle of Morea*, and later by the poet Manuel Philes. In 1298, he had the wisdom to recommend to Andronikos II that peace be made with **Stefan Urosh II Milutin**, rather than face a protracted war with Serbia. He is buried in the south *parekklesion* of the Church of Hagia Maria Pammakaristos in Constantinople.

GLAGOLITIC. The initial alphabet of the literary and liturgical language called **Old Church Slavonic**, invented by Cyril (Constantine the Philosopher) ca. 863 for his mission to **Moravia**. It was a new and original alphabet, although some of the letters are derived from the Hebrew alphabet and others from Greek cursive writing (**minuscule**). It should not be confused with the **Cyrillic** alphabet, a later invention, created perhaps by **Kliment of Ohrid**. *See also* CYRIL AND METHODIOS; MISSIONS.

GLORIOSUS. In the sixth century this title replaced *illustris* as the highest title for members of the **senate**. It was given to major administrators, including prefects, the *magister militum*, the *magister officiorum*, and the *praepositus sacri cubiculi*. *See also* BUREAUCRACY.

GLYKAS, MICHAEL. Poet; author of a world **chronicle** from the Creation to 1118; imperial *grammatikos*. The writing style of his poetry was influenced by the vernacular style of contemporary **romances** and poetry. In his world chronicle, he even enlivens his account of the Creation with animal fables from the ancient Greek bestiary entitled *Physiologos*. His style contrasts sharply with the more sophisticated chronicler **Zonaras**. However, both shared a dislike of the Komnenoi. Glykas was blinded and imprisoned for his part in a plot against **Manuel I Komnenos**. *See also* HISTORY; LITERATURE.

GOLD. Byzantium was a monetary **economy** based on the *nomisma*, the gold coin **Constantine I the Great** created. Gold **coinage** was needed by the state for military payments and for other state expenses. The hope was that gold coins would be recycled back to the state in the form of tax payments. To help maintain the loop, gold (like **silver**), was considered a strategic metal, one whose sale to foreigners was strictly regulated. However, in contradiction to this general rule, the state paid huge sums of gold coins to foreign peoples as gifts and subsidies, as an ingrained part of Byzantine **diplomacy**. Gold was always in demand, and it is not clear where its sources were located.

Gold was also used to decorate **reliquaries** and precious ecclesiastical items, for gilding **architecture**, for jewelry, as foil underlying the glass of **mosaic tesserae**, for decorating **icons**, for **chrysobulls**, as gold thread in clothing and various textiles, on bridles and other horse fittings. It was used in the **Great Palace** at **Constantinople** in various ways, including decorative gilding for automata. The interior spaces of the Great Palace, and of churches like **Hagia Sophia**, literally sparkled with gold. The image of **Byzantium** was, in its own day, and has been ever since, golden. *See also* ENAMELS; TAXATION.

GOLDEN GATE. The ceremonial entrance to **Constantinople** used by the **emperor** when he returned to the city. Located at the south end of the **Theodosian Land Walls** of **Theodosios II**, the gate was built entirely of **marble**, with three arched entrances between flanking towers. It was gilt in some fashion, hence its name. Prominently displayed were various statues, including a *quadriga* (typically a four-horse chariot) drawn by elephants. So striking an impression did this gate make on visitors that it was imitated in other **cities**, most notably in **Kiev**, which also has a church dedicated to **Hagia Sophia**. *See also* ARCHITECTURE; MESE.

GOLDEN HORDE. *See* MONGOLS.

GOLDEN HORN. *See* CONSTANTINOPLE.

GÖREME. Valley in **Cappadocia** renowned for its rock-cut **churches** and **refectories**, some of them carved in cones of rock that create a landscape of the strangest beauty. There are no literary texts that survive about this site, but they were most likely once monasteries, probably numerous small ones, since some refectories appear to belong to particular churches. The wall paintings (in **fresco** technique) date these monuments to the 10th and 11th centuries.

GOTHS. Germanic people whose impact on the empire was profound from the third century through the reign of **Justinian I**. Their raids across the lower **Danube** in the third century were a major threat to the Roman state. In the fourth century they split into two groups, the **Visigoths** and **Ostrogoths**.

Many were settled below the Danube and enrolled in the army as *foederati*. There, they were promoted, often to the highest commands, especially under **Theodosios I**.

Both Visigoths and Ostrogoths ultimately founded states on imperial territory, preceded by pillage and conquest, best illustrated by **Alaric**'s invasions of **Greece** and **Italy** before the Visigoths were finally settled in **Gaul**. Once settled, their **Arianism** continued to ensure that they would never be fully integrated into the empire, something **Synesios of Cyrene** argued. However, the massacre of Goths in **Constantinople** in 400 (including the death of **Gainas**) solved the problem of the Goths in the East. *See also* ADRIANOPOLE; BARBARIANS; CASSIODORUS; CRETE; JORDANES; *MAGISTER MILITUM*; ULFILAS; VALENS.

GOUDELES TYRANNOS. Byzantine "capitalist" of the late 13th century. His will of 1294, deeding his estate to a monastery in **Constantinople**, is an inventory of assets in the region of **Smyrna** and **Nymphaion**. Included are textile factories, a bakehouse and bakery, vineyards, cattle and horses, half of a bathhouse, and various other properties. The diversity of his holdings and the obvious wealth they represent illustrate the free enterprise and relative lack of state control over the **economy** of this period. *See also* ARTISANS; GUILDS; TRADE AND COMMERCE.

GRAČANICA. Monastery church built by **Stefan Urosh II Milutin** of **Serbia**. Its **cross-in-square** plan is of the late Byzantine type, with five **domes**. Probably the architect and artisans were from **Thessalonike**, but the church itself (begun ca. 1311), with its towering five domes and the decorative facade, excels any late Byzantine church in that city. In a larger sense, the church reflects the powerful Byzantine cultural influence on Serbia after Milutin made peace with **Andronikos II Palaiologos** in 1298, followed by Milutin's marriage to Andronikos's daughter **Simonis** the year after that. *See also* ARCHITECTURE.

GRAMMATIKOS. A secretary or scribe. In reference to imperial secretaries, the term replaced *asekretis* during the period of the Komnenoi **emperors**. More generally, an epithet of respect meaning learned teacher, such as with **John VI Grammatikos**. *See also* PRISCIAN.

GRAND CHAMBERLAIN. *See* *PRAEPOSITUS SACRI CUBICULI*.

GRAND KOMNENOI. *See* TREBIZOND.

GRATIAN. Western **emperor** from 367 to 383; elder son of **Valentinian I**. He succeeded Valentinian I as western emperor in 375, with half-brother **Valentinian II** as his nominal colleague. He appointed **Theodosios I** as

eastern emperor in 379, after the death of Valens at the **Battle of Adrianople**.

With **Bishop Ambrose of Milan** as an advisor, he attacked **paganism**, removing the **Altar of Victory** from the **Senate House** in **Rome** in 383. He also seized the revenues of the Vestal Virgins and refused the pagan title of high priest (*pontifex maximus*). He was assassinated by the followers of **Maximus**, who was eventually defeated and killed by Theodosios I in 388.

GREAT LAVRA. *See* ATHANASIOS OF ATHOS; ATHOS, MOUNT; MONASTICISM.

GREAT PALACE. The official imperial residence in **Constantinople**, situated east of the **Hippodrome**, to which its residential wing, the Palace of Daphne, was connected. The **Augustaion** was situated on its north side, where the palace's main entrance, the **Chalke**, was situated.

The palace, begun by **Constantine I the Great**, consisted of groups of reception rooms, audience and banquet halls, chapels, throne rooms, and residences linked by covered corridors and porticos. Among its famous buildings were the **Chrysotriklinos** (Golden Hall), the *Nea Ekklesia*, and the *triconch* of **Theophilos**. **Constantine VII Porphyrogennetos's** *De ceremoniis* describes the palace in sufficient detail to reconstruct much of its layout, but actual excavations have been insufficient to identify specific buildings.

The Great Palace and adjacent Hippodrome figured prominently in the **Nika Revolt** of 532. Komnenian emperors, beginning with **Alexios I Komnenos**, preferred to live in the **Blachernai** palace. The decline of the Great Palace began in 1204 when it was made the residence of the Latin emperors. It further declined under the **Palaiologan Dynasty**. *See also* AUTOMATA; BRYAS PALACE; GYNAIKEION; LATIN EMPIRE; MOSAIC; PORPHYROGENNETOS.

GREAT PERSECUTION. The last empire-wide persecution of Christians by the Roman state. It lasted from 303 to 311, beginning during the reign of **Diocletian**. However, the moving force behind it was Diocletian's **caesar** and fanatical pagan **Galerius**. This was a serious attempt to destroy the Christian **church** by arresting **clergy**, razing church buildings to the ground, burning the Scriptures, and stripping Christians of their right to plead in courts of law.

There were numerous **martyrs** in **Palestine** under **Maximinus Daia**, as reported by **Eusebios of Caesarea** in his *Ecclesiastical History* and *Martyrs of Palestine*. However, outside Palestine decrees were unevenly enforced. In the West, for example, **Constantius Chlorus**, father of **Constantine I the Great**, seems to have enforced the decrees hardly at all. In 311 Galerius acknowledged the persecution's failure in an edict of toleration that became the basis of the **Edict of Milan**. *See also* LACTANTIUS; MARTYR; PAGANISM.

GREECE. By Greece (*Hellas, in Greek*) medieval writers usually refer to central Greece and the **Peloponnesos**, in other words to regions south of **Thermopylae**. The territorial extent of the late-seventh-century **theme** of Hellas is debated, but certainly it included the Peloponnesos and the eastern part of central Greece, which is to say **Boeotia**, and perhaps **Thessaly**.

Byzantium twice lost control of much of Greece. The first time was when the **Slavs** settled throughout much of Greece in the late sixth century. **Nikephoros I** took the first significant steps toward restoration of Byzantine control. By the 11th century, urban and agricultural prosperity was restored. The second time was in the aftermath of the **Fourth Crusade**, when Greece became divided into competing minor states that included the Principality of Achaia, the **Despotate of Epiros**, and the **Despotate of Morea**. The last part of Byzantium to fall was not Constantinople in 1453, but **Mistra** in the Morea, in 1460. *See also* **ALARIC**; **BARBARIANS**; **COTRIGURS**; **DANELIS**; **LATIN EMPIRE**; **NAVARRERE COMPANY**; **OTTOMANS**; **VISIGOTHS**.

GREEK. *See* **LANGUAGE**.

GREEK ANTHOLOGY. Modern title of two 10th-century collections of epigrams (short poems): the *Anthologia Palatina*, containing about 3,700 epigrams, and the *Anthologia Planudea* (compiled by **Maximos Planoudes**), which contains about 2,400 epigrams. Included are poems of **Paul the Silentarios**, Julian the Egyptian, **Priscian**, and **Ignatios the Deacon**. The value of these collections is that they preserve poetry that otherwise would not have survived. Beyond this, they exhibit a type of **literature** that Byzantine readers enjoyed reading, and are also an example of the **Macedonian Renaissance**.

GREEK CROSS-DOMED OCTAGON CHURCH. A **church** that makes use of the basic design of the **domed-octagon church**, but with radiating barrel-vaulted arms emanating from the central bay, all enclosed within an outer square or rectangle. Examples include the *katholikon* at **Daphni**, outside **Athens**.

GREEK FIRE. Napalm-like substance that could be squirted under pressure from specially designed ships, used for the first time with devastating effect on the Arab fleet besieging **Constantinople** in 678. It is difficult to overestimate the value of this technological advance to the defense of **Byzantium**, especially its capital. It saved Constantinople in 678, and again in 941, when **Igor**, Prince of **Kiev** attacked the city.

Tradition attributes its invention to a Greek architect from **Syria** named **Kallinikos**. Though a closely guarded secret, the formula seems to have included crude oil, mixed with sticky resins and sulfur, which was heated and

then discharged by a pump through a bronze tube. In effect, it was like a modern flamethrower. From some distance it could cover an enemy ship with an adhesive fire that could not be quenched with water. It could also be used in grenades and in portable pumps to attack or defend land walls during sieges. *See also* ARABS; CONSTANTINE IV; MESEMBRIA; MUAWIYA; NAVY; RUS; TECHNOLOGY; WAR.

GREEKS. *See* LATINS.

GREENS. *See* CIRCUS FACTIONS.

GREGORAS, NIKEPHOROS. If not the most brilliant writer of the 14th century (which he may have been), he was certainly the most versatile of scholars. He wrote on every subject important to the scholarship of his day, including **history**, logic, **rhetoric**, **philosophy**, **astronomy**, **theology**, and **hagiography**.

His letters are important historical sources, and he was a most capable historian. His *Roman History*, covering the years 1204–1359, is particularly valuable for the events of his lifetime (ca. 1290–ca. 1360). He is biased against **Palamism**, which he attacked after 1347, but favors **John VI Kantakouzenos**, who he supported during the civil war of 1341–1347. The Palamite victory at a local council in **Constantinople** in 1351 included a condemnation of Gregoras, who was confined to his house, then to the **Chora Monastery** until 1354, when he was freed. He spent his remaining years denouncing his enemy **Gregory of Sinai**. *See also* LITERATURE.

GREGORY. **Exarch** of **Carthage** whose short-lived rebellion (646–647) against **Constans II** grew out of the opposition of **Maximos the Confessor** and the North African bishops to **Monothelism**. Gregory, a relative of **Herakleios**, perhaps sought to imitate the late **emperor**'s rebellion. In any case, Gregory fell victim not to the forces of Constans II, but to the westward advance of the **Arabs** in 647.

GREGORY I THE GREAT. **Pope** from 590 to 604 who is considered the greatest of the early medieval popes; **saint**. He refused to recognize the title of **Ecumenical Patriarch** that **John IV "Faster,"** **archbishop** of **Constantinople** proclaimed for himself. John was supported by **Maurice**, who was overthrown in 602. Maurice's successor **Phokas**, although hated in Constantinople, was esteemed by Gregory I, who erected a column in the Roman forum in his honor. Among Gregory's many achievements are the maintenance of papal independence against the **Lombards** and the mission of St. Augustine of Canterbury to England to organize its **church**. *See also* MISSIONS.

GREGORY II. Pope from 715 to 731 who came into conflict with **Leo III** over **Iconoclasm**. Supported by **Italy** and the entire western church, he courteously rejected Leo III's order demanding acceptance of Iconoclasm. Leo III reminded the pope that he was both **emperor** and priest, but Gregory rejected this **caesaropapism**, replying that **church** doctrine was reserved for priests alone. At the same time, he tried to avoid a complete breach with the empire, threatened as it was with domination by the **Lombards**. The conflict was bequeathed to the next pope, **Gregory III**. *See also* EUTYCHIOS; EXARCHATE; HERESY; ORTHODOXY; THEOLOGY.

GREGORY III. Pope from 731 to 741 who inherited the dispute with **Emperor Leo III** over **Iconoclasm**. At a synod in **Rome** in 731, he denounced Iconoclasm and excommunicated the subservient **Patriarch Anastasios**. In response, Leo III sent an armed fleet to **Italy**, but the fleet was wrecked in a storm.

Unable to enforce compliance, Leo III then diverted revenues from papal properties in **Sicily** and **Calabria** to the imperial treasury, effectively ending papal jurisdiction over these papal patrimonies. He may have also transferred these ecclesiastical **dioceses**, as well as that of **Illyricum**, from papal authority to the patriarch of **Constantinople**. In effect, this made it impossible for the **papacy** to gain Byzantine help against the **Lombards**. In 739, and again in 740, Gregory III appealed to Charles Martel, leader of the **Franks**, for help against the Lombards. When Gregory died in 741, the Lombards were at the gates of Rome, and the papal-Byzantine tie seemed stretched to the breaking point. *See also* EUTYCHIOS; EXARCHATE.

GREGORY VII. Reformist pope from 1073 to 1085 whose vision of the **papacy** included a great **army** to save **Byzantium** and its church from the **Seljuks**; this vision was later realized by **Urban II** in the **First Crusade**. Gregory VII also envisioned a **union of the churches**, but this did not happen until much later, as a result of the **Fourth Crusade**. *See also* CRUSADES.

GREGORY VIII. *See* THIRD CRUSADE.

GREGORY IX. *See* GERMANOS II.

GREGORY X. Pope from 1271 to 1276 who presided over the **Council of Lyons** (1274), which achieved, on paper, the **union of the churches**. In reality, Gregory X had required this of **Michael VIII Palaiologos** in return for pressuring **Charles I of Anjou** to postpone the expedition he was organizing to conquer **Constantinople**. Gregory further conspired with Michael VIII to organize a Crusade that Charles would lead against the **Seljuks** in **Asia Minor**. However, these plans were still in the preliminary stage when the pope died.

GREGORY ABU'L-FARAJ. *See* BAR-HEBRAEUS, GREGORIUS.

GREGORY OF DEKAPOLIS. **Saint** (died ca. 841). His *vita*, written by **Ignatios the Deacon**, is an interesting historical source. Gregory spent a number of years as a monk before starting out on his travels in the 830s. First he went to **Ephesus**, then to the **Sea of Marmara**, **Thrace**, **Thessalonike**, **Corinth**, **Syracuse**, **Naples**, and **Rome**, before returning to Thessalonike, from where he later traveled to **Constantinople**. Among the information in this *vita* is a description of a revolt by **Slavs** near Thessalonike. *See also* DARK AGES; MONASTICISM.

GREGORY OF NAZIANZOS. Fourth-century writer; **saint**; one of the “Cappadocian Fathers,” along with **Gregory of Nyssa** and **Basil the Great**. Son of the **bishop** of Nazianzos in **Cappadocia**, he became bishop of **Constantinople** in 380–381, and chaired the Second **Ecumenical Council** at Constantinople in 381, where he opposed the followers of **Eunomios**. He was bishop of Nazianzos from 382 to 384, before his death ca. 390. His writings are varied, including sermons and polemics against **heresy**. His chief historical role was that of defender of **Orthodoxy** at a time when Orthodoxy needed defending. *See also* ARIANISM; CHRIST, THEOLOGY OF; ECUMENICAL COUNCILS; EVAGRIOS PONTIKOS.

GREGORY OF NYSSA. Theologian; **saint**; one of the “Cappadocian Fathers,” along with his brother **Basil the Great** and **Gregory of Nazianzos**. Appointed **bishop** of Nyssa in 371, he was removed on false charges for two years (376–378), returning only after the death of **Valens**. He defended **Orthodoxy** against **Arianism** at the Second **Ecumenical Council** of **Constantinople** in 381, but he is remembered chiefly as a theologian of great originality. He wrote on topics ranging from the Trinity to the Resurrection, in addition to polemics against heretics like those who followed **Eunomios**. *See also* CHRIST, THEOLOGY OF; HERESY; THEOLOGY.

GREGORY OF SINAI. **Saint**; founder of **Hesychasm** on **Mount Athos**. Originally a monk at **Sinai**, he went to Mount Athos, where he introduced the so-called Jesus prayer (“Lord Jesus Christ, Son of God, have mercy on me”), repeated over and over again as one meditated with controlled breathing. Soon the Athonian monasteries became the center of Hesychasm. He left Athos ca. 1330 and settled at Paroria in **Thrace**, where he enjoyed the patronage of **Ivan Alexander**, **tsar** of **Bulgaria**. Among his disciples was **Kallistos I**, twice **patriarch** of **Constantinople**. *See also* DIONYSUS THE AREOPAGITE, PSEUDO-; MONASTICISM; PALAMAS, GREGORY; PALAMISM; PHILOTHEOS KOKKINOS.

GREGORY OF TOURS. Historian of the **Franks**; **bishop** of Tours (573–

594). His *Historia Francorum* (*History of the Franks*) covers the period from the Creation to 591, but it is of value chiefly for the period of his bishopric, which he writes about in detail. Frankish-Byzantine relations receive attention, including the alliance between Clovis and **Anastasios I** and the participation of Frankish troops in Byzantine resistance to the **Lombard** invasion of **Italy** in 568. *See also* HISTORY.

GREGORY SINAITES. *See* GREGORY OF SINAI.

GROTTAFERRATA. *See* NEILOS OF ROSSANO.

GUIBERT OF NOGENT. Latin historian of the **First Crusade**. It is not clear if he was present at the Council of Clermont, but it is certain that he did not go on the First Crusade. His history of the First Crusade (*The History That Is Called Deeds of God Done through the Franks*), covering the years 1095–1104, reworks the anonymous *Gesta Francorum* and **Fulcher of Chartres**'s work of the same name, adding some material gotten from participants. He knew **Peter the Hermit** but knew none of the Byzantine participants, including **Alexios I Komnenos**, who he rails against. *See also* CRUSADES; HISTORY.

GUILDS. State-controlled corporations of traders and artisans. The *Book of the Eparch* illustrates how extensive was the guild system in **Constantinople** in the 10th century. State control of goods and services, including their quality and price, had as its first goal the proper provisioning of the capital. The scope was extensive, encompassing such diverse trades as soap merchants, butchers, silk traders, gold merchants, and notaries. Regulatory oversight was administered through the **Eparch of the City**. *See also* BUREAUCRACY; ECONOMY; NIKEPHORITZES; TRADE AND COMMERCE.

GUNTHER OF PAIRIS. Latin historian of the **Fourth Crusade**. His work, entitled *Historia Constantinopolitana*, is biased against the Byzantines, and papers over the bloodshed of the sack of **Constantinople**. Gunther glorifies the role of Martin, his abbot and chief informant, who threatened with death a Greek priest from the **Pantokrator Monastery** until he was shown a hoard of **relics**, each doubtless in a beautiful **reliquary**, which he took as holy booty back to **France**. *See also* CRUSADES.

GYNAIKEION. A place where **women** (*gynaiakes*) worked, typically a workshop for the weaving of textiles. There were imperial *gynaikeia* that produced luxury textiles, especially of **silk**. The term is not to be confused with *gynaikonitis*, the women's quarters in the **Great Palace**.

H

HADRIAN I. Pope from 772 to 795. His appeal to **Charlemagne** for help against the **Lombards** resulted in the Frankish defeat of Lombard king Desiderius and the conquest of northern and central **Italy** in 774. A considerable amount of conquered territory was turned over to the **papacy**, and in gratitude Hadrian crowned Charlemagne king of the Lombards. Charlemagne became, in effect, the protector of the papacy, and in 781, Hadrian stopped dating his acts by the year of the reigning Byzantine **emperor**. In effect, papal recognition of Byzantine dominion ceased, despite the subsequent condemnation of **Iconoclasm** by Byzantium at the **Ecumenical Council** at **Nicaea** in 787.

HADRIAN II. Pope from 867 to 872. He was drawn into two struggles with the Byzantine **church**. The first concerned the election of **Photios** as **patriarch** of **Constantinople**, which Hadrian disapproved of. This was decided in the **papacy's** favor at the council at Constantinople in 869–870, where, with Hadrian's legates looking on, Photios was excommunicated.

The second involved Hadrian's attempt to extend papal influence to the new Christian churches in **Moravia** and **Bulgaria**. In 870 **Khan Boris I** requested a **bishop** from the papacy, which was the equivalent of inviting papal jurisdiction over Bulgaria. Hadrian also gave his approval to the Moravian **mission** of **Cyril and Methodios**. The two brothers appeared in **Rome** in 867 with their pupil **Kliment of Ohrid**. For a moment it looked as if the new Slavic churches might fall under papal jurisdiction. However, a council at Constantinople in 879–880 decided in favor of Byzantine jurisdiction over the Bulgarian church. In any case, by this time Khan Boris I had turned once again toward **Byzantium**, after Hadrian delayed sending a bishop to Bulgaria. *See also* OLD CHURCH SLAVONIC; RASTISLAV.

HADRIANOPLE. *See* ADRIANOPLE.

HAGIA IRENE, CHURCH OF. Domed **basilica** in **Constantinople**, adjacent to **Hagia Sophia**, dedicated to the Holy Peace (*hagia irene*) of God. The present church was erected by **Justinian I** on the ruins of an earlier church that burned down in the **Nika Revolt** of 532.

HAGIA SOPHIA. **Justinian I's** great **church** in **Constantinople**, built from 532 to 537, dedicated to the Holy Wisdom (*Hagia Sophia*) of God. It was erected on the ruins of a fourth-century basilica burned down in the **Nika Revolt** of 532.

Justinian's architects, **Anthemios of Tralles** and **Isidore of Miletos**, may

have been inspired by the Church of **Saint** Polyeuktos, which was built the decade previous. They created a domed **basilica** of incredible size, resting on a square formed of four arches and further supported by four **pendentives** in the corners of the arches, 55 meters above the floor.

The first **dome** was too shallow and collapsed in 558. **Isidore the Younger** replaced it with a steeper ribbed dome, 31 meters in diameter, which, despite partial collapses in 989 and 1346, has survived to the present day.

Viewed from inside the church, the dome (840 square meters) seems to hover over the spectator, and one's eyes move restlessly to the amorphous space that expands beyond the dome into galleries, outer bays, half-domes, and apse. Its beauty was celebrated by the poet **Paul the Silentiarios** in a poem delivered in 563, which is the best contemporary account of its internal arrangements. Justinian himself, when viewing the completed church, is said to have boasted that he had outdone Solomon. Indeed, the monumentality of Hagia Sophia remained unique in Byzantine church **architecture**. *See also* JOHN II KOMNENOS.

HAGIOGRAPHY. *Aghios* in Greek means “holy” or “**saint**,” and thus this modern term describes the vast number of biographies (*vitae*) of **martyrs** and of other saints, as well as collections of their sayings and accounts of their **miracles**. Most biographies of saints contain a wealth of important details about social conditions of the time, especially in rural areas of the empire often overlooked by more traditional historical sources. Occasionally, important information is revealed about significant political events. For example, the *vita* of **Daniel the Stylite** informs us about the reasons for the disgrace of **Aspar**, and how **Zeno** became known to **Leo I**. *See also* ASCETICISM; EREMITES; MONASTICISM; PILGRIMAGE; RELICS.

HAGIOS GEORGIOS, CHURCH OF. *See* GALERIUS; THESSALONIKE.

HAKIM, AL-. *See* FATAMIDS; JERUSALEM; YAHYA OF ANTIOCH.

HALMYROS. *See* THESSALY.

HAMDANIDS. Arab dynasty of **Mosul** and Aleppo whose expansion from ca. 930 reflected the continued decline of the **Abbasid Caliphate**. Its greatest ruler, **Sayf al-Dawla**, was a great adversary of **John Kourkouas**, winning a victory over him in 938 on the upper **Euphrates**, and staving off further Byzantine inroads into **Syria**. However, Sayf al-Dawla's defeat by **John I Tzimiskes** in 958, and the pillage of Aleppo in 962 by **Nikephoros II Phokas**, ushered in the decline of the Hamdanids, enabling the Byzantines and **Fatamid** to carve up northern Syria by the end of the century. The power of the Hamdanids effectively ended by 1016.

HARITH, AL-. *See* GHASSANIDS.

HARMENOPOULOS, CONSTANTINE. Jurist whose *Hexabiblos* (*Six Books*), completed in 1345, is the most important late Byzantine work of jurisprudence. It comprises a compendium of previous civil and criminal **law**, as well as earlier legal manuals, including the *Prochiron*, the *Epanagoge*, and the *Ecloga*, supplemented by the **Farmer's Law**. The *Hexabiblos* proved to be an enormously popular and long-lived work, one that Renaissance humanists studied. It continued to be used in **Greece** in the early 20th century. *See also* *CORPUS JURIS CIVILIS*.

HAROLD HARDRADA. King of Norway (1046–1066) who died fighting Harold of England at Stamford Bridge. He was also a **Viking** adventurer and hero of Scandinavian sagas. He served with the **Varangian** troops that fought with **George Maniakes** in **Sicily** before fleeing to **Kiev** in 1042, after **Constantine IX Monomachos** suspected him of supporting the rebellion of Maniakes. In Kiev he married the daughter of **Jaroslav the Wise**. He returned to Norway, whose king he became, and he died at Stamford Bridge in 1066 in a vain attempt to defend his claim to the English crown. *See also* *ARMY*; *MERCENARIES*.

HARUN AL-RASHID. Abbasid **Caliph** from 789 to 809, during whose reign the **Abbasid Caliphate** and its capital, Baghdad, reached the height of their glory. Harun al-Rashid was famous for his cultivated court and for the success of his expeditions into Byzantine **Asia Minor**. In 798 his troops reached **Ephesus**, and in 803 he captured Tyana and **Herakleia**. Harun cultivated **Charlemagne**, that other great leader of the opening years of the ninth century, as a possible ally against the Umayyads of **Spain**. *See also* *LACHANODRAKON*, *MICHAEL*; *LEO VI THE KHAZAR*.

HARUN IBN-YAHYA. Palestinian **Arab** author whose unique memoir, written ca. 900, is preserved in a later Arab anthology called the *Book of Precious Things*. Captured as a prisoner of war in **Askalon**, he was taken to **Attaleia**, then to **Constantinople**, where he spent some years, perhaps as a **slave**. His memoir is especially important for its detailed description of Constantinople. For example, he includes a description of the water clock, or *horologion*, at **Hagia Sophia**. His subsequent trip to **Rome** via **Thessalonike** is likewise filled with useful information, including his report that it took 12 days to journey from Constantinople to Thessalonike and that all along the way he saw **villages** and cultivated land. *See also* *ANTHOLOGIES*; *HIGHWAYS AND ROADS*; *LITERATURE*.

HATTIN, BATTLE OF. *See* *NUR AL-DIN*; *SALADIN*; *THIRD CRUSADE*.

HEBDOMEN. Suburb of **Constantinople** situated on the **Sea of Marmara**. Located on the **Via Egnatia**, its importance also derived from its imperial palace and harbor, as well as from its splendid churches, including that of **Saint John the Baptist**.

HEBROS. River in **Thrace**, also called the Marica (or Maritsa), which originates in the Rila Mountains south of **Serdic**, draining much of the plain of Thrace before exiting into the **Aegean Sea** near **Ainos**. Two important cities are situated on the Hebros, namely, **Philippopolis** and **Adrianople**. The Ottoman victory at the **Battle of Marica** in 1371 ended the Serbian principality of **Serres** and prepared the way for the conquest of **Serbia** by the **Ottomans**.

HEGOUMENOS. *See* **ARCHIMANDRITE**; **KOINOBION**.

HELENA. Mother of **Constantine I the Great**; **saint**. She was a **woman** of humble origins, born ca. 250 in **Bithynia**, who was a concubine, or wife, to Constantine's father, **Constantius Chlorus**. She became a devoted Christian, founding churches in **Rome**, **Constantinople**, and in the **Holy Land** (e.g., the Church of the Nativity at Bethlehem and a church on the Mount of Olives). Legend has it that she discovered the **True Cross** on a trip to **Palestine**. Whatever the truth of the legend, she made **pilgrimage** to the Holy Land fashionable. There is the suspicion that after Constantine's execution of **Crispus** she bore some responsibility for the murder (or suicide) of Constantine's wife **Fausta**.

HELIODOROS OF EMESA. *See* **PRODROMOS**, **THEODORE**.

HELIOPOLIS. Present-day Baalbek in Lebanon, and site of one of the great centers of pagan worship in the ancient world. Here, where a much older sanctuary to Ba'al had stood, the Romans built a gigantic complex of temples dedicated to Zeus, Dionysos, Aphrodite, and Hermes. The whole enterprise, which took two and a half centuries to build, was completed just as Christians received state support to tear it down, a process still incomplete at the time of the **Arab** conquest in 637. *See also* **PAGANISM**.

HELLAS. *See* **ACHAIA**; **BOEOTIA**; **GREECE**; **PELOPONNESOS**.

HELLENISM. Despite the fact that Byzantines referred to themselves as *Romaioi* (Romans), they spoke **Greek** and were always conscious of their debt to ancient Greek civilization. **Byzantium** was a continuation of the Roman Empire in the East, but it can also be seen in its evolved civilization as a hybrid of Hellenism and Christianity. The contribution of Hellenism to Byzantine identity continued throughout the empire's history, despite the fact

the great Byzantine urban centers of Hellenism (e.g., **Alexandria**) were seized by the **Arabs** in the seventh century. This created the possibility that Hellenism might be engendered among the Arabs, something that actually occurred in the ninth century under the Caliph **Mamun**.

The influence of Hellenism can be seen in highbrow Byzantine **literature**, which imitated classical Greek style and vocabulary. It can also be seen in revivals of interest in ancient Greek civilization within the Byzantine imperial court, such as the **Macedonian Renaissance**. Hellenism became more important to Byzantine identity from the 12th century onward, as the **Seljuks** and **Ottomans** dispossessed Byzantium of its territory in much of **Asia Minor**. What was left by the 15th century was largely southern **Greece** (the **Morea**). In the final decades of Byzantium, at **Mistra** and elsewhere, Byzantine intellectuals began to consider themselves both *Romaioi* and *Hellenes* (Greeks). *See also* LANGUAGE.

HELLESPONT. The Dardanelles strait, strategically situated between the **Sea of Marmara** and the **Aegean Sea** and, thus, of vital importance to the security of **Constantinople**. Its entrance was guarded by the island of **Tenedos**. The two important cities along the Hellespont were **Abydos** and **Gallipoli**. Control of the Hellespont was a lifeline that enabled Constantinople to survive even if an enemy controlled northwestern **Asia Minor** and the city's European hinterland.

The survival of Constantinople for a century after the **Ottomans** expanded into Europe can be attributed not only to the city's massive **Theodosian Land Walls** but also to its control of the Hellespont. *See also* FORTIFICATIONS; NAVIGATION; TRADE AND COMMERCE; TRANSPORTATION.

HENOTIKON. The term means "Edict of Unity" and refers to an edict issued by **Zeno** in 482. The edict was an effort to appease both the supporters of the **Council of Chalcedon** and their opponents, the Monophysites, by avoiding any mention of the "one nature" or "two natures" of Christ. The edict's statement that Christ was of the same nature with the Father in God and of the same nature with us in manhood, satisfied no one. **Pope Felix III** condemned it, excommunicating **Akakios**, patriarch of **Constantinople**. The **Akakian Schism**, the first schism within the church, resulted. *See also* CAESAROPAPISM; CHRIST, THEOLOGY OF; DUIN; ECUMENICAL COUNCILS; HERESY; MONOPHYSITISM; PETER THE FULLER; THEOLOGY.

HENRY VI. Western emperor from 1191 to 1197; son of **Frederick I Barbarossa**. By marrying the Norman princess Constance, daughter of **Roger II** of **Sicily**, in 1185, he inherited a claim to the throne of Sicily, which he took by force in 1194. After seizing Sicily, he seized the **Norman** dream of conquering **Byzantium**. In 1195 he launched a **Crusade** that was nothing

more than a veiled threat against Byzantium, offering to rescind the threat only if a large sum from **Alexios III Angelos** was forthcoming. Alexios III levied the ***Alamanikon*** (“German”) tax in 1197 to meet this demand, but the collected funds were never sent, since in that same year news reached **Constantinople** of Henry VI’s providential death. *See also* PALERMO.

HENRY OF HAINAULT. *See* EMPIRE OF NICAIA; LATIN EMPIRE.

HERAKLEIA. Three important **cities** bore this name. Herakleia in **Cappadocia** stood before the famous **Cilician Gates** and was, thus, a target of **Arab** raids. Herakleia in **Paphlagonia** was a splendid port city on the south coast of the **Black Sea**. Herakleia in **Thrace** was situated on the **Sea of Marmara** along the **Via Egnatia**. *See also* ASIA MINOR; BEACON SYSTEM; HIGHWAYS AND ROADS; TRANSPORTATION.

HERAKLEIOS. Emperor (610–641); son of the **exarch** of **Carthage**, also named Herakleios. This younger Herakleios sailed from Carthage with a fleet that overthrew the tyrant **Phokas**. During the first decade of his reign the **Persians** handed Herakleios a series of military reverses, including the capture of **Jerusalem** in 614, and in 618 the first stages of the Persian annexation of **Egypt** (which lasted until 629). Indicative of the general despair was Herakleios’s proposal to return to Carthage, something **Patriarch Sergios I** dissuaded him from doing.

Finally, in 622 the emperor launched a series of heroic campaigns against **Chosroes II** that kept the emperor away from Constantinople for almost a decade. When the Persians and **Avars** attacked the city in 626, Patriarch Sergios had to lead its defense. The following year Herakleios inflicted a crushing blow on Persian armies at Ninevah. The collapse of the Persian state in 630 and restoration of the **True Cross** ended four centuries of intermittent warfare between **Byzantium** and Persia.

However, the fruits of Herakleios’s great victory evaporated with the victory of the **Arabs** in 636 at the Battle of Yarmuk. When Herakleios died the Arabs controlled **Syria**, **Armenia**, **Mesopotamia**, and **Egypt**. Herakleios’s final years were a dismal story of relentless Arab expansion and of court intrigues by his second wife (and niece) **Martina**, who aimed at gaining succession for her son **Heraklonas**. There were also vain attempts to pacify the adherents to **Monophysitism** and to resolve controversies over **Monoenergism**, **Monothelitism**, and, finally, Herakleios’s own ***Ekthesis***. *See also* CROATIA; DUIN; EMESA; JEWS; KOMENTIOLOS; THEODORE OF SYKEON.

HERAKLONAS. Co-emperor (641) with his half-brother **Constantine III**; he was briefly emperor the same year. His mother was **Martina**, the second wife of Herakleios. When Constantine III died, Heraklonas reigned alone, but

Martina was the real ruler. Her support of **Monotheletism**, and the occupation of **Alexandria** by the **Arabs**, made her unpopular. She and Heraklonas were overthrown in a revolt by **Valentinus Arsakuni** in 641. Her tongue was cut out and Heraklonas had his nose slit, the first instance of this kind of mutilation (as a punishment, and as symbol of unsuitability for holding office).

HERESY. Literally “sect” in Greek, a heresy is any sectarian belief or practice not considered **Orthodoxy** by accepted church councils. The first six **Ecumenical Councils** condemned the major heresies of **Arianism**, **Nestorianism**, **Monophysitism**, **Monotheletism**, and **Monoenergism**. These heresies concerned the place of Christ in the Trinity and the relationship of Jesus’s divine and human natures. The seventh Ecumenical Council at **Nicaea** condemned **Iconoclasm**. Regional **synods** also played a role in condemning heresies. *See also* CHRIST, THEOLOGY OF; EPIPHANIOS; EUSTRATIOS OF NICAEA; SCHISM; THEOLOGY.

HERMIT. *See* ASCETICISM; *EREMITE*.

HERMOGENES. *See* RHETORIC.

HERMONIAKOS, CONSTANTINE. *See* HOMER.

HERODIAN. *See* THEOGNOSTOS.

HERULS. *See* ATHENS.

HERVÉ FRANKOPOULOS. Hervé, called Frankopoulos (“son of the Frank”), commanded (ca. 1050) the **Normans** who served as **mercenaries** along the eastern frontier. Denied the title of *magistros* by **Michael VI Stratiotikos**, he rebelled in 1057. Though defeated, he managed to flee to **Isaac I Komnenos** to whom he gave support, causing other commanders to do likewise. For this Isaac I made him *magistros* and *stratelates* (commander) of the East. Hervé’s successors Robert Crespin and **Roussel de Bailleul** were equally unreliable Norman commanders. *See also* HAROLD HARDRADA.

HESYCHASM. *Hesychia* (“quietude” or “tranquility” in Greek), a time-honored goal of solitary monks, became the basis of a 14th-century movement that was introduced to **Mount Athos** by **Gregory of Sinai**. Hesychast monks sought to achieve mystical communion with God by repeating over and over again the prayer “Lord Jesus Christ, Son of God, have mercy on me.” Breathing was regulated and various physical postures were assumed to aid this process. When **Barlaam of Calabria** ridiculed the Hesychasts, a controversy ensued in 1336 that pitted him against **Gregory of Sinai**, the

great defender of Hesychasm. Barlaam was condemned in 1341, but the controversy resurfaced in the social civil war of 1341–1347. *See also* EVAGRIOS PONTIKES; MONASTICISM; PALAMITES; SYMEON THE NEW THEOLOGIAN.

HESYCHIOS OF MILETOS. Sixth-century historian whose works survive in fragments in the works of **Photios** and in the *Souda*. He wrote a **chronicle** from the period of ancient Assyria to the death of **Anastasios I** in 518. He also wrote a **history** of his own time, which focused on the reign of **Justin I** and on the early history of **Justinian I**.

HETAIREIA. Regiments of the imperial bodyguard recruited largely from foreigners such as **Rus** and **Khazars**. After the 11th century it was comprised of aristocratic young men. *Hetairos* is Greek for “comrade.”

HETUMIDS. *See* CILICIA.

HEXAMILION. **Fortification** wall across the Isthmus of **Corinth** that defended the narrow entrance to the **Peloponnesos**. It was refurbished by **Justinian I** as part of his attempt to improve imperial defenses. It was restored again in 1415 by **Manuel II Palaiologos** to defend against the **Ottomans**, who nonetheless managed to breach it in 1423, and again in 1446. *See also* GREECE.

HIERAPOLIS. **City** in northern **Syria** that played an important part in the wars with **Persia**. In 363, for example, **Julian “The Apostate”** launched his Persian campaign by marching five days from **Antioch** to **Hierapolis**, where his fleet, which had come down the Euphrates from **Samosata**, assembled. In the sixth century, the city was noted as a center for **Monophysitism**. It was taken by the **Arabs** in 637, but recovered by **John I Tzimiskes** in 974. It changed hands twice again in the 11th century before **Malikshah** captured it in 1086.

HIERIA. Suburb of **Constantinople**, located on the Asiatic coast of the **Bosporos**. An imperial palace located here was sometimes used for ceremonial purposes. The **Council of Hieria** took place here in 754.

HIERIA, COUNCIL OF. Convened by **Constantine V** in 754 to provide the dogmatic rationale for imperial decrees that ordered the destruction of **icons** and the excommunication of **Iconophiles**. Constantine V packed the council with his supporters and provided it with its **theology**. Iconophiles were condemned as either representing only Christ’s human nature (**Nestorianism**, in effect) or merging the two natures (**Monophysitism**). *See also* CHRIST, THEOLOGY OF; HERESY; ORTHODOXY; STEPHEN THE YOUNGER.

HIEROKLES. Author to whom is attributed the *Synekdemos*, a work listing the **cities** of the eastern part of the empire, organized according to **provinces**. The work is dated to the period of **Justinian I**. *See also* *DE THEMATIBUS*.

HIERON. Custom house on the **Bosporos** from which tolls on the **Black Sea** were levied. **Abydos** was its counterpart on the **Hellespont**. **Irene** gained popularity from eliminating these and other tolls in 801; her successor, **Nikephoros I**, restored them. The **fortification** located there appears to be Byzantine, perhaps built by **Manuel I Komnenos**. *See also* *KOMMERKIARIOS*; *SEALS*; *TAXATION*; *TRADE AND COMMERCE*.

HIGHWAYS AND ROADS. Byzantium inherited a Roman highway system, the most important of which was the east-west highway called the **Via Egnatia**, which traversed the **Balkan Peninsula** from **Constantinople** to **Dyrrachion** (also to **Apollonia**) on the **Adriatic**. There was a Balkan highway that went southeast from **Sirmium** through **Belgrade**, **Naissus**, **Serdica**, **Philippopolis**, to **Adrianople**, ending at Constantinople.

Important highways crossed Asia Minor to the eastern frontier. These highways and other state roads were paved, designed chiefly for military traffic, for the **transportation** of strategic materials by wagons, and for the imperial post. Major highways were also useful for private transport, since they were maintained with milestones, inns, changing stations, and bridges. Once off public highways, there were public wagon roads, and roads suitable for pack animals. In **villages** there were private roads and paths. *See also* *TRADE AND COMMERCE*.

HIKANATOI. Cavalry regiment (*tagma*) of obscure origins mentioned in the *Taktika* of the ninth and 10th centuries. *See also* *ARMY*; *SCHOLAE PALATINAE*.

HILANDAR MONASTERY. Center of Serbian culture and spirituality on **Mount Athos**, constructed in 1198 by **Stefan Nemanja**, who retired there as the monk Symeon, shortly before his death in 1199. Its **library** is renowned for its hundreds of Greek and **Old Church Slavonic** manuscripts, its famous **icons**, including one of the *Theotokos Hodegetria*, and its *katholikon*, rebuilt in 1303 by **Stefan Urosh II Milutin** as a **triconch** church. *See also* *NEMANJIDS*.

HILARION, CASTLE OF SAINT. *See* *CYPRUS*.

HIMATION. Greek for “garment,” a long mantle worn over a *chiton*, common in late antique and medieval portraits of **Christ**, the apostles, and prophets. The term can also refer to the dark cotton garment worn by monks and nuns.

HIMERIOS. *Logothetes tou dromou* and admiral under **Leo VI**. His checkered career included his failure to prevent **Leo of Tripoli** from sacking **Thessalonike** in 904, a great victory ca. 906 over an Arab fleet in the **Aegean Sea**, and the failure of his expedition against the **Arabs** of **Crete** in 912. These events comprised one part of the larger Byzantine effort to counter successful Arab naval operations in the Aegean Sea. *See also* DROMOS; GREEK FIRE; NAVY.

HIMYAR. South Arabian kingdom, in what is today Yemen, that flourished from the fourth through sixth centuries. It exported frankincense and myrrh, but its wealth derived mainly from transporting goods from **India** and East **Africa** to markets in **Syria** and **Egypt**. **Axum**, its great rival, conquered Himyar from 525 to 575, after which the kingdom was ruled by **Persia** until 628, eventually falling into the orbit of **Islam**. *See also* ARABS; TRADE AND COMMERCE.

HIPPODROME. An arena for chariot racing, the most popular sport in **Byzantium** until the seventh century. Long, narrow hippodromes like the Circus Maximus in **Rome** were common in major **cities** throughout the empire, and charioteers were popular figures.

The Hippodrome in **Constantinople** was situated next to the **Great Palace**. It seated more than 100,000 fans. From the imperial box (*kathisma*) the **emperor** viewed the chariots as they raced around the central *spina* seven times. Four teams of horses competed, each team representing one of the four **circus factions** (Blue, Green, White, Red). Each faction had its fans, and each had its respective racing color; the Greens and Blues were most popular in Constantinople in the sixth century.

The Hippodrome was where emperors were acclaimed (from the fifth century) and, more generally, where the people confronted their emperor on a regular basis. Thus, it had a political nature that went beyond sport. The circus factions frequently rioted; in 532 **Belisarius** put down the **Nika Revolt**, which aimed at overthrowing **Justinian I**, by slaughtering thousands in the Hippodrome of Constantinople. The decline of racing in the seventh century paralleled the decline of cities, although in Constantinople the Hippodrome remained in use until the **Fourth Crusade** conquered the city in 1204.

HIRA. Capital of the **Lakhmids**, who, before their conquest by the **Arabs** in 633, formed a powerful Arab state to the south of Babylon. The Lakhmids were allied with **Persia** while their rival **Ghassanids** were allied with **Byzantium**. Hira had a large **Nestorian** community. *See also* NESTORIANISM.

HISTORIA AUGUSTA. A collection of biographies of **emperors** and usurpers from Hadrian to the reign of **Diocletian**, thus 117–284 (with a gap

for the years 244–259). The alleged authors are six biographers writing during the late third and early fourth centuries, but most modern scholars attribute the work to a single author writing in **Rome** in the late fourth century. The information for emperors from Hadrian to Caracalla is of value, but for subsequent third-century personages it is often of little value and sometimes clearly fictional.

HISTORY. Genuine history as inherited from ancient Greek and Roman historians (e.g., of the sort written by Thucydides) declined after **Prokopios of Caesarea**, to be replaced largely by the **chronicle**.

Nevertheless, the influence of classical models was never lost, as seen in the 11th-century histories of **Michael Psellos** and **Anna Komnene**. However, Psellos calls his *Chronographia* a chronicle, which points to a conceptual difference between history and chronicle that seems more apparent to us than it did to the Byzantines. The distinction between church history, as begun by **Eusebios of Caesarea**, and secular history was maintained. Still, reference to divine intervention is not uncommon in secular histories. Psellos's *Chronographia* is unusual in this respect, for his analysis of events is focused on human motives and behavior.

Overall, the study of Byzantium is greatly aided by chronicles and histories that span its entire history. The typical perspective is from **Constantinople**, and, in the case of some authors (e.g., Michael Psellos and Anna Komnene) from the perspective of the imperial court. *See also* AGATHIAS; AKROPOLITES, GEORGE; AMMIANUS MARCELLINUS; AURELIUS VICTOR, SEXTUS; CHALKOKONDYLES, LAONIKOS; CHONIATES, NIKETAS; DOUKAS; EUTROPIUS; GENESIOS; GREGORAS, NIKEPHOROS; JORDANES; KINNAMOS, JOHN; KRITOBOULOS, MICHAEL; MENANDER PROTECTOR; PACHYMERES, GEORGE; SPHRANTZES, GEORGE; SYMEON LOGOTHETE; THEOPHANES THE CONFESSOR;

HISTRIA. Ancient Istros, the first Greek colony, situated not far from the western shore of the **Black Sea** near the mouth of the **Danube**. It prospered in the Byzantine period up to ca. 580, when urban life declined dramatically, probably as a result of **Avar** raids. *See also* SCYTHIANS.

HODEGETRIA. Greek for “she who points the way,” referring to the representation in Byzantine **art** of the **Virgin Mary** as the Mother of God (*Theotokos*) carrying the Christ Child, upright on her left arm. Her right hand points to the child as the way to salvation. An **icon** of *Theotokos Hodegetria* that was thought to have been painted by St. Luke was especially venerated in **Constantinople**.

HOLOBOLOS, MANUEL. Poet; orator; panegyrist; victim of **Michael VIII**

Palaiologos's persecution against those who opposed the **union of the churches** at the **Council of Lyons**. The works of Holobolos include a panegyric to Michael VIII, and poems to various members of the imperial court and high-church officials. Despite the praise, Michael VIII flogged and exiled Holobolos for his anti-unionist sentiments. Only after Michael VIII's death was he able to return to **Constantinople**, where he resumed his career under **Andronikos II Palaiologos**. In an increasingly different political climate he also resumed his anti-unionist agitation. In 1285 he had the satisfaction of participating at the Council of **Blachernae**, which condemned the union of the churches. He died around 1310. *See also* CHURCH SCHISM OF 1054.

HOLY APOSTLES, CHURCH OF THE. There are two famous **churches** with this name. The first church was built by **Justinian I** in **Constantinople**. It was located on the site of an earlier fourth-century **basilican** church of the same name that housed the mortal remains of **Constantine I the Great**, considered a kind of 13th apostle. The second famous church with this name is the 14th-century Church of the Holy Apostles in **Thessalonike**.

HOLY LAND. The Holy Land was a Christian idea long before **Constantine I the Great** honored it with memorial churches. It was centered in and about **Jerusalem**, in the places where Christ lived, died, and was resurrected. What Constantine I did was to place the resources of the state behind a concerted effort to identify the sites, using information from local tradition and by actual excavation. Where Christians had long venerated a cave associated with the Nativity, Constantine had it fully excavated, and a great Christian **basilica** built over it. Golgotha was excavated, as was Christ's tomb (which was also a cave), both of which Constantine similarly adorned with churches.

Constantine's mother **Helena**, according to legend, discovered the **True Cross**, the most spectacular find of all. Other discoveries included the crosses of the two thieves, the crown of thorns, the sponge, the lance used to pierce Christ's side, the Praetorium where Christ was tried, and the Sheep Pool where the paralytic was healed. Jerusalem with its new churches and accommodations for pilgrims became the focus of **pilgrimage** throughout the Holy Land. When **Sassanian** troops occupied Jerusalem in 614, the True Cross was taken to **Persia**. **Herakleios** won it back. Subsequently, it was taken to **Constantinople** for safekeeping. After the **Arab** conquest Christian pilgrims continued to have access to the Holy Land. Holiness was transportable, so bits of the Holy Land in the form of its soil and **relics** were spirited away by pilgrims, who rarely left without a **pilgrim flask**, token, or medallion.

HOLY SEPULCHRE. *See* FATAMIDS; JERUSALEM.

HOLY WAR. Holy war (such as in **Islam** and in the **Crusades**) never existed in **Byzantium**. In fact, the opposite was generally true. War was considered necessary, but was never considered praiseworthy by the **church**. **Basil the Great** even demanded that soldiers who killed the enemy should not take the **Eucharist** for three years. Even so, military **saints** were honored, and victorious **emperors** acclaimed. The closest Byzantium came to something like a holy war was **Herakleios**'s war against **Persia**. It had strong religious overtones, especially when the **True Cross** was returned to **Jerusalem** in 631.

HOMER. Homer was an essential ingredient to Byzantine **education**. The oldest complete manuscripts of the *Iliad* and the *Odyssey* date from the 10th century, which is when Byzantine scholarly interest in Homer revived. In the 12th century **Eustathios of Thessalonike** and **John Tzetzes** provided substantive commentaries. The poet Constantine Hermoniakos drew on the work of Tzetzes for his *Trojan War*, which attempted to rehash Homer for an early 14th-century audience. **John Argyropoulos**, who taught at Florence in the mid-15th century, translated Homer into Latin, making his works more accessible to western readers.

HOMOIOUSIOS. See AETIOS; ARIANISM.

HOMOOUSIOS. See AETIOS; ARIANISM; ORIGEN.

HONORIUS I. See *EKTHESIS*; MONOENERGISM; MONOTHELETISM.

HONORIUS. First **emperor** of the West (395–423). His brother **Arkadios** became emperor of the East in the same year, at the death of their father, **Theodosios I**. It was Theodosios I who created this administrative division. Honorius, who was a child of 10 years when he became emperor, was dominated first by **Stilicho**, his *magister militum*, and then by Constantius, husband of Honorius's sister **Galla Placidia**.

External affairs were dominated by **Alaric**'s invasions of **Italy**: in 401 and 408, and in 410 when **Visigoths** sacked **Rome**. The threat of Alaric caused Honorius to move his capital in 402 from **Milan** to **Ravenna**, a city that offered greater natural protection from invasion. After Alaric's death in 410 the Visigoths continued to dominate external affairs as they moved first into southern **Gaul** and then (in 416) into **Spain**. Honorius's reign also saw the **Vandals** and other Germanic peoples cross the **Rhine** in 406. In addition to these disastrous military events, Honorius withdrew military forces from **Britain**, effectively abandoning the **province**. See also ALTAR OF VICTORY; BARBARIANS; CLAUDIAN; PRUDENTIUS.

HORMISDAS. **Pope** from 514 to 523 whose prolonged negotiations with **Anastasios I** to heal the **Akakian Schism** came to fruition only when

Anastasios I's successor **Justin I** came to the throne. In 519 Hormisdas sent an embassy to **Constantinople**, which produced reconciliation between the churches that was as much desired by the **papacy** as by Justin I and his nephew, the future **Justinian I**. The edicts of the **Council of Chalcedon** were reaffirmed, and Hormisdas emerged as a champion of **Orthodoxy** in the West. *See also* DIPLOMACY; MONOPHYSITISM.

HOROLOGION. Any device that measured time, from mechanized clocks like the one described by **Prokopios of Gaza** to the synchronized water clocks (*klepsydra*) devised by **Leo the Mathematician** as part of the **beacon system** across **Asia Minor** that warned of **Arab** raids. The term can also refer to any liturgical book of hours used by a monastery. *See also* TECHNOLOGY.

HOSIOS DAVID. *See* THESSALONIKE.

HOSIOS LOUKAS. Monastery dedicated to **Loukas the Younger**, located in central **Greece** in the foothills of Mount Hellikon, not far from Delphi. The two churches there include a **cross-in-square church** dedicated to the *Theotokos*, built between 946 and 955 by the *strategos* of the **theme** of Hellas.

Next to it is the more sumptuous *katholikon*, constructed ca. 1011 by an unknown patron. Noteworthy is its large **dome**, almost nine meters in diameter, which rests on an octagonal base created by **squinches**. The interior decoration of the *katholikon*, which is exceptionally rich in **mosaics** and in **marble**-revetted walls, is the oldest of any intact Middle Byzantine (10th–12th century) church. *See also* NEA MONE.

HOSPITAL. *See* MEDICINE; PHILANTHROPY.

HOSPITALLERS. The Order of the Hospital of St. John of Jerusalem, recognized as a religious order by Pope Paschal II in 1113. Initially, its goal was to provide charitable aid to pilgrims in the **Holy Land**. However, after the **First Crusade**'s conquest of **Jerusalem** in 1099, master Raymond du Puy reorganized the order along military lines, effectively turning its monks into soldiers.

Thereafter, like the Templars, they were a mainstay of Crusader armies in the Holy Land. After the Crusaders were expelled from the Holy Land in 1291 the Hospitallers established a base on **Rhodes** from 1309 to 1522, when Rhodes was conquered by the **Ottomans**. The Hospitallers had a house in **Constantinople**. **Manuel I Komnenos** used Hugo, the prior of that house, as a diplomatic envoy. In 1390 the Hospitallers helped future emperor **Manuel II Palaiologos** to restore his father **John V Palaiologos** to the throne, driving out **John VII Palaiologos**. In 1399, Hospitallers aided Manuel II and Marshal

Boucicaut in a joint expedition against the **Black Sea** fortress of Riva, held by the Ottomans.

Lacking the resources to defend the **Morea**, in 1397 Manuel's brother **Theodore I Palaiologos** negotiated the sale of **Corinth** to the Hospitallers, who then defended it against the Ottomans until 1403. The Hospitallers expanded their control as far as **Mistra** until popular resistance forced Theodore to buy back the entirety of Morea in the Treaty of Vasilipotamo in 1404. As stipulated by the treaty, the Hospitallers withdrew their forces. The Hospitaller attempt to create a base of operations in the Morea had failed. *See also* NAVARRESE COMPANY.

HUGH OF VERMANDOIS. Brother of French king Philip I; participant in the **First Crusade**. Shipwrecked near **Dyrrachion** in 1096, he was escorted to **Constantinople** by agents of **Alexios I Komnenos** to whom he swore an oath of fealty. Alexios then used him to obtain the same oath from other leaders of the First Crusade. After the conquest of **Antioch** Hugh was sent on a mission to Alexios I, after which he returned to **France**. *See also* CRUSADES.

HUMBERT. Ambassador of **Pope Leo IX** to **Constantine IX Monomachos** and to **Patriarch Michael I Keroularios**. Humbert initiated the chief ecclesiastical event of the 11th century, the **church schism of 1054**. His bull of excommunication, left unceremoniously on the altar of **Hagia Sophia**, condemned the omission of *filioque* in the Byzantine creed, the Byzantine **church's** failure to use unleavened bread (*azyma*) in the **Eucharist**, as well as other liturgical practices that differed from those of the western church. *See* LITURGY.

HUNGARY. State founded in the late ninth century by the Magyars, a Finno-Ungic people from the **steppe**. After the **Pechenegs** drove them beyond the **Danube**, the Magyars settled in **Pannonia** under their prince Arpad. They quickly became allies of **Byzantium** in its **war** (894–896) with **Bulgarian tsar Symeon**. The successors of Arpad expanded westward until stopped by **Otto I** at the Battle of Lechfeld in 955.

Byzantine missionaries arrived in Hungary in 953, but their influence declined radically when King Stephen (1001–1038) allied Hungary with western Catholicism. Nevertheless, Byzantine-Hungarian diplomatic relations continued to be active, especially after the betrothal of **Manuel I Komnenos's** daughter Maria to **Bela III**, who gained the throne of Hungary with Byzantine help.

Ottoman expansion into the **Balkan Peninsula** led to Byzantine pleas for military assistance. However, the Hungarians were preoccupied defending their own borders, and such help as Janos Hunyadi could offer ended in defeat at **Varna** in 1444. *See also* CROATIA; CRUSADES; DALMATIA; DUBROVNIK; MISSIONS; NIKOPOLIS, CRUSADE OF.

HUNS. Nomadic people (possibly **Turks**) from Asia who appeared in the West in 375, defeating the **Ostrogoths** and driving the **Visigoths** across the **Danube** in 376. Under their “king” **Attila**, from 434 to 453, the Hunnic kingdom reached its greatest extent; after his death it disintegrated.

The overall historical role of the Huns is controversial. It can be argued that the Huns helped to delay the breakup of the Roman Empire in the West by the control they exerted over Germanic peoples beyond the Danube, and that they served another valuable function in supplying **mercenaries** for imperial armies. It can also be argued that the Huns hastened the process of disintegration by driving the Germans, especially the Visigoths, deeper and far earlier into imperial territory. Another Hunnic people, the **Ephthalites**, the “White Huns” (due to their fair complexion), menaced **Persia** from 427 to 557. *See also* BARBARIANS; NAISSUS; OLYMPIODOROS OF THEBES; SERDICA; SUBSIDIES AND GIFTS.

HUNYADI, JANOS. *See* BELGRADE; HUNGARY.

HYDATIUS. Latin chronicler and Spanish **bishop**. His *Chronicle*, which continues a **chronicle** by **Jerome**, covers the years 379–469. It is authoritative for events in **Spain** during those years.

HYMN. *See* KONTAKION; MUSIC; POETRY.

HYPATIA. Renowned pagan teacher of **Neoplatonism** and **mathematics** at the University of **Alexandria**, and the leading intellectual of her day. Her pupils included **Synesios**. Her father was the famous mathematician and astronomer, **Theon of Alexandria**. She was murdered in 415 by a band of lay brethren who attended the sick, and who were supervised by **Cyril**, the **patriarch** of Alexandria. His complicity in her murder was alleged, but never proven. *See also* PAGANISM.

HYPATIOS. Nephew of **Anastasios I**, whose unpopular administration as *magister militum* in **Thrace** provided **Vitalian** with a pretext for revolt. Hypatios’s **army** won some initial victories against the rebel in 513, but he suffered serious reverses the following year. He was briefly proclaimed **emperor** against his wishes during the **Nika Revolt** of 532. When **Justinian I** gained control of the revolt, he had Hypatios executed. *See also* BELISARIOS; THEODORA.

HYPATIOS, SAINT. *See* GANGRA.

HYPERPYRON. *See* ALEXIOS I KOMNENOS; ANDRONIKOS II PALAIOLOGOS; COINAGE.

IAMBLICHOS. *See* NEOPLATONISM.

IBAS OF EDESSA. Bishop of **Edessa** from 435 to 449; he was deposed by the “**Robber**” **Council of Ephesus**. Reinstated at the **Council of Chalcedon** in 451, he continued to write polemics against **Cyril of Alexandria** until his death in 457. His critics claimed his **theology** leaned toward **Nestorianism**, which resulted in his condemnation in 553 at the Fifth Ecumenical Council at Constantinople in 553 during the **Three Chapters** controversy. *See also* CHRIST, THEOLOGY OF; MONOPHYSITISM.

IBERIA. The term can refer variously to **Spain**, or to Georgian Iberia in the **Caucasus**, the sixth-century client state of **Persia**. There was also a **theme** with this name created by **Basil II**, which included Mantzikert. After the **Battle of Mantzikert** in 1071, the theme was overrun by the **Seljuks**. *See also* ANI; ARMY; THEODOSIOUPOLIS.

IBN AL-ATHIR. **Arab** historian (1160–1233). His *Historical Compendium*, a **history** of the Muslim world from the Creation to 1231, is among the greatest historical works of the 13th century. It is particularly useful for Byzantine military affairs in **Asia Minor** in the second half of the 12th century, for the events of the **Third Crusade**, and for the conquest of **Constantinople** by the **Fourth Crusade**. *See also* CRUSADES.

IBN BATTUTA. **Arab** traveler (1304–1377) who journeyed extensively throughout the Islamic world, **Asia Minor**, and the **Crimea**. His *Travels*, composed in 1355, is exceedingly useful for social and economic conditions in early 14th-century Asia Minor. For example, he notes that there were still considerable numbers of Christians in western Asia Minor. In **Laodikeia** he saw Greek textile workers still at work, and women wearing turbans. In **Constantinople** he had a personal audience with **Andronikos III Palaiologos** in late 1331. *See also* IBN JUBAYR.

IBN HAWQAL. **Arab** geographer whose 10th-century *Picture of the Earth* is a historical **geography** of Muslim and Byzantine lands that includes economic information not found in Byzantine historical sources. For example, he has a description of commerce and **taxation** in **Antalya**, and his maps indicate the location of some Byzantine **themes**. *See also* ECONOMY; IBN KHURDADHBEH; KOSMAS INDIKOPLEUSTES; TRADE AND COMMERCE.

IBN JUBAYR. Arab traveler, born in **Spain**. His *Travels* include a vivid description of the first (in 1183–1185) of two journeys he made to Mecca. For part of that journey he was on board ships from **Genoa**. Among the valuable information he supplies are descriptions of the **Norman** court in **Palermo**, **Crusader**-occupied **Acre**, as well as comments on Byzantine relations with the Genoese. *See also* IBN BATTUTA; SICILY; TRANSPORTATION.

IBN KHURDADHBEH. Arab geographer (died ca. 912). His *Routes and Kingdoms* (completed ca. 885) offers an important description of the **theme** system in the ninth century, along with details about thematic troop strengths and pay. The book also offers precise information on the **cities**, **highway** system, and **fortifications** of **Asia Minor**. For example, it provides details about the main **highway** that went from the **Cilician Gates** to the fort of **Lulun**, and thence, in stages, across Asia Minor to the **Sea of Marmara** and **Constantinople**. *See also* BEACON SYSTEM; DORYLAION; GEOGRAPHY; IBN HAWQAL.

ICON. Greek for “image,” referring to an image of a holy person (e.g., the image of **Christ**, the *Theotokos*, a **saint**, archangel, or apostle). Today the term usually refers to an image painted on a portable wooden panel, but the term can also refer to an image created by other artistic mediums.

Icons were venerated (not worshipped) by prayers, by kissing them and bowing before them (*proskynesis*), by displaying them in processions, by lighting candles and incense before them. Since icons were believed to give access to the holy person portrayed on them, prayers of intercession were common, and many icons were believed to have miraculous curative and protective powers. Some were believed to have been miraculously created, without human hands (*acheiropoieta*).

The closeness with which the actual sacred person was attached to the icon is seen in the *vita* of **Daniel the Stylite**, which reports that when the saint died his body was placed upright on a board, displayed like an icon, before which people made intercessory prayers. Such veneration could be viewed as idolatry, which is how those who subsequently supported **Iconoclasm** viewed it. *See also* ART; MIRACLE; RELICS.

ICONOCLASM. Greek for the “breaking of images,” referring to any attempt to destroy religious images (**icons**), and referring more specifically to the attempt by certain eighth- and ninth-century **emperors** to cleanse **Byzantium** of what they perceived as religious idolatry. Some modern scholarship also sees a connection to the belief of Leo III and subsequent Iconoclast emperors that **Arab** victories (and natural disasters) were a punishment from God for such idolatry.

Hostility toward religious images was not new. Old Testament prohibitions against idolatry had a continuing influence on the church and probably

account for church-supported Iconoclasm prior to 726, the year when Emperor **Leo III** ordered that the image of **Christ** above the **Chalke** of the **Great Palace** be removed. What was new was imperial support of such prohibitions. A *silentium* in 730 ordered the general destruction of religious images. The **patriarch Germanos I** was forced to resign, and Leo III, intent on demonstrating his control over the church, replaced him with the Iconoclast **Anastasios**.

Severe persecution began during the reign of **Constantine V**, who rejected even the veneration of **relics**, arguing that the **Eucharist** was the only true image of Christ. This **theology** of the icon was formulated at the **Council of Hieria** in 754. Persecution declined during **Leo IV**'s reign, and it was condemned in 787 at the Ecumenical Council at **Nicaea**, convened by **Irene** to restore icons. With this the first period of Iconoclasm (726–787) came to a close. Its revival in the ninth century under **Leo V** and **Theophilos** constituted a second period (815–843). Theophilos's widow **Theodora** and her minister **Theotikstos** condemned Iconoclasm for the last time in 843, when this imperial **heresy** came to an end.

From 726 to 843 the Iconoclast movement was a potent and disruptive force in Byzantium. Usurpers and rebels like Artabasdos, Michael Lachanodrakon, and **Thomas the Slav** championed the cause of images against Iconoclast emperors who stripped the church of its **Iconophile** bishops, persecuting those, like **Euthymios of Sardis** who resisted. During Constantine V's reign, it seemed as if the state was at war against the institution of **monasticism**, which supported icon production and veneration. The last Iconoclast emperor, Theophilos, also singled out monks for punishment, including the two icon painters **Theodore** and **Theophanes Graptos**.

The failure of Iconoclasm was partly due to the widespread popularity of icons among clergy, monks, and ordinary citizens, many of whom venerated small icons in private during the reigns of Iconoclast emperors. Theophilos's own wife Theodora did this within the Great Palace. Monks, who suffered the most from persecution, are particularly celebrated in the **history** and **hagiography** about Iconoclasm. *See also* **CHARISTIKION**; **HADRIAN I**; **SAINT**.

ICONODULES. *See* **EUTHYMIOS OF SARDIS**; **ICONOPHILES**; **STEPHEN THE YOUNGER**.

ICONOPHILES. From the Greek word that means "image-lovers" or "image-servants." The term basically means someone (an Iconophile, also called an Iconodule) who venerates religious **icons**, and dates from the period of **Iconoclasm**, when the term was used to distinguish those who defended the veneration of icons as holy objects. By contrast, Iconoclasts considered religious icons idolatrous and sought to destroy them, persecuting Iconophiles

who actively opposed icon-destruction. *See also* CHRIST, THEOLOGY OF; ICONOSTASIS; RELICS.

ICONOSTASIS. Greek for “image-stand,” which can refer to freestanding constructions housing **icons**. One sees these in the countryside of modern **Greece**, often erected for commemorative purposes (e.g., to mark the site of a former church). The term also refers to the tall wooden partition pierced by three doors, decorated with icons, which separates the *bema* from the *naos* of a church. This partition developed from the earlier *templon*, a low balustrade found in early Byzantine churches. *See also* BASILICA.

IGNATIOS. **Patriarch** of **Constantinople** from 847 to 858, and again from 867 to 877; son of the former **Emperor Michael I Rangabe**; **saint**. Ignatios’s struggle with **Photios** dominated his two periods of tenure as patriarch of Constantinople.

This struggle is complex in terms of both its causes and its consequences. It provoked an international crisis with the **papacy**, created a serious internal conflict within the Byzantine **church**, and became part of the political controversy that intersected with the murder of **Michael III** by **Basil I**. The struggle began in 858, when Ignatios was deposed by **Bardas** (the powerful advisor to Michael III). Bardas’s favorite for this post, the scholar Photios, was made patriarch in Ignatios’s place.

This immediately Split the church into two opposing camps. The supporters of Ignatios protested Photios’s uncanonical appointment. **Pope Nicholas I**, intent on asserting his authority over the Byzantine church, convoked a council in **Rome** that demanded that Ignatios be reinstated. In turn, a church council was convened in Constantinople in 867 that condemned and anathematized Pope Nicholas I; it further condemned the western church’s addition of the *filioque* to the creed. Relations between the Byzantine and western churches, already strained over their competition for the allegiance of new converts in **Moravia** and **Bulgaria**, became hostile.

Later that same year (867) Basil I murdered Michael III and assumed the imperial throne. Because Basil needed papal support in **Italy**, where Byzantine troops were operating against the **Arabs**, he reinstated Ignatios (867). He then convened a church council in Constantinople in 869–870, attended by papal legates of Pope **Hadrian II**. This council formally condemned Photios and declared Ignatios reinstated. A final twist to this complex affair is that when Ignatios died in 877, Photios was reinstated as patriarch of Constantinople by Basil I. *See also* LITURGY; MISSIONS; THEOLOGY.

IGNATIOS OF SMOLENSK. His journey from **Moscow** to **Constantinople** in 1389, and his subsequent residence on **Mount Athos** and in **Thessalonike**, are recorded in three works of meticulously descriptive

detail. Among the important information he provides is an account of the coronation of **Manuel II Palaiologos** in 1392.

IGNATIOS THE DEACON. Prolific ninth-century writer, whose works include the biographies (*vitae*) of **patriarchs Tarasios** and **Nikephoros I**, as well as those of **Gregory of Dakapolis** and **George of Amastris**. He also wrote poetry, a lampoon of **Thomas the Slav**, letters, funeral elegies, and other works (including now lost ones) listed in the *Souda*. *See also* LITERATURE.

IGOR. Prince of **Kiev** from 912 to 945, succeeding **Oleg**. **Byzantium** remembered him primarily for his expeditions against **Constantinople** in 941 and in 943 (or 944). In the first attack the **Rus** fleet was destroyed by **Greek Fire**. The second attack was met on the **Danube** with offers of a new commercial treaty (945), which the Rus agreed to. After Igor's death at the hands of **Slavic** tribesmen his wife **Olga** ruled Kiev during the minority of their son **Svjatoslav**. *See also* TRADE AND COMMERCE.

IKONION. City (modern Konya) in **Pisidia**, on the Anatolian plateau of **Asia Minor**. Frequently the object of **Arab** assaults, Ikonion became capital of the **Sultanate of Rum** after its conquest by the **Seljuks** in 1084.

ILLOS. Powerful Isaurian *patrikios* and *magister militum* who helped **Zeno** recover his throne. **Verina** attempted to assassinate Illos, but she failed. Illos demanded that Verina be imprisoned, and Zeno complied. The empress **Adriadne**'s own attempts to assassinate him also failed. These events prompted Illos to revolt in 484, gaining support from pagans and **Orthodox** alike, who were hostile to Zeno's pro-Monophysite policy. Defeated in battle, he held out for four years in an Isaurian fortress before being captured in 488 and beheaded. *See also* MONOPHYSITISM.

ILLUSTRIS. The highest of three titles given to members of the **senate**, and high administrators, from the fourth century onward. Below *illustris* (*illustres* is the plural) were the titles of *clarissimus* and *spectabilis*. When bestowed on officeholders, any one of these titles automatically guaranteed a place in the senate. From the middle of the sixth century, the *illustres* were raised to *gloriosi*, and the *spectabiles* were raised to join the *illustres*. *See also* BUREAUCRACY.

ILLYRICUM. A fourth-century **prefecture** in the **Balkan Peninsula** comprising **Pannonia**, **Macedonia**, and **Dacia**. It was divided into two parts after 395. **Justinian I** transferred the capital of the prefecture to Justiniana Prima, a city he built ca. 530 near his birthplace. However, after Justinian I's death in 565, Illyricum suffered invasion by **barbarians**, including

Lombards, Avars, Slavs, Serbs, and Croats. In the seventh century many inland sites were abandoned, including Justiniana Prima. The ninth-century themes of **Dyrrachion** and **Thessalonike** were created from what survived of the former prefecture. *See also* DIOKLEIA; LEO III.

IMAD AL-DIN. Historian; **Abbasid** diplomat. Friend of both **Nur al-Din** and **Saladin**, his works are among the most important contemporary sources for Saladin's career. He also wrote the earliest **history** of the **Seljuks**, which offers detailed information about the initial Seljuk conquests in **Asia Minor**, including an account of the **Battle of Mantzikert**.

IMBROS. Island in the **Aegean Sea**, northeast of **Lemnos**, near the entrance to the **Hellespont**. It was in Byzantine hands until 1204, when **Venice** obtained it. The **Gattilusio** family controlled it from 1354, but within a century it had reverted back to **Byzantium**. It fell into the hands of the **Ottoman** after the fall of **Constantinople** in 1453. **Mehmed II** gave the island as an **appanage** to **Demetrios Palaiologos**, his son-in-law, in 1460. The historian **Michael Kritoboulos** was a native of the island. *See also* ABYDOS; GALLIPOLI; NAVIGATION; SEA OF MARMARA; TENEDOS; TRADE AND COMMERCE.

INDIA. Until the seventh century Byzantine **trade** with India was almost entirely in the hands of merchants from **Persia**, **Axum**, and **Himyar**, who conveyed spices, precious gems, and incense to **Ceylon**, ports along the Red Sea, and to Persia, by overland caravans. The Byzantine *solidus* was the preferred **coinage** for trade, according to **Kosmas Indikopleustes**, a Byzantine merchant from **Alexandria** who offers the most detailed account of India, including trade with the country and its people.

The fascination India held for the Byzantines is evident in another sixth-century work entitled *Indian Animals* by **Timothy of Gaza**. The expansion of the **Arabs** in the seventh century ended Byzantine contacts with India, but Byzantine interest continued, as evidenced by the **romance** of **Barlaam and Ioasaph**. *See also* TRADE AND COMMERCE.

INDICTION. The term originally meant a levy of foodstuffs for the imperial government. From 1 September 312 onward it was used to refer to a 15-year tax cycle. From 537 all imperial documents were dated by the year of the Indiction (first year, second year, etc.), although by itself this means little to modern historians unless the first year of the cycle can be related to a calendar year.

An Indiction year ran from 1 September to 31 August, dates suited to a Mediterranean climate where cereal crops were harvested in late May/early June, giving peasant farmers enough time to sell off their surplus for the money needed to pay their taxes by 1 September. *See also* CHRONOLOGY;

TAXATION.

INDUSTRIAL PRODUCTION. Industrial production in Byzantium was in state factories, many of them in **Constantinople**, which produced goods vital to the state. These factories were essentially larger versions of the more ubiquitous smaller, private **artisan** workshops found in **cities** and towns. State factories used both free labor and **slaves**, but also criminals who were serving out their sentences. Such factories were located in urban areas and produced what the state required, notably weapons, **silk** (needed for court attire), **textiles** (of wool, linen, and cotton), **coinage**, and jewelry. Other required goods that the state needed, such as stone and **marble**, **pottery**, bread and other victuals, it ensured by regulating the urban **guilds**. The *Book of the Eparch*, probably issued by **Leo VI**, offers information about the regulation of guilds. *See also* ECONOMY; HIGHWAYS AND ROADS; TRADE AND COMMERCE; TRANSPORTATION.

INFANTRY. *See* ARMY.

INNOCENT III. Pope from 1198 to 1216 whose efforts toward **union of the churches** reached an unforeseen conclusion in the **Fourth Crusade's** conquest of **Constantinople**. Innocent lost control of the Fourth Crusade to the Venetians, who used the Crusade to capture the Christian city of Zara in 1202. For this, the pope excommunicated the Crusaders, including the Venetians. He then lifted the ban on the **Crusaders** to allow them to collaborate with the (still excommunicated) Venetians. Innocent's subsequent wait-and-see attitude seemed to bear fruit when the Fourth Crusade conquered Constantinople in 1204. Thereafter, despite attempts at persuasion and even the forcible inclusion of the Byzantine **church** within the Latin church, real union of the churches was never achieved. *See also* CHURCH SCHISM OF 1054; DANDALO, ENRICO; VENICE.

INSTITUTES. Handbook of civil **law** for law students; part of the *Corpus Juris Civilis*, with the authority of law. It was prepared by **Tribonian** and two other jurists, **Theophilos** and **Dorotheos**, while they were working on the **Digest**. Essentially, it updated the Commentaries of Gaius, the great second-century jurist, in a way that made it a primer for the remainder of the *Corpus Juris Civilis*. The Institutes and the Digest were published in 533, necessitating a revision of the 529 *Codex Justinianus*, which was completed in 534. *See also* ECLOGA.

IOANNINA. City in **Epiros** situated on a fortified promontory that juts into Lake Pamvotis, against the backdrop of the highest peaks of the **Pindos** range. Apparently founded by **Justinian I**, it was captured by the **Normans** in 1082, but fell under the control of the **Despotate of Epiros** from 1205 to 1318, after

which it reverted to the Byzantines until around 1348 when it was conquered by **Stefan Urosh IV Dushan**. In 1430 the **Ottomans** occupied it. *See also* GREECE.

IONIAN SEA. That part of the **Mediterranean Sea** between **Greece** and **Italy**. It is connected to the **Adriatic Sea** by the Strait of **Otranto**. The seven principal Ionian islands are **Kerkyra**, Paxoi, Levkas, Ithaka, Kephallonia, Kythera, and Zakynthos. *See also* TARANTO.

IRAN. *See* PERSIA.

IRENE. First **empress** to rule **Byzantium** in her own right (797–802); restorer of **icons**. In state documents she was referred to as **emperor** (*basileus*), not empress. She was regent for **Constantine VI** from 780 to 790, during which time she was aided by the **eunuchs** **Staurakios**, *logothetes tou dromou*, and **Aetios**, *protospatharios*. In 783 Staurakios launched an expedition against the **Slavs** in **Greece**, and in 787 he aided Irene in the restoration of icons at the Seventh **Ecumenical Council** at **Nicaea**.

In 790 Constantine VI removed Irene and her advisors, but they returned to the palace in 792 and plotted Constantine VI's overthrow and blinding (797). Her negotiations to marry **Charlemagne** in 802 were stymied by Aetios and resulted in her overthrow by **Nikephoros I** that same year. *See also* ELPIDIOS; TARASIOS; WOMEN.

IRENE DOUKAINA. Wife and **empress** of **Alexios I Komnenos** and mother of **Anna Komnene**, **John II Komnenos**, and seven other children. Anna Komnene describes her beauty as equal to the goddess Athena. Irene frequently attended Alexios I on military campaigns, but back in **Constantinople** her role was diminished by the influence of Alexios I's mother, **Anna Dalassene**. She retired to a convent in 1118, when John II Komnenos succeeded his father. *See also* DOUKAS, JOHN; WOMEN.

IRENE-YOLANDA OF MONTFERRAT. She married **Andronikos II Palaiologos** in 1284, after the death of his first wife, **Anna of Hungary**. By this marriage, the house of Montferrat surrendered its claims to the crown of **Thessalonike**, which **Boniface of Montferrat** originally held. Yolanda, who took the Greek name Irene, bore three sons, John, Theodore, and Demetrios. She also bore a daughter, **Simonis**, who was married to **Stefan Urosh II Milutin**.

When Andronikos II refused her request to divide the empire equally among his sons, including his first born **Michael IX**, she took her own sons and went to live in Thessalonike. There she intrigued against her husband with Milutin, the **Catalan Grand Company**, and Charles of Valois. She died in Thessalonike in 1317. *See also* WOMEN.

ISAAC I KOMNENOS. Emperor from 1057 to 1059. After overthrowing **Michael VI** his brief reign held the promise that **Byzantium's** military power might be restored. However, the rapid pace of his reforms alienated the civil **bureaucracy**, whose pensions and salaries were cut drastically. The new tax surcharges on the **provinces** and the collection of unpaid taxes did not make him popular.

Patriarch Michael I Keroularios turned against him when he revived the anti-monastic legislation of **Nikephoros II Phokas** and appointed **Michael Psellos** as his chief minister. Isaac removed Keroularios and appointed **Constantine III Leichoudes** in his place, which alienated the **church**. Threats from the **Pechenegs** and **Hungarians** were repulsed, but Isaac became increasingly isolated, and when he fell ill Psellos persuaded him to retire to a monastery. *See also* **STYLITE; TAXATION**.

ISAAC II ANGELOS. Emperor from 1185 to 1195, and again from 1203 to 1204. His general **Alexios Branas** repulsed **William II's Normans** in 1185. However, thereafter his reign was characterized by drift and decline. While he sold state offices and renovated the **Great Palace**, Alexios Branas revolted (1187), and had to be defeated by **Conrad of Montferrat**. In that same year an expedition failed to recover **Cyprus** from self-proclaimed emperor **Isaac Komnenos**. The **Vlachs** and **Bulgarians** revolted under **Peter of Bulgaria** and **Asen I**. In 1190 Isaac II vainly resisted the passage of **Frederick I Barbarossa** during the **Third Crusade**, in obligation to **Saladin**. Frederick I's occupation of **Adrianople** brought Isaac to heel.

In 1195 Isaac was overthrown and blinded by his brother **Alexios III Angelos**. Eight years later he was placed briefly on the throne with his son **Alexios IV Angelos**, only to be overthrown the following year by **Alexios V Doukas**. *See also* **FOURTH CRUSADE**.

ISAAC KOMNENOS. Self-proclaimed **emperor** of **Cyprus** from 1184 to 1191. With forged papers, this great-nephew of **Manuel I Komnenos** gained control of the island and declared it independent from the government in **Constantinople**. Without a fleet, **Andronikos I Komnenos** was unable to put down the revolt. In 1187 **Isaac II Angelos** sent a fleet to recover the island, but Margaritone, admiral of Isaac Komnenos's ally **William II** of **Sicily**, defeated it. Isaac ruled Cyprus tyrannically until 1191, when Richard I Lionheart captured the island.

ISAURIA. *See* **ISAURIANS**.

ISAURIAN DYNASTY. This dynasty ruled **Byzantium** from 717 to 802. **Theophanes the Confessor** reports that the first Isaurian **emperor**, **Leo III**, was an Isaurian, though in reality he came from **Germanikeia**. Nevertheless, the name has stuck for this dynasty, a dynasty closely tied to **Iconoclasm** and

to the struggle with the **Arabs** in **Asia Minor**.

ISAURIANS. The backward, near **barbarian** tribesmen of Isauria, a mountainous region in the southern interior of **Asia Minor**. Isauria was the only part of the empire that could furnish large numbers of native, warlike soldiers, and **Leo I** recruited them in large numbers to counteract the German control of the eastern army in the guise of **Aspar** and the **Ostrogoths**.

In 466 Leo married his daughter **Ariadne** to the Isaurian chieftain Tarasicodissa, who took the name **Zeno**. During Zeno's reign (474–491) the ascendancy of the Germans was replaced by Isaurian influence. When Zeno died, the Isaurians were suppressed by **Anastasios I**. After the last of the rebel leaders were killed in 497, large numbers of Isaurians were transported to **Thrace**, where they were settled in colonies.

ISIDORE I BOUCHEIRAS. **Patriarch** of **Constantinople** from 1347 to 1350. He and his two successors (**Kallistos I** and **Philotheos Kokkinos**) were fervent **Hesychasts** and friends of **Gregory of Sinai**. Like Kallistos I, he was also a pupil of **Gregory of Sinai**.

In 1347 Isidore performed the second coronation of **John VI Kantakouzenos**, who had been crowned initially in **Adrianople** the previous year. This second coronation was carried out without the crown jewels, for they were still pawned to **Venice**, and without the traditional setting of **Hagia Sophia**, due to its dilapidated state. Such was the poverty of the Byzantine state at the time.

ISIDORE OF KIEV. **Metropolitan** of Russia who signed the decree of the **union of the churches** at the **Council of Ferrara-Florence** in 1439. A former Greek monk at **Mistra**, Isidore had previously represented **John VIII Palaiologos** at the Council of Basil in 1434. Upon his return to **Moscow** in 1440 Grand Duke Basil II threw him into prison, rejecting both union with the **papacy**, and any further ties with **Byzantium**. Isidore escaped to the West, where he became a papal ambassador for **Nicholas V**, in which capacity on 12 December 1452 he proclaimed church union in **Constantinople**.

When Constantinople was captured by the **Ottomans** in 1453, he exchanged the red robes of a cardinal for the clothes of a beggar in order to escape death. A Genoese merchant later ransomed him.

ISIDORE OF MILETUS. Architect, engineer, and mathematician who taught physics at the universities of **Alexandria** and **Constantinople**, and who assisted **Anthemios of Tralles** in the planning and construction of **Hagia Sophia** in Constantinople, the great church commissioned by **Justinian I**. Isidore is not to be confused with his nephew, **Isidore the Younger**. *See also* ARCHITECTURE; DOME; SCIENCE; TECHNOLOGY.

ISIDORE OF SEVILLE. Bishop of Seville (ca. 600–636) and compiler of the standard encyclopedia of knowledge for the West in the Middle Ages, the *Etymologies*. His *History of the Reigns of the Goths, Vandals, and Suevi* is a **chronicle** of events in **Spain** from the fourth to seventh centuries that includes some information about Byzantine affairs outside of Spain.

ISIDORE THE YOUNGER. Nephew of **Isidore of Miletus** who rebuilt the **dome of Hagia Sophia** in **Constantinople** after it collapsed in 558, raising the height of the original dome by about seven meters. Although subsequently damaged (in 989 and in 1346) and repaired, essentially it is Isidore's dome that visitors to Hagia Sophia view today. *See also* ARCHITECTURE; SCIENCE; TECHNOLOGY.

ISLAM. Arabic term meaning “submission” (to God), the essential message of the religion founded by Muhammad the Prophet. A follower of Islam is called a Muslim (or Moslem), which means “one who submits.” For Byzantines Islam remained the **heresy** of their Muslim opponents (initially the **Arabs**). Polemics against Islam included attacks on its strict monotheism, which denied the Incarnation of Christ.

Byzantine interaction with Islam was primarily through armed struggle that went on from the Arab victory at the Battle of the Yarmuk River in 636 until the **Ottoman** conquest of **Constantinople** in 1453. By 642 the Arabs had conquered **Syria**, **Palestine**, **Egypt**, and **Mesopotamia**, the most valuable Byzantine **provinces**. Thereafter, until the 10th century, the military struggle with the Arabs focused on **Asia Minor**, which Byzantium reorganized into **themes**.

The Byzantine offensives of the 10th and 11th centuries in Mesopotamia and Syria lasted until the Seljuk victory at the **Battle of Mantzikert** in 1071. The **Seljuks** revived Islamic militancy in Asia Minor, much of which was lost to Byzantium by the time of **Alexios I Komnenos**, who, with the aid of the **First Crusade**, was able to recapture **Nicaea** in 1097. Subsequent attempts to enlarge Byzantine possessions in Asia Minor were dealt a blow after the **Battle of Myriokephalon** in 1176. The **Fourth Crusade's** capture of Constantinople in 1204, and the **Latin Empire** established there until 1261, was another lethal blow.

After Byzantium was restored to its capital in 1261, it was too weakened to resist the final Islamic threat in the form of the Ottomans, whose first major victory over Byzantium in Asia Minor was in 1302 at the Battle of Bapheus. The Ottoman conquest of Constantinople came much later in 1453, but by the middle of the 14th century the writing was on the wall, so to speak.

Diplomacy was another form of interaction, especially with the **Abbasid Caliphs** of Baghdad. The Caliph **Mamun** was particularly interested in ancient Greek scientific texts, and tried to persuade **Leo the Mathematician** to come to Baghdad. The **emperor Theophilos** dashed that scheme, but was

himself under the cultural influence of Baghdad, as his **Bryas Palace** is said to have demonstrated. Islamic **textiles** and fine **pottery** also had their influence on Byzantium, as did a kind of debased, imitative Arabic writing called “Kufic,” which was used to decorate luxury items and even Byzantine churches. Islamic-style silk caftans could be seen at the Byzantine court from the ninth century onward. The 14th-century donor-portrait of **Theodore Metochites**, painted in **fresco** on the walls of the **Chora Monastery**, in Constantinople, shows Metochites with what appears to be an Ottoman-style turban on his head. *See also* ARMY; BEACON SYSTEM; CHRIST, THEOLOGY OF; HARUN AL-RASHID.

ISTRIA. Mountainous peninsula in the northern **Adriatic Sea** between the gulfs of Trieste and Fiume. The **Ostrogoths** seized it in 493. The forces of **Justinian I** reconquered it in 539. The **Lombards**, who invaded **Italy** in 568, took over much of Istria by the end of the sixth century. Nevertheless, the coast remained under Byzantine control even after the fall of the **Exarchate of Ravenna** in 751. In 788 **Charlemagne**, having completed his conquest of **Longobardia**, extended his conquests farther to the east and seized Istria. In the ninth century Frankish domination was replaced by that of **Venice**.

ITALY. Beginning with the **tetrarchy**, the political importance of **Rome** declined with the establishment of new imperial residences outside Rome. For example, **Maximian** governed from **Milan**. This process increased with the foundation of **Constantinople** in 330, and with the creation of eastern and western co-emperors later in the fourth century. Milan and, after 402, **Ravenna**, were favored residences of the western emperors.

Invasions and conquest contributed to Italy’s general decline. Invasions by **Alaric’s Visigoths** culminated in their sack of Rome in 410. Italy suffered further depredation by the **Vandals**, who again sacked Rome in 455. The overthrow of **Romulus Augustulus** in 476 and the conquest of Ravenna by the Ostrogoths in 493 created an Ostrogothic state.

Justinian I’s reconquest of Italy from the Ostrogoths produced a war that lasted from 535 to 562. What resulted was the devastation of Milan, as well as the depopulation of Rome and of much of Italy. During the midst of this war, a force of **Franks** and **Alemanni** invaded Italy in 553–554 and was annihilated by **Narses**. Not long after the war’s conclusion, Justinian I’s victory was overturned by the Lombard invasion of Italy in 568. Thereafter, except for Ravenna and Venice in the north, **Byzantium** was relegated to southern Italy.

After 568, Rome began to fend for itself under the leadership of the **papacy**, while Byzantine possessions were reorganized as the **Exarchate** of Ravenna. However, in 751 the Lombards captured Ravenna, and not long after (in 787) northern Italy was conquered by **Charlemagne**. Byzantine possessions in southern Italy were frequently endangered by **Arab** raids and

Lombard revolts. This required occasional military intervention, for example, by **Basil I**, by *katepano* **Basil Boiannes**, and by **George Maniakes**. However, it was the **Norman** expansion in southern Italy, beginning in 1016 and culminating in 1071 with the conquest of **Bari**, which ejected Byzantium from Italy. *See also* ADRIATIC SEA; BARBARIANS; DALMATIA; MEDITERRANEAN SEA; VENICE.

IVAJLO. Tsar of **Bulgaria** from 1278 to 1279. He overthrew Constantine Tich, and tried to save Bulgaria from the depredations of the **Mongols**. He was victorious over the Mongols, but not over **Michael VIII Palaiologos**, who intervened militarily to support the claim of his son-in-law John Asen III to the throne. When Ivajlo turned to the Mongols for aid, they murdered him.

IVAN III. Grand prince of **Moscow** from 1462 to 1505. He married **Sophia Palaiologina**, who was daughter of Thomas Palaiologos, last despot of the **Morea**, and niece of **Byzantium's** last emperor, **Constantine XI Palaiologos**. Ivan III displayed the two-headed eagle on his seals, introduced Byzantine ceremonial to his court, and encouraged the view that Moscow had inherited the mantle of Byzantium as defender of **Orthodoxy**.

IVAN ALEXANDER. Tsar of **Bulgaria** from 1331 to 1371 who took advantage of the Byzantine civil war of 1341–1347 to enlarge his domains with **Philippopolis** and other cities. His alliances with the **Ottomans** and with **Stefan Urosh IV Dushan** had the similar aim of territorial gain at Byzantine expense. *See also* GREGORY OF SINAI; JOHN V PALAIOLOGOS; JOHN VI KANTAKOUZENOS.

IVANKO. Nephew of **Asen I** who assassinated Asen I in 1196. He tried to hold **Turnovo** against Asen I's brother **Peter**, but when promised Byzantine support failed to materialize, he fled **Bulgaria** for **Constantinople**. There he married into the imperial family of **Alexios III Angelos** and was given **Philippopolis** to administer. Deserting Alexios III in 1198, he briefly set up an independent principality in **Rhodope** and central **Thrace** before being captured in 1200 by a ruse and executed. *See also* ANGELOS DYNASTY.

IVERON MONASTERY. Founded on **Mount Athos** in 979 for monks from Iberia (Georgia), hence the name. It became a center of Georgian culture with a renowned scriptorium. Its *katholikon*, completed in 983 and contemporary with the *katholikon* at the **Great Lavra**, is among the oldest churches on Mount Athos. *See also* ASCETICISM; MONASTICISM.

IVORY. Used extensively for *diptychs*, **icons**, book covers, and other objects, including furniture decoration, from the fourth through sixth centuries. The **Arab** conquest of North **Africa** seems to have curtailed Byzantine access to

ivory, for it became much more rare after the sixth century. Some of the most memorable works of Byzantine **art** are in ivory, for example, the famous Barberini Ivory in the Musée du Louvre in Paris that depicts **Anastasios I** (or **Justinian I**), and the ivory panel in the Museum of Fine Arts in **Moscow** depicting Christ crowning **Constantine VII Porphyrogennetos**.

J

JACOB BARADAEUS. *See* JACOBITES.

JACOBITES. The **Monophysites** of **Syria**, who took their name from Jacob Baradaeus, the Monophysite bishop of **Edessa** who organized the Monophysite church in Syria ca. 542. It was Jacob Baradaeus who ordained **John of Ephesus**.

JANISSARIES. A Europeanized version of the Turkish term for “new troops,” referring to the shock troops of the **Ottoman sultan**. Some were Christian boys taken in the *devshirme* (Turkish for “collection”), the levy exacted on non-Muslim male youths living in the sultan’s domains. Others were taken by conquest. Once they converted to **Islam** they became the sultan’s **slaves** for life. The Janissaries played a crucial role in the Ottoman conquest of **Constantinople** in 1453.

JAROSLAV THE WISE. Prince of **Kiev** from 1019 to 1054, son of **Vladimir I**. Jaroslav continued the building program of his father, remaking Kiev into a city that recalled the imperial splendor of **Constantinople**, with a golden gate like the **Golden Gate** in Constantinople, and a Cathedral of St. Sophia that emulated **Justinian I’s Hagia Sophia**. Jaroslav’s attack on Constantinople in 1043 was the last **Rus** attack on the city. After Jaroslav’s death the importance of the Rus in Byzantine affairs declined due in part to the appearance of the **Pechenegs** as enemies of Kievan Rus. *See also* HAROLD HARDRADA; IGOR; OLEG, VARANGIANS.

JEROME. Biblical scholar, translator, **saint**, born ca. 342. His greatest achievement was his translation of the Bible into Latin (called the *Vulgate Bible*). His literary output includes many biblical commentaries, translations of various Greek works, as well as a paraphrase of the *Chronicle* of **Eusebios of Caesarea**, a number of homilies of **Origen**, and a world **history** from Abraham to 325 (continued by **Marcellinus Comes**). He also wrote polemics against **Arianism** and other **heresies**. He spent several years as a hermit in the Syrian Desert, and he was secretary to Pope Damascus from 382 to 385. He retired to Bethlehem in 386, where he died in 420. *See also* HYDATIUS; MONASTICISM.

JERUSALEM. The conversion of **Constantine I the Great** and his mother **Helena** to Christianity transformed Jerusalem. When Helena visited the city in 326 she discovered a tomb she identified as the Holy Sepulchre of Christ, and a nearby rock she identified as Golgotha. Constantine I built a **basilica**,

the Church of the Holy Sepulchre, as well as a basilica on the Mount of Olives, and one in Bethlehem.

Julian “The Apostate” attempted to rebuild the Jewish Temple, but this was only a pause in the rapid transformation of the city into a center of Christian **pilgrimage**. **Athenais-Eudokia** was also a great benefactor, as was **Justinian I**. In 451 at the **Council of Chalcedon** the city became one of the five **patriarchates**. In 614 the **Persians** captured the city and carried off the **True Cross**. **Herakleios** recaptured the city and returned the **relic** in 629. However, in 638 the patriarch **Sophronios** was forced to surrender Jerusalem to the **Arabs**.

Jerusalem remained in Muslim possession for more than five centuries, becoming a major Muslim pilgrimage site with commemorative **architecture** that included the **Dome of the Rock**. The Caliph al-Hakim destroyed the Church of the Holy Sepulchre in 1009. Later in the 11th century Jerusalem changed hands between the **Seljuks** and **Fatamids** until the **First Crusade** conquered it in 1099. After 1099, Jerusalem became the capital of the Crusader Kingdom of Jerusalem until **Saladin** retook the city in 1187. The Crusaders ruled it again from 1229 to 1243, after which it fell again to the forces of **Islam**. *See also* AMALRIC I; JEWS; MOSCHOS, JOHN.

JEWS. Jews comprised one of the most sizeable and important minorities in **Byzantium**. **Benjamin of Tudela** describes Jewish communities in numerous cities, including many cities in **Greece**. He mentions 2,000 Jews living in **Thebes**, the largest Jewish community outside **Constantinople**.

Jews engaged chiefly in manufacturing and commerce, and they lived under various legal restrictions. The pagan emperor **Julian “The Apostate”** attempted to rebuild the Jewish Temple in **Jerusalem** as part of his anti-Christian policies. However, Christian emperors restricted their activities. For example, Jews were prohibited from holding **slaves**, from proselytizing, holding governmental office, and from attending public ceremonies. No wonder that they openly supported the empire’s enemies on occasion. They supported the **Vandals** and **Ostrogoths** against **Justinian I**, also the rebels in the **Nika Revolt**. When the **Persians** invaded **Asia Minor** and **Palestine** in the early seventh century, Jews took the Persian side. When Jerusalem fell to the Persians in 614, the Jews of the city attacked Christians and their churches. The **Arab** conquests changed the situation dramatically by placing most of the empire’s Jews under the **Umayyad Caliphate** (and later the **Abbasid Caliphate**).

For Jews who remained in Byzantine territory, intermittent imperial edicts (e.g., by **Herakleios**, **Leo III**, and **Basil I**) ordered the baptism of Jews; these edicts failed. The general impression is that the Jews were mostly left to themselves, though segregated in their own urban quarters. Persecutions were infrequent, and some **emperors**, such as **Michael VIII Palaiologos** and his son **Andronikos II Palaiologos**, were remarkably tolerant. *See also* ETHNIC

DIVERSITY; SAMARITANS.

JOEL. Thirteenth-century author of a world **chronicle** that begins with the Creation and ends with the capture of **Constantinople** by the **Fourth Crusade** in 1204. Its brevity is such that it has little or no historical value. *See also* GEOFFREY DE VILLEHARDOUIN; HISTORY; ROBERT OF CLARI.

JOHN I. Patriarch of Antioch from 429 to 442. He supported Nestorios at the **Ecumenical Council of Ephesus** in 431, but arrived late to the council after **Cyril of Alexandria** had engineered the condemnation of Nestorios. John immediately organized a rival council that condemned Cyril, creating a schism in the council that took two years to resolve. However, John agreed to a compromise in 433 that condemned Nestorios and accepted the term **Theotokos**. The compromise also papered over certain differences of opinion about the relationship of Christ's two natures by stating vaguely that they existed in an unconfused union. *See also* CHRIST, THEOLOGY OF; HERESY; MONOPHYSITISM.

JOHN I. Pope from 523 to 526. **Theodoric the Great** forced him to undertake an embassy to **Constantinople** to urge **Justin I** to lift restrictions against the Arians in the East. The implied threat was that otherwise there would be reprisals against Italian **Orthodox** believers. Justin I, anxious to maintain good relations with the papacy after the end of the **Akakian Schism**, received the pope warmly. Justin agreed to restore churches to the Arians and permitted them to hold services. Despite this success, upon John I's return Theodoric threw him into prison, where the pope died a few days later on 18 May 526. *See also* ARIANISM; DIPLOMACY.

JOHN I DOUKAS. Ruled **Thessaly** (ca. 1267–ca. 1289) from **Neopatras**, following the death of his father **Michael II Komnenos Doukas**. He was a fierce enemy of **Michael VIII Palaiologos** who besieged Neopatras in 1272–1273, and who died campaigning against John in 1282. *See also* GREECE.

JOHN I TZIMISKES. **Emperor** from 969 to 976. Born in **Armenia**, he became a renowned general under **Nikephoros II Phokas**, who he assassinated in 969 with the aid of Nikephoros II's wife **Theophano**. This proved a great victory for the **church**, for in return for **Patriarch Polyeuktos's** support Tzimiskes sent Theophano into exile. Tzimiskes also rescinded Nikephoros II's legislation against the growth of church and monastic estates.

John I ejected **Svjatoslav** from **Bulgaria** in 971, and the next year made an alliance with **Otto I** that softened the hostility engendered by Nikephoros II's relations with the German Empire. In 972 Princess Theophano, niece of John

I, was betrothed to **Otto II**, and Otto I was recognized as *basileus* of the Franks.

John spent much of his reign campaigning in **Syria**, the **Holy Land**, and **Mesopotamia**, in effect consolidating previous victories won under Nikephoros II, establishing **Byzantium** as the preeminent power in the Near East. *See also* DAMASCUS; DINOGETIA; DOBRUDJA; DOROSTOLON; SAMOSATA; YAHYA OF ANTIOCH.

JOHN II KOMNENOS. Emperor from 1118 to 1143 whose capable leadership consolidated the successes of his father **Alexios I Komnenos**. During the first part of his reign, John campaigned in the **Balkan Peninsula**, first against the **Pechenegs**, winning a decisive victory over them in 1122. In 1129 he forced **Serbia** to acknowledge Byzantine overlordship, and he checked the expanding power of **Hungary**, Serbia's chief ally. Only after 1130 was he able to turn his attention to **Asia Minor**, where he campaigned against the **Danishmendid**.

He conquered **Rubenids** of **Armenian Cilicia** in 1137, and in 1138 he besieged **Antioch**, forcing **Raymond of Poitiers** to take an oath of fealty as a sign of his submission to **Byzantium**. However, John was forced to reaffirm the commercial privileges of **Venice** in 1126. His plans to restore Byzantine power throughout the Near East, as unrealistic as they may have been, ceased abruptly with the emperor's death in a freak hunting accident with a poisoned arrow. There is a portrait of John II and his wife **Irene** in the **mosaic** panels in the south gallery of **Justinian I's Hagia Sophia**. *See also* CHONIATES, NIKETAS; GANGRA; KINNAMOS, JOHN; PHILANTHROPY.

JOHN II KOMNENOS. Emperor of **Trebizond** from 1280 to 1297. However, in 1282 **Michael VIII Palaiologos** persuaded him to relinquish his imperial title in favor of **despot**, after first being rewarded with marriage to Michael VIII's daughter Eudokia. Despite this, John II's successors again assumed the imperial title. *See also* BASILEUS.

JOHN III VATATZES. The most important **emperor** (reigned 1221–1254) of the **Empire of Nicaea**. He consolidated the work of his predecessor, **Theodore I Laskaris**, whose daughter Irene he married.

By 1225 he occupied all of the territory formerly claimed by the **Latin Empire**, in addition to the islands of **Lesbos**, **Chios**, **Samos**, **Icaria**, and **Rhodes**. He marched on **Thrace**, briefly occupying **Adrianople** before withdrawing in the face of **Theodore Komnenos Doukas**, the **despot** of **Epiros**. However, Theodore was captured at the Battle of **Klokotnitsa**, and the tide slowly turned in favor of Vatatzes, especially after the death of **John Asen II** in 1241. Vatatzes captured **Thessalonike** again in 1246, and by the time of his death he had doubled the size of the Empire of Nicaea. *See also* MEDICINE.

JOHN IV KOMNENOS. Emperor of **Trebizond** from 1429 to 1459. He came to power by assassinating his father in 1429 and spent the rest of his reign defending Trebizond from Ottoman **sultans Murad II** and **Mehmed II**. A large-scale attack on the **city** in 1456 forced John to pay tribute to the **Ottomans**, and to organize a coalition of neighboring Turkish tribes to defend the city. However, none of this helped his successor, the final emperor of Trebizond, David I Komnenos (1459–1461), who was forced to surrender Trebizond to the Ottomans on 15 August 1461 after Mehmed II surrounded the city with a huge expeditionary force.

JOHN IV LASKARIS. Emperor of **Nicaea** from 1258 to 1261. He reigned, but never really ruled. Born the son of **Theodore II Laskaris** in 1250, this child-emperor was at the mercy of **Michael VIII Palaiologos** after his father's death in August 1258. Michael murdered the regent **George Mouzalon** the following month and had himself crowned co-emperor with John in January 1259. In 1261, after the recovery of **Constantinople**, Michael blinded John on Christmas Day and confined him to a prison, where he outlived Michael VIII, dying ca. 1305. Michael VIII's son **Andronikos II Palaiologos** visited John in 1284 and begged his forgiveness.

JOHN IV "FASTER." Patriarch of **Constantinople** from 582 to 595. John was the first to use the title Ecumenical Patriarch, which provoked hostile reactions from **Pope Pelagius II** and his successor **Gregory I the Great**, who was especially sensitive to any implied attack on **papal primacy**. *See also* MAURICE.

JOHN V PALAIOLOGOS. Emperor from 1341 to 1391, as his reign is normally computed. His reign was actually interspersed by civil wars that produced the reigns of **John VI Kantakouzenos** (with John V as nominal emperor, 1347–1354), **Matthew I Kantakouzenos** (with John V, 1353–1357), **Andronikos IV Palaiologos** (1376–1379), and **John VII Palaiologos** (reigned for one year, 1390). The internal weakness of Byzantium provided many opportunities for its foes, especially for the **Ottomans**.

The first decade of John V's long reign was dominated by two major civil wars (1341–1347 and 1352–1354) with John VI Kantakouzenos, which put the latter on the throne of Byzantium from 1347 to 1354 (and Matthew I Katakouzeonos on the throne with John V from 1353 to 1357). During this period, the **plague** (i.e., Black Death) ravaged the empire (1348), and **Venice** and **Genoa** fought a great naval battle in the **Bosporos** on 13 February 1352 for control of the **Black Sea**.

The remainder of John's reign saw the steady advance of the **Ottomans**, whose vassal John became after the **Battle of Marica** (1371). John attempted to gain support from the West by a personal conversion to Catholicism in 1369, but this only exacerbated his relations with the Byzantine church, as

well as with ordinary citizens. There were two major civil wars (1373 and 1376–1379). The first was by John V's son Andronikos; he reigned from 1376 to 1379 as Andronikos IV Palaiologos. The other rebellion was by John V's grandson, who reigned briefly in 1390 as John VII Palaiologos. In 1391, the year of John's death, Byzantine territory was parceled out among his heirs, and Byzantium's fate seemed increasingly in the hands of the Ottomans. *See also* ANCHIALOS.

JOHN VI KANTAKOUZENOS. Emperor from 1347 to 1354 and historian. His name is synonymous with three civil wars. The first civil war (1321–1328) was against **Andronikos II Palaiologos**, which put Andronikos III Palaiologos on the throne. John and his fellow conspirators, including the unscrupulous Syrgiannes Palaiologos, were amply rewarded, and John became the real power behind the throne. The second civil war (1341–1347) made John emperor, as John VI Kantakouzenos (1347–1354), along with the nominal co-emperor, **John V Palaiologos**, whose power he usurped.

The third civil war (1352–1354) had its origins in 1349 when John used **Ottoman** troops to force his way into **Thessalonike** to end the revolt of the **Zealots**. Further use of the Ottomans introduced **Orhan** and his son **Suleyman** to Europe, where they established (in 1352) a base at **Gallipoli**. Defeated in 1354 by John V Palaiologos, John Kantakouzenos resigned the throne and entered a monastery. There he composed a history of his times in the form of a personal memoir (the *Histories*), covering the years 1320–1356.

Despite his attempt in this work to justify his actions, it is hard to disassociate his name from the civil wars that weakened Byzantium in the first half of the 15th century, opening it to further Ottoman expansion. *See also* ISIDORE I BOUCHEIRAS; KABASILAS, NICHOLAS CHAMETOS; PLAGUE.

JOHN VII GRAMMATIKOS. Patriarch of Constantinople from 837 (or 838) to 843. His **Armenian** family name was Morocharzianos; he was called *grammatikos* out of respect for his learning. His career is intimately linked with the second period of **Iconoclasm** (815–843), for under **Leo V** he helped to prepare the council of 815 that restored Iconoclasm. He became *archimandrite* of the monastery of **Sergios and Bakchos** in Constantinople, as well as tutor and influential advisor to **Theophilos**. His combination of zeal and learning, in addition to his renowned debating skills, made him a formidable adversary of **Iconophiles** until his deposition and exile in 843, when veneration of **icons** was restored. *See also* ABBASID CALIPHATE; LEO THE MATHEMATICIAN.

John VII Palaiologos. Emperor in 1390; oldest son of **Andronikos IV Palaiologos**. He seized **Constantinople** in 1390 as a pawn of **Bayezid I**, overthrowing his grandfather **John V Palaiologos**. Manuel, a son of John V,

soon regained control with the aid of the **Hospitallers**, driving John from the city (17 September 1390), ending his brief reign. John V died shortly thereafter in 1391, and Manuel became emperor, as **Manuel II Palaiologos** (1391–1425). Manuel reconciled with former John VII; when Manuel II journeyed to the West in 1399–1403, he even allowed him to remain in Constantinople as his regent. John married Irene Gattilusio of **Lesbos**. Their child Andronikos died shortly before John VII's own death in 1408.

JOHN VIII PALAIOLOGOS. Emperor from 1425 to 1448, succeeding his father **Manuel II Palaiologos**. His reign saw continued **Ottoman** advances against Byzantine European possessions. **Thessalonike** fell in 1430, and before his reign ended the **Despotate of Morea** began paying tribute to **Murad I**. John's attempt to secure aid from the West required the union of the churches at the **Council of Ferrara-Florence** in 1438–1439. In response, **Pope Eugenius IV** preached a **Crusade** that was crushed by the Ottomans at **Varna** in 1444. Thus, the West found itself incapable of saving **Byzantium** while in **Constantinople** John VIII was unable to make the **union of the churches** anything more than a union on paper. *See also* DEMETRIOS PALAIOLOGOS.

JOHN VIII XIPHILINOS. Patriarch of Constantinople from 1064 to 1075, jurist; friend of **Michael Psellos** and **John Mauropous**. Prior to his appointment as patriarch he was the first president (*nomophylax*) of the law school created by **Constantine IX Monomachos**; then he fell out with the **emperor** and was forced to retire to a monastery. **Constantine X Doukas** followed the recommendation of Psellos and called him back to service as patriarch in 1064. *See also* CLERGY; EDUCATION.

JOHN X KAMATEROS. *See* THEODORE I LASKARIS.

JOHN XI BEKKOS. Patriarch of Constantinople from 1275 to 1282. He replaced **Joseph I**, who **Michael VIII Palaiologos** deposed for refusing to agree to the **union of the churches** at the **Council of Lyons** in 1274. Though a tolerant and learned man (he was formerly *chartophylax* of **Hagia Sophia**), he was forced to preside over the **emperor's** cruel persecution of anti-unionists. For this he paid dearly after Michael VIII's death. He was condemned as a heretic in 1283 and imprisoned from 1285 until his death in 1297. *See also* HERESY.

JOHN ABRAMIOS. Astronomer and astrologer of the late 14th century and early 15th century. He founded a school that edited classical texts on **astrology**, **medicine**, and **magic**. He practiced magic and cast horoscopes for emperors **Andronicus IV Palaiologos** and his son **John VII Palaiologos**. His interest in astrology and magic demonstrates how pervasive such beliefs were

throughout late Byzantine society, even among its intellectuals. *See also* ASTRONOMY; SCIENCE.

JOHN ASEN II. Ruler of the **Second Bulgarian Empire** from 1218 to 1241. His victory over **Theodore Komnenos Doukas** at **Klokotnitsa** in 1230 gravely weakened the **Despotate of Epiros** and made **Bulgaria** preeminent in the **Balkan Peninsula**. John Asen II ruled over much of **Thrace** and **Epiros**, giving some foundation to his claim to be “Emperor of the Bulgarians and Greeks.”

JOHN ASEN III. *See* IVAJLO.

JOHN CHRYSOSTOM. John the “Golden Mouth” (*Chrysostomos*), eloquent **patriarch** of **Constantinople** from 398 to 404, and author of about 2,000 works. He was frank in his views, and his views reflected Syrian **asceticism**. He spoke his mind against the Gothic general **Gainas**, and against the powerful court favorite **Eutropios**. He also attempted to reform the morals of the clergy and court, which gained the ire of the empress **Eudoxia**. She took personally his insults about the dress and adornment of **women**. John’s reference to her as “Jezebel” earned him his first banishment (403), something engineered as much by Eudoxia as by Theophilos, **bishop** of **Alexandria**, and the Syrian bishop **Severianos**, both adversaries of John. His confrontational style was not much imitated thereafter, since neither church nor state could afford a tumultuous relationship.

In 407 John died in **Pontos** during his second period of exile, while being moved to a remote location, despite pleas of exhaustion. However, his fame was such that 31 years after his death when his body was returned to Constantinople, it was buried in the **Church of the Holy Apostles**. *See also* CLERGY; PORPHYRIOS OF GAZA; THEODORE DAPHNOPATES.

JOHN ITALOS. Head of the school of **philosophy** in **Constantinople** who was condemned for **heresy** in 1082. The driving force behind his condemnation was the new emperor **Alexios I Komnenos**, who seemed determined to root out suspected heretics, while his mother **Anna Dalassene** was turning the **Great Palace** into something resembling a monastery.

That Italos was born in south Italy of a **Norman** father and that he was the pupil of **Michael Psellos**, who himself barely escaped condemnation, must have aroused Alexios I’s suspicion. The condemnation of Italos illustrates the threat to **Orthodoxy** that the church and its supporters perceived in Psellos’s revival of Platonic thought. More broadly, the condemnation was meant to reaffirm that **theology** was not a subdivision of philosophy. *See also* CAESAROPAPISM.

JOHN KLIMACHOS. **Saint**; author (died ca. 650) of *The Heavenly Ladder*,

hence the epithet *klimachos* (“of the ladder”). The ladder is a metaphor for the spiritual life, in which one ascends to higher levels (30 “rungs”) of spirituality. The *Apophthegmata Patrum* of the early hermits provided John with a rich source of advice, most often unorganized and obscure, but never prosaic. It was immensely popular over the centuries, and hundreds of **icons** exist showing monks treading upward on the ladder’s rungs, while demons attempt to pull them off. *See also* ASCETICISM; EREMITES; MOSCHOS, JOHN.

JOHN LYDOS. Author of a work entitled *On the Magistracies of the Roman State* that describes the **bureaucracy** of the empire in the mid-sixth century. John was a civil servant under **Justinian I**, which gives his denunciation of John of Cappadocia particular credence.

JOHN OF ANTIOCH. Author of a **chronicle**, surviving only in fragments, from Adam to the death of the **emperor Phokas**. It is not clear who this John was, though John I, **Jacobite patriarch** of **Antioch** from 631 to 649, is sometimes suggested. *See also* HISTORY.

JOHN OF BRIENNE. *See* BALDWIN II; LATIN EMPIRE.

JOHN OF CAPPADOCIA. Chief financial minister and advisor of **Justinian I**, denounced for his corruption and debauchery by **Prokopios of Caesarea** and **John Lydos**. Justinian complied with the demand in the **Nika Revolt** that John be removed from his post for fiscal oppression. He returned after the revolt was suppressed, only to fall victim to the scheming of the empress **Theodora**, who hated him and had him banished in 541.

JOHN OF DAMASCUS. Arab Christian born in **Damascus** who authored numerous works of **theology**, **philosophy**, polemics, **history**, hymns, and **hagiography**. Of particular importance is his *The Source of Knowledge*, which attempts a systematic study of all aspects of the Christian faith and dogma. For this he relied on the work of **Theodoret of Cyrrhus**. Much later **Thomas Aquinas**, the great 13th-century theologian of the Catholic Church, used John’s work as a model for his *Summa Theologica*. Also of importance is his development of the fundamental theory of **icons** and their proper veneration. Among John’s other works are polemics against **Iconoclasm** as well as numerous sermons, *vitae* of **saints**, and hymns. His brother was **Kosmas the Hymnographer**. He died in 749 in the *Lavra* of **Saint Sabas**. *See also* EUSTATHIOS OF THESSALONIKE; MUSIC; PHILOKALIA.

JOHN OF EPHESUS. Author of the *Church History*, a work in Syriac that extends from Julius Caesar to 585. Only the final part of the work, covering the years 521–585, survives. It provides a valuable narrative of the reign of

Justinian I and its aftermath. The point of view is pro-Monophysite, as seen in his favorable opinion of Justinian I's wife **Theodora**. In 545–546 he made a name for himself in **Constantinople** by denouncing prominent persons as crypto-pagans. *See also* DIONYSIOS OF TELL MAHRE; HISTORY; MONOPHYSITISM; PAGANISM.

JOHN OF NIKIU. **Bishop** of Nikiu in **Egypt** who authored a world **chronicle** starting with Adam to the early years of the reign of **Herakleios**. It is particularly valuable for the **Arab** conquest of Egypt and for the early Arab expansion generally. Unfortunately, the work survives only in fragmentary Arabic and Ethiopian translations.

JOHN OF RILA. Patron **saint** of **Bulgaria**. He spent much of his life (ca. 880–946) as a hermit (*eremite*), but toward the end of his life he founded the Rila monastery, a *koinobion* in the Rila Mountains in southwestern Bulgaria.

JOHN SMBAT III. Bagratid king of **Armenia** who reigned ca. 1020–1042. The reign of his father **Gagik I** was the highpoint of the **Bagratids**, but Smbat's own reign was weakened by internal strife. **Basil II** used this weakness to demand that upon Smbat's death **Byzantium** would acquire the Armenian kingdom of **Ani**, a demand to which Smbat agreed.

JOHN “THE ALMSGIVER.” **Patriarch** of **Alexandria** from 610–619; **saint**. He was a native of **Cyprus** and a simple layman before he was elevated to the rank of patriarch. He was renowned for his support of **Orthodoxy** against **Monophysitism**, as well as for his charity. Both **John Moschos** and **Sophronios**, who lived in Alexandria at the time, subsequently wrote biographies (*vitae*) of the saint, as did a fellow Cypriot, Leontios of Neapolis. These works provide a vivid picture of life in early seventh-century **Egypt**.

JOHN THE GRAMMARIAN. *See* JOHN VII GRAMMATIKOS.

JOHN THE ORPHANOTROPHOS. **Eunuch** who successfully conspired to help his brother, **Michael IV Paphlagon**, become **emperor**. He used his position as *orphanotrophos* (*director of imperial orphanages*), to gain even greater power during the reign of **Romanos III Argyros**. While Michael IV was on the throne John was the most powerful person at court. Although he engineered the accession of **Michael V Kalaphates**, Michael soon exiled John, and **Constantine IX Monomachos** blinded him. **Michael Psellos** was an eyewitness to the blinding, and his account of it in his *Chronographia* is among the most dramatic passages in Byzantine **literature**. *See also* JOHN THE ORPHANOTROPHOS.

JOHN TROGLITA. *Magister militum* of **Justinian I** who won the war

against the **Moors** after it had dragged on indecisively for a decade (536–546). Within the space of only two years, from 546 to 548, Troglita managed to subdue the Moors. The African poet **Corippus** wrote a poem entitled *Johannis* to celebrate Troglita's victories. *See also* AFRICA.

JORDANES. Latin historian who wrote a **history** of the **Goths** down to 551. The work (entitled *Getica*) is largely dependent on a lost work of **Cassiodorus**. It also makes use of a lost work by **Priskos** on the **Huns** that includes a portrait of **Attila**. Jordanes was born on the lower **Danube** in **Moesia**, but he spent most of his life in **Ravenna**, where he served as a notary for Ostrogothic chieftain Gunthigis-Baza. He died in Ravenna in 552. *See also* OSTROGOTHS.

JOSEPH I. Patriarch of **Constantinople** from 1266 to 1275, and again from 1282 to 1283. He pardoned **Michael VIII Palaiologos** for blinding **John IV Laskaris**, something Joseph's predecessor, **Arsenios Autoreianos**, had been unwilling to do.

The **Arsenites**, who considered Joseph I an illegitimate patriarch, nevertheless rallied around Joseph as a hero when he was deposed in 1275 for refusing to accept the **union of the churches** at the **Council of Lyons** in 1274. After Michael VIII's death in 1282 the pro-unionist **John XI Bekkos** was deposed and Joseph I returned briefly as patriarch before his death in 1283.

JOSEPH II. *See* FERRARA-FLORENCE, COUNCIL OF.

JOSEPH THE HYMNOGRAPHER. *See* MUSIC.

JOSHUA THE STYLITE. Monk from **Edessa** who wrote a **chronicle** in Syriac covering the years 495–506. The original has not survived, except perhaps in an anonymous chronicle (extending to the year 775) with the attached pseudonym of **Dionysios of Tell Mahre**. Another anonymous chronicle, entitled *The History of the Time of Troubles in Edessa, Amida, and All Mesopotamia*, which describes the wars between **Byzantium** and **Persia** during the reign of **Anastasios I**, may also have been authored by Joshua the Stylite. In any case, discussion about the authorship of these chronicles is much less significant than are the chronicles themselves, both of which are important sources for events along the eastern frontier in their respective periods.

JOVIAN. Emperor from 363 to 364, and before that an **army** commander and an ardent **Orthodox** Christian in the army of **Julian "The Apostate."** He succeeded Julian after the latter's unexpected death while on campaign against the Persians. In order to extricate the army from **Persia**, Jovian signed

a treaty that surrendered much of **Mesopotamia**, including **Nisibis** and other fortified places. He died soon thereafter in **Asia Minor**, perhaps by carbon monoxide poisoning due to fumes from a charcoal brazier. *See also* PAGANISM; SASSANIANS.

JULIAN OF HALIKARNASSOS. *See* APHTHARTODOCETISM.

JULIAN “THE APOSTATE.” **Emperor** from 361 to 363 whose brief reign of 17 months captured the imagination of his contemporaries and of subsequent generations. His efforts to restore **paganism** borrowed some elements from the Christian church. Nevertheless his efforts failed, as his satire *Misopogon* (“Beardhater”) makes clear. His edict excluding Christian teachers from teaching was condemned by pagans, including **Ammianus Marcellinus**. His attempt to rebuild the Jewish Temple in **Jerusalem** also failed. Moreover, **Maximos of Ephesus**, Julian’s mentor, was something of a quack and hardly the best advertisement for a pagan revival. Also misguided was Julian’s expedition against **Persia** in 363, during which he was killed in battle. *See also* ANTIOCH; CONSTANTIUS II; JEWS; JOVIAN; PROKOPIOS; THEURGY.

JULIAN THE EGYPTIAN. *See* GREEK ANTHOLOGY; PRISCIAN.

JULIANUS “ARGENTARIUS.” *See* SAN VITALE, CHURCH OF.

JULIUS NEPOS. Western **emperor** from 474 to 475. Nepos was the last western emperor to be recognized as legitimate in the East. He was deposed by his general, the *magister militum* Orestes, who elevated his son **Romulus Augustulus** to the throne. The death of Nepos in 480 removed any possibility of rivalry with **Odoacer**, who ruled **Italy** since 476 after overthrowing Romulus Augustulus.

JUSTIN I. **Emperor** from 518 to 527; uncle of **Justinian I**. The chief events of his reign included the restoration of good relations with the **papacy**, exemplified by the end of the **Akakian Schism** in 519 and by the cordial visit of **Pope John I** to **Constantinople** in 526. Hostilities with **Persia** erupted in 526, but otherwise there was peace with Persia during his reign. In the *Anekdotai* (*Secret History*) he is derided by **Prokopios of Caesarea** as an illiterate dunce, completely under the sway of his nephew Justinian who succeeded him. His reign can be viewed as a preparation for the more significant reign of Justinian I (527–565). *See also* HESYCHIOS OF MILETOS; *SCHOLAE PALATINAE*; SEVEROS.

JUSTIN II. **Emperor** from 565 to 578. He was nephew and successor of **Justinian I**. His reign consisted of one military failure after another,

beginning with the **Lombard** invasion of **Italy** in 568. Justin II opened hostilities with **Persia** in 572; the following year the Persians captured the supposedly impregnable fortress of **Dara** on the frontier in **Mesopotamia**. Raids of **Avars** and **Slavs** south of the **Danube** began during his reign. Whatever the reasons for his madness, he did go mad, and his wife, **Empress Sophia**, ruled behind the scenes. It was she who persuaded Justin II, in one of his sane moments, to raise his notary **Tiberios II** to the position of **caesar** in 574, and to co-emperor in 578 shortly before Justin II's death. *See also* CHOSROES I.

JUSTINIAN I. Emperor from 527 to 565. His accomplishments, even those that ultimately failed, rank him among the greatest of Byzantine emperors. His codification of Roman law, the ***Corpus Juris Civilis*** and the construction of **Hagia Sophia** are his enduring achievements. However, his reconquest of the West was eventually reversed. The war against the **Ostrogoths** dragged on until 552; three years after Justinian died much of **Italy** was conquered by the **Lombards**. However, his conquest of the **Vandals** in 533, despite a long war with the **Moors** from 536 to 548, lasted until the **Arabs** conquered **Carthage** in 698. Intermittent war with **Persia** disturbed **trade**, forcing Justinian to create an indigenous **silk** industry on Byzantine territory. Altogether, the demands of war on two fronts created a ruthless fiscal policy that led to the **Nika Revolt**.

Justinian was fortunate to have great generals like **Belisarios** and **Narses**, and capable ministers like **Tribonian** and **John of Cappadocia**, hated though John was by **Empress Theodora** and the populace. He was not so fortunate in his historian, **Prokopios of Caesarea**, whose ***Anekdota*** (*Secret History*) portrays Justinian and Theodora as virtual demons. The image Justinian chose for himself is seen on the **mosaic** panel at the **Church** of San Vitale in **Ravenna**, where Justinian appears enshrined with a halo as God's viceroy on earth, and the protector of **Orthodoxy** in the West. It is also the image of an emperor who closed down the **Academy of Athens** in 529, condemned the **Three Chapters**, and called the **Fifth Ecumenical Council at Constantinople**. *See also* CHALKE; CONSISTORIUM; CORDOBA; CROTONE; EUTYCHIOS; GEPIDS; HESYCHIOS OF MILETOS; JOHN OF EPHESUS; *KANDIDATOI*; MARCELLINUS COMES; SARDINIA; SARMATIANS; SOLOMON; VITALIAN.

JUSTINIAN II. Emperor from 685 to 695 and again from 705 to 711. He was a relentless antagonist of the **Arabs**, and more ambitious in his colonization schemes than **Constans II**. He resettled the **Mardaites** in various places, including the **Peloponnesos** and naval **theme** of **Kibyrrhaiotai**. He took **Slavs** from a region called ***Sklavinia*** in the **Balkan Peninsula** and resettled them in the theme of **Opsikion**. He also repopulated **Kyzikos** with Cypriots, created the **kleisoura** of the **Strymon** and most likely created the

theme of Hellas.

Fervently **Orthodox**, he persecuted the **Paulicians**, condemned **Monotheletism**, and convened the **Council in Trullo**, after which he attempted to arrest **Pope Sergius I** for not accepting the council's edicts. He was overthrown in 695 by **Leontios**, *strategos* of the theme of Hellas. Leontios slit Justinian II's nose (earning Justinian the epithet *rhinotmetos*, meaning "slit-nose") and exiled him to **Cherson**.

With the assistance of **Tervel** of **Bulgaria** Justinian returned to besiege **Constantinople** in 705, gaining entrance to the city by crawling through an aqueduct pipe. Leontios fled. Unfortunately, once on the throne again he aroused internal unrest by becoming a bloodthirsty tyrant. Taking advantage of the situation, the Arabs invaded **Asia Minor** with impunity from 709 to 711, the year Justinian II was dethroned and executed by **Philippikos**. *See also* ABD AL-MALIK.

JUSTINIANA PRIMA. *See* ILLYRICUM.

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KABASILAS, NICHOLAS CHAMETOS. Mystic and **Palamite theologian**; writer and scholar. Despite being a friend and supporter of **John VI Kantakouzenos**, he managed to survive the massacres in **Thessalonike** under **Zealot** rule. His historical importance lies chiefly in the diversity of his writings and what they reveal about intellectual life in the 14th century. Among his most interesting literary works is a monograph on usury, while another work criticizes the confiscation of monastic lands to finance the military needs of the state. *See also* LITERATURE; MONASTICISM.

KAFFA. Mongol outpost in the **Crimea**. It became the key to Genoese control over the **Black Sea** after the **Treaty of Nymphaion** in 1261 allowed **Genoa** to establish a colony there. During the next century, from Kaffa the Genoese competed for the Black Sea **trade** in grain, fish, furs, and **slaves**. In 1475 Kaffa was conquered by the **Ottomans**, by which time the trading outpost had grown into a substantial city. *See also* VENICE.

KALLIKLES, NICHOLAS. *See* TIMARION.

KALLINIKOS. *See* GREEK FIRE.

KALLIPOLIS. *See* GALLIPOLI.

KALLISTOS I. Patriarch of **Constantinople** from 1350 to 1353 and again from 1355 to 1363. He was one of three **Hesychast** monks to occupy the patriarchal throne (the other two were **Isidore I Boucheiras** and **Philotheos Kokkinos**), all of whom were friends of **Gregory Palamas**.

Kallistos was also a disciple of **Gregory of Sinai**. In 1351 he presided over a local council in Constantinople, convened by **John VI Kantakouzenos** that condemned anti-Palamites. However, in 1353, he resigned rather than participate in the coronation of **Emperor Matthew I Kantakouzenos**. He was replaced with Philotheos Kokkinos, but Kallistos was recalled to office when **John V Palaiologos** regained his throne.

KALOJAN. Tsar of **Bulgaria** from 1197 to 1207. Until 1204 he was a fierce enemy of **Byzantium**, along with **Ivanko** and Dobromir Chrysos. By treaty in 1202 with **Alexios III Angelos** his territorial gains were ratified, and his position was further supported when **Pope Innocent III** crowned him king, for which he submitted the Bulgarian church to the **papacy**.

After 1204, when the **Latin Empire** threatened Bulgaria, Kalojan became the self-proclaimed restorer of **Orthodoxy**. In 1205 at **Adrianople**, with help

from his Byzantine and **Cuman** allies, Kalojan annihilated a Latin army sent against him and captured Latin emperor **Baldwin of Flanders**, who died in captivity. Kalojan himself was killed in 1207 while besieging **Thessalonike**. Arguably, Kalojan's chief legacy was to the **Empire of Nicaea** in **Asia Minor**, which he saved by weakening the Latin Empire. *See also* SECOND BULGARIAN EMPIRE.

KAMINIATES, JOHN. Author of an alleged eyewitness account of the **Arab** capture of **Thessalonike** in 904 entitled the *Capture of Thessalonike*. He was a priest in the city at the time of the three-day Arab siege by **Leo of Tripoli**. A pillage and bloodbath followed the city's capture on 31 July 904. However, there are reasons to believe that the work may not be genuine, but rather composed much later, perhaps after the **Ottoman** sack of Thessalonike in 1430.

KAMISION. *See* CHITON; LOROS.

KAMYTZES, MANUEL. *See* IVANKO.

KANANOS, JOHN. Historian who recorded the unsuccessful siege of **Constantinople** in 1422 by **Murad II**. Written in a colloquial style, in the form of an essay, the account is surprisingly detailed in its description of events and precise in its **chronology**. *See also* HISTORY.

KANDIDATOI. Imperial bodyguards, like the *scholae palatinae* and the *exkoubitores*. *Kandidatoi* were more an ornamental guard, recognizable on ceremonial occasions by the white trappings they wore over gilded armor. During the reign of **Justin I**, the future **Justinian I** was a *kandidatos*.

KANDIDOS. Historian whose lost work, which covered the years 457–491, is summarized in the *Bibliotheca* of **Photios**. *Kandidos* came from Isauria. His work was most certainly written during the reigns of **Leo I** and **Zeno**. *See also* HISTORY.

KANON. *See* ANDREW OF CRETE; MUSIC; ROMANOS THE MELODE.

KANTARA CASTLE. *See* CYPRUS.

KAPNIKON. *See* TAXATION.

KARABISIANOI. *See* KIBYRRHAIOTAI.

KARAMAN, EMIRATE OF. First of the new **emirates** to emerge from the ruins of the old **Sultanate of Rum**. Established ca. 1260 in **Cilicia** and in the

Taurus Mountains, by the early 14th century it had expanded as far as **Ikonion**, the **Seljuk** capital. By the end of the 14th century it was the preeminent state in southeastern Anatolia. Its relations with **Byzantium** were minimal, but not so with the **Ottomans**, who assaulted it repeatedly before conquering it in 1475.

KARASI, EMIRATE OF. Turkish **emirate** that in the early 14th century controlled an area from north of **Smyrna** up to the **Hellespont**. At first both the Emirate of Karasi and the Emirate of **Saruhan** seemed more important than the Emirate of **Osman**, but by the mid-14th century the **Ottomans** had annexed Karasi; Saruhan they annexed later, in 1410.

KARIYE CAMII. *See* CONSTANTINOPLE; METOCHITES, THEODORE; *parekklesion*.

KASSIA. **Symeon Logothete** mentions her in connection with the **bride show** of **Theophilos** in 830, where the **emperor** questioned her, before deciding on **Theodora**. Denied the opportunity to be an empress, she continued writing hymns, for which she became famous. *See also* WOMEN.

KASTORIA. City in western **Macedonia** founded by **Justinian I**, situated on a promontory that reaches into Lake Kastoria. Its wealth as a regional commercial center is illustrated by the number of 10th- to 12th-century churches that have survived. Among its citizenry were a significant number of **Jews**. The city was occupied by **Tsar Samuel of Bulgaria** from 990 until **Basil II** recaptured it in 1018. The **Normans** under **Robert Guiscard** occupied it briefly in 1093, before **Alexios I Komnenos** reoccupied it that same year. In the first half of the 13th century it changed hands between the **Despotate of Epiros** and the **Empire of Nicaea**, before **Michael VIII Palaiologos** captured it in 1259 after the **Battle of Pelagonia**. It changed hands several times in the 14th century: from John II of Neopatras to the Gabrielopoulos family to **Stefan Urosh IV Dushan** and then to Symeon Urosh, before falling to the **Ottomans** in 1385. *See also* TRADE AND COMMERCE.

KASTRON. The Greek term (from Latin *castrum*, meaning fortress) refers to any fortified citadel, but most often to a fortified hill above a town or city. Beginning in the late sixth century the *kastron* replaced traditional Greco-Roman cities, which were spacious and included numerous public buildings. From the seventh century onward the term can refer to a provincial city. **Asia Minor** was defended against **Arabs**, **Normans**, **Slavs**, and **Turks** by numerous *kastra*, many of which survive today in various states of ruin. *See also* DARK AGES; FORTIFICATIONS; MONEMVASIA; NAUPAKTOS.

KATAPHRAKTOI. A *kataphraktoi* was a coat of mail. The *kataphraktoi* were cavalry whose horses and riders were heavily protected and capable of doing immense damage in a frontal assault on enemy lines. Riders were completely covered by chain mail, an iron helmet, and leg guards. They fought chiefly with an iron mace or saber. The horses were covered with thick felt or hides, so much so that only their eyes, nostrils, and lower legs were visible. They attacked in a triangular formation, at a steady pace, flanked by two lines of ordinary cavalry.

Such armored cavalry was used by the **Sassanians** and by Byzantine armies as early as the reigns of **Constantine I the Great** and **Constantius II**. They are mentioned in the *Strategikon of Maurice* and in the *Praecepta militaria* by **Nikephoros II Phokas**, who devotes the third and fourth chapters of his work to the use of these mounted knights in battle. *See* ARMY.

KATEPANO. Title used variously in the ninth and 10th centuries for a number of military and civil officials (e.g., the *katepano* of the imperial workshops). In the 11th century a *katepano* was a military governor of a **province** or district, equivalent to a *doux*. **George Maniakes** held the title in **Italy** in the mid-11th century. A civilian governor was called a *praitor*. *See also* BOIOANNES, BASIL.

KATHEDRA. The **bishop's** throne in a church, usually situated in the semicircular stepped bench (*synthronon*) reserved for the **clergy** along the curved wall of the church's **apse**. *See also* LITURGY.

KATHISMA. *See* HIPPODROME.

KATHOLIKON. Greek term for the main **church** in a monastery, customarily dedicated to the monastery's patron. A famous example is the *katholikon* of the monastery of **Hosios Loukas**. *See also* MONASTICISM.

KAVAD. King of **Persia** from 488 to 531 and father of the greatest of all Sassanian kings, **Chosroes I**. Overthrown in 496, he was reinstated in 499 with the aid of the **Ephthalites**. His support of **Mazdak** can also be viewed as a means to consolidate his power. He went to war with **Anastasios I** from 502 to 507 over the **emperor's** refusal to pay for the defense of the **Caspian Gates**, and again from 527 to 531 due to rivalry over **Iberia** and **Lazika**. *See* DARA.

KEDRENOS, GEORGE. Author of a world **chronicle** from the Creation of the world to 1057. The work is essentially derivative throughout, most obviously after 811, where Kedrenos reproduces the work of **John Skylitzes** almost word for word. *See also* HISTORY.

KEKAUMENOS. Author of a diverse collection of advice and stories known as *Strategikon*. Little is known about the author except that he flourished in the 11th century and was perhaps a member of the military **aristocracy** (*dynatoi*). He settled in **Thessaly** where he became a military governor. His advice, which is tailored to each civil and military office, is based on a profound pessimism about human nature. The information offered includes topics as diverse as Byzantine relations with the **Arabs** and the **Vlachs** of **Pindos**. *See also* *STRATEGIKA*; *STRATEGIKON OF MAURICE*; *TAKTIKA*; *WAR*.

KERKYRA. Island in the **Ionian Sea**, also called Corfu, which commands the entrance to the **Adriatic Sea**. Its successive rulers during the period of the early **Crusades** reflected the political instability of the region. The **Normans** attacked Kerkyra in 1081 and captured it in 1147, probably hoping to make it a base of operations against **Byzantium**'s possessions in **Greece**. However, in 1149 it surrendered to **Manuel I Komnenos**. The Venetians conquered the island in 1204; then it fell to the **Despotate of Epiros** in 1214. **Charles I of Anjou** seized it in 1272. In 1386 it reverted again to **Venice**.

KHAGHAN. Title used by the rulers of **Bulgaria**, for example, the **Avars** and the **Khazars**. It is synonymous with khan, although khan is preferred by modern scholars for the pre-Christian rulers of **Bulgaria**.

KHALID. Brilliant **Arab** commander who wrested **Syria** from **Byzantium** during the reign of the **Caliph Umar**. Superior mobility, made possible by forced camel marches through the desert, provided him with the element of surprise, as demonstrated by his sudden appearance in March 635 before **Damascus**, which fell after a brief siege. On 20 August 636 in the valley of the Yarmuk River, the eastern tributary of the Jordan River, Khalid won his most famous victory by utterly destroying a Byzantine **army**. This victory assured Arab domination of Syria. *See also* *HOLY WAR*; *ISLAM*.

KHAN. *See* *KHAGHAN*.

KHAZARS. Turkic tribe of the **Caucasus** who allied themselves with **Herakleios** to oppose the **Persians**, and who provided subsequent help against the **Avars** and **Arabs**.

In the ninth century the Khazars received a Christian **mission** (ca. 860) headed by Constantine the Philosopher (**Cyril**), by which time their **khagan** and upper echelons of Khazar society had converted to Judaism. **Justinian II** took refuge among the Khazars, and **Leo IV the Khazar** was the son of **Constantine V** and a Khazar princess. The Khazar state was destroyed by **Svjatoslav** and **Vladimir I** in the 10th century. *See also* *CHERSON*; *HETAIREIA*; *TURKS*.

KHURRAMITES. Religious sectarians of **Armenia** and Azerbaijan, led by a certain Babek, who rebelled against the **Caliph Mamun**. The rebellion was perhaps largely responsible for the cessation of military hostilities between the **Abbasid Caliphate** and **Byzantium** from 814 to 829. In 834 a large number of Khurramites led by Nasr (**Theophobos**), fled to Byzantine territory, where **Theophilos** enrolled them in the **army**.

KIBYRRAHAIOTAI. Naval **theme**, first mentioned in the late seventh century. Its administrative center was **Attaleia**. It evolved from the *karabisianoï*, the first permanent Byzantine fleet, but the name of the theme is derived from the small coastal town of Kibyrra, in **Pamphylia**. The theme covered a large part of the southern coastline of **Asia Minor**, including the regions of **Caria**, **Lycia**, Pamphylia, and portions of Isauria. Its chief function was to protect Asia Minor's southern flank against Arab naval attacks. It is last mentioned in 1043. *See also* MARDAITES; NAVY; SELEUKEIA; THOMAS THE SLAV.

KIEV. Capital of the **Rus**, established ca. 879 by **Oleg**, successor to Rurik of **Novgorod**, according to the Russian Primary Chronicle. Kiev was a center from which raids were launched down the **Dnieper** against **Constantinople**, the purpose of which seems to have been the acquisition of formal trading privileges with **Byzantium**. Oleg's raid on Constantinople in 907 was followed by a trading agreement in 911. Subsequent raids by **Igor** in 941 and 943 (or 944) produced a new treaty.

The closer relationship between the Rus and Byzantium that developed from these treaties is seen in **Olga's** visit to Constantinople, in **Svjatoslav's** attack on **Bulgaria** in 968, and in the **Varangians**, whom **Vladimir I** supplied to **Basil II** in 988. After the conversion of Vladimir I, Byzantine influence in Kiev increased dramatically. This is especially seen during the reign of **Jaroslav the Wise**, who attempted to rebuild Kiev in the image of Constantinople.

Kiev flourished until it was pillaged by the **Mongols** in 1240; thereafter it declined. In the next century **Moscow** emerged as the true successor to Kiev, the center of all Russia, and the focal point for continued transmission of Byzantine civilization.

KILIJ ARSLAN I. *See* MYRIOKEPHALON, BATTLE OF; NICAIA; RUM, SULTANATE OF.

KILIJ ARSLAN II. *See* RUM, SULTANATE OF.

KINNAMOS, JOHN. Author of a **history** of the reign of **John II Komnenos** and **Manuel I Komnenos** that spans the years 1118–1176, thus, continuing the work of **Anna Komnene**. Kinnamos was a secretary (*grammatikos*) of

Manuel I, who he obviously admired, for Manuel's heroic deeds are lauded in a eulogistic manner. Yet he was hardly just a panegyrist, although he is sometimes compared unfavorably to Niketas Choniates in this respect. The final portion of Kinnamos's work (preserved in a single 13th-century manuscript), which concerns the last years of Manuel I's reign, is missing.

KITI. *See* CYPRUS.

KLEISOURA. Type of military district (literally "mountain pass"), that flourished from the eighth through the 10th centuries. It was smaller than a **theme** and was sometimes the forerunner of a theme. *See also* SELEUKEIA.

KLIMENT OF OHRID. Missionary to the **Slavs**, **Bulgarian** priest, teacher, writer, **saint**. He was a companion to **Naum of Ohrid** and a disciple of **Cyril and Methodios**, whom he accompanied to **Moravia** in 863. In 886, **Boris I** sent him to **Macedonia**, first to the region of **Devol**, then (after 893) to **Ohrid**, which soon became a center of **Old Church Slavonic** culture. He wrote numerous homilies and quite likely authored the *vitae* of Cyril and Methodios. He may also have invented the **Cyrillic** alphabet, which soon competed with **Glagolitic**. *See also* MISSIONS.

KLOKOTNITSA. Battle in 1230 that established **Bulgaria** as the chief power in the **Balkan Peninsula**. It halted the expansion of the **Despotate of Epiros**, whose ruler **Theodore Komnenos Doukas** was captured by **Tsar John Asen II**, eliminating the despotate as a competitor in the race to seize **Constantinople**, then held by the **Latin Empire**.

KODINOS, PSEUDO-. *See* TAKTIKA.

KOIMESIS. The term refers to the feast of the Dormition (literally "falling asleep," meaning death) of the **Virgin Mary**, celebrated on 15 August, as well as to its image in **art**. *See also* THEOTOKOS.

KOINOBION. Literally "communal living," the term refers to a monastery where monks live and work together, organized around the same daily schedule, administered by an abbot (*hegoumenos*). All property is owned in common. This type of **monasticism**, first developed by **Pachomios**, became the norm in Byzantine monasticism, as established by **Basil the Great**. It contrasts with the **asceticism** practiced by individual hermits.

KOMENTIOLOS. General who played an active role in the campaigns of **Maurice** against the Persians, **Avars**, and **Slavs**. He replaced **Philippikos** in **Persia** in 588 and immediately won a stunning victory near **Nisibis**. However, his return to the **Balkan Peninsula** proved his undoing.

In 598 he and fellow general **Priskos** were defeated by the Avars, who then invaded **Thrace**. **Theophylaktos Simokattes** reports that an embassy to Maurice from soldiers stationed in Thrace accused Komentiolos of treason, but somehow he survived imperial censure. However, when **Phokas** overthrew Maurice in 602 he had Komentiolos executed. *See also* ARMY.

KOMMERKIARIOS. Customs and excise officials at customs stations along the frontiers and ports, who collected the 10 percent sales tax (the *kommerkion*) on commercial transactions. The term also includes officials who controlled the export of luxury items and military equipment.

The export of **silk**, for example, was strictly controlled by *kommerkiarioi*, who were supplied with special **seals** to indicate silk that had been authorized for export. From the ninth to the 11th centuries some *kommerkiarioi* controlled regional **trade** (e.g., of **Cherson** or **Cyprus**), as well as the trade and military equipment within **themes**. Indeed, the development of the theme system can be studied by analyzing the seals of *kommerkiarioi*.

KOMNENE, ANNA. Historian; eldest daughter of **Alexios I Komnenos**. Her *Alexiad*, which is a tribute to her father, encompasses the years 1069–1118, and it is a chief source for the 11th century. Until her brother John II was born and subsequently recognized (in 1092) as heir to the throne, Anna was heir to the throne through her betrothal to **Constantine Doukas**, son of **Michael VII Doukas**. After Constantine's premature death, Anna married **Nikephoros Bryennios the Younger** and schemed with her mother, **Anna Dalassene**, to make Bryennios emperor. Nevertheless, after her father's death in 1118 her brother John became **Emperor John II Komnenos** and she was forced to retire to a monastery. There, embittered by her fate, she wrote the *Alexiad*, one of the great Byzantine historical works, and the only work of its kind written by a woman during the Middle Ages. *See also* DOUKAS, JOHN; HISTORY; MEDICINE; PETER THE HERMIT; RAYMOND OF TOULOUSE; WOMEN.

KONTAKION. Most **church** hymns were in the format of the *kontakion*, consisting of **poetry**-in-song, sang or chanted in church by a priest or by a trained lay singer (those in a choir). Typically a *kontakion* memorializes the life of a **saint**. *See also* ANDREW OF CRETE; MUSIC; ROMANOS THE MELODE.

KOSMAS INDIKOPLEUSTES. Author of the *Christian Topography*, perhaps the most interesting and curious work of the first half of the sixth century. He was called *Indikopleustes*, meaning "sailor to India," because of his travels along the borders of the Indian Ocean.

As travel **literature** and as a work of **geography** founded on personal travel, his descriptions of the Red Sea, Nile River, **Axum**, **Nubia**, Arabian

Gulf, and **Ceylon** are important. He was a merchant, probably from **Alexandria**, and also a **Nestorian** who wrote during the **Three Chapters** controversy. His work describes **trade**, but he mentions other things as well, including exotic animals (as does **Timothy of Gaza**).

Most curious to the modern reader is his attempt to prove that the accepted cosmology of Ptolemy is erroneous; he argues that the universe is shaped like the tabernacle of Moses (thus, like a rectangular box). He was perhaps the greatest of Byzantine travelers, but certainly no Copernicus.

KOSMAS THE HYMNOGRAPHER. *See* JOHN OF DAMASCUS; ROMANOS THE MELODE.

KOSOVO POLJE, BATTLE OF. *See* MURAD I; OTTOMANS; SERBIA; WALLACHIA.

KOTYAION (KÜTAHYA). *See* GERMIYAN; PHRYGIA.

KOUBIKOULARIOI. *See* EUNUCHS; *PRAEPOSITUS SACRI CUBICULI*.

KOURION. *See* CYPRUS.

KOURKOUAS, JOHN. Brilliant general under Romanos I Lekapenos and **Constantine VII Porphyrogennetos** whose victories along the eastern frontier included the conquests of **Melitene** in 934 and **Edessa** in 944. He sent the famous *mandyion* of Edessa back to **Constantinople** in triumph. His great Muslim adversary was the **Hamdanid** ruler **Sayf al-Dawla**. *See also* **ACHEIROPOIETA**; ARMY; DARA; MARTYROPOLIS; NISIBIS.

KOUROPALATES. Title bestowed chiefly on members of the imperial family and on foreign princes. It was inferior only to **caesar** and *nobilissimos* in the *Kletorologion* of **Philotheos**. By the 11th century, when Byzantine titles had become less attractive to foreigners, it was refused by **Robert Guiscard** for his son, and refused by **Roussel de Baillieul**.

KRITBOULOS, MICHAEL. Historian of the reign of **Mehmed II**. His *History*, which covers the years 1451–1467, extols **Ottoman sultan** Mehmed II as the new *basileus*, the legitimate successor to the last Byzantine **emperor**, **Constantine XI Palaiologos**. The work belongs with other works that deal with the end of **Byzantium**; for example, those of **Doukas**, **Chalkokondyles**, and **Sphrantzes**. *See also* HISTORY; IMBROS.

KRUM. Khan of the **Bulgars** from ca. 802 to 814, and one of Byzantium's most fearful enemies. His army in 811 won a stunning victory over **Nikephoros I**, who was killed. Krum made a drinking cup from the

emperor's skull. In 812 Krum seized **Mesembria** and set about conquering towns in **Thrace** and **Macedonia**. The following year he marched unsuccessfully on **Constantinople**, but he captured **Adrianople** and carried off its citizens to **Bulgaria**. Fortunately for Byzantium he died the following year, in 814, while preparing another expedition against Constantinople. *See also* SERDICA.

KUVRAT. Khan of the Onogor **Bulgars** who rebelled against the **Avars** ca. 635 with the support of **Herakleios**. In 619 Kuvrat visited **Constantinople**, was baptized a Christian, and awarded the title of *patrikios*. The timing of the revolt was perhaps influenced by the defeats that Herakleios inflicted on the Avars and **Persians** from 626 to 630. However, future emperors lived to regret Herakleios's support of this revolt, for under Kuvrat's son **Asparuch** a Bulgarian state was established in Byzantine territory.

KYDONES, DEMETRIOS. Leading statesman and intellectual of the 14th century and one of the greater writers and theologians during the period of the **Palaiologan Dynasty**. He was the chief minister (*mesazon*) of **John VI Kantakouzenos** until the **emperor's** abdication in 1354. In 1364 he resumed his political career in the court of **John V Palaiologos**, and he helped arrange the emperor's conversion to Catholicism in 1369 on the steps of St. Peter's in **Rome**. He was also an informal tutor and advisor to **Manuel II Palaiologos**. Ardently prowestern, he was a convert to Catholicism who had an openness to Latin culture and civilization that he shared with a circle of like-minded intellectuals, who included his brothers Andrew and Theodore, **Maximos Chrysoberges** and Manuel Kalekas.

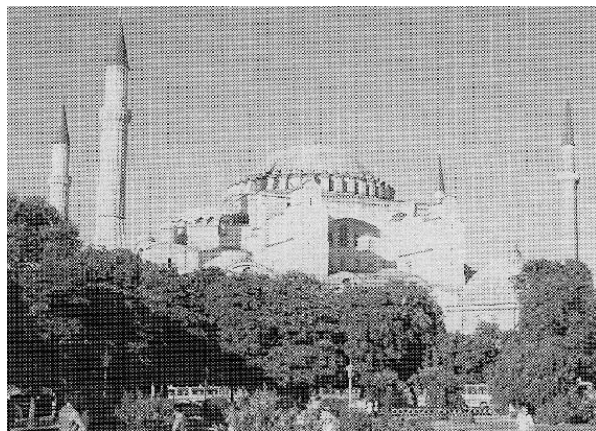
His devotion to translating the writings of **Thomas Aquinas**, including sections of the *Summa theologica*, made him an ardent proponent of Thomism, and an opponent of the **theology** of **Gregory Palamas**. His voluminous correspondence with John VI Kantakouzenos, Manuel II, and many other leading personalities is of utmost significance for the cultural history of the 14th century. *See also* KYDONES, PROCHOROS; LITERATURE; PAPACY; PAPAL PRIMACY; THEOLOGY; UNION OF THE CHURCHES.

KYDONES, PROCHOROS. Younger brother of **Demetrios Kydones**; opponent of **Palamism**. He was a monk at the Great Lavra on **Mount Athos** until he was expelled from the monastery in 1367 and condemned for his views in **Constantinople** the following year. His historical legacy is chiefly his Greek translation of sections of the *Summa theologica* of **Thomas Aquinas**, and in his use of Aquinas's arguments to combat Palamism. *See also* HESYCHASM; PALAMAS, GREGORY.

KYRENIA CASTLE. *See* CYPRUS.

KYROS, PATRIARCH OF ALEXANDRIA. *See* SOPHRONIOS.

KYZIKOS. Strategic port **city** on the south coast of the **Sea of Marmara**, close to **Constantinople**. Until the seventh century it was the capital of the **province of Hellespont**; it was also metropolis of the ecclesiastical **diocese** of Hellespont. Kyzikos was situated on an easily defended peninsula (also referred to as Kyzikos) that the **Arabs** used when they attacked nearby Constantinople from 674 to 678. **Justinian II** resettled the peninsula in 688 with inhabitants from **Cyprus**. The **Catalan Grand Company** occupied it in 1304, before moving on to **Gallipoli**. *See also* ABYDOS; MUAWIYA; TRADE AND COMMERCE.



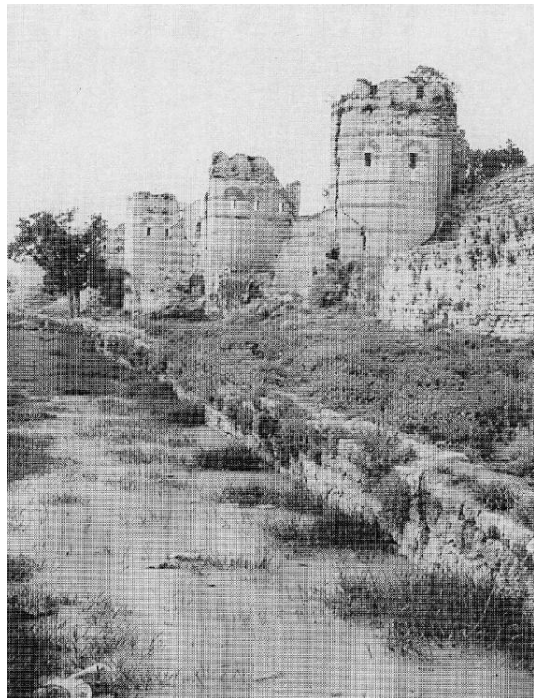
Hagia Sophia, Constantinople. Facing northeast.

Byzantium's greatest church, whose influence was such that subsequent Byzantine churches had one or more domes. However, no Byzantine church was ever again attempted on this scale. Dedicated to Holy Wisdom (Hagia Sophia), Justinian I's architects created a church without precedent. Never before had a dome of this size been placed on a square (defined by four massive arches). For western Christians, accustomed to more straightforward basilican church plans, the architecture may have been difficult to comprehend, even enigmatic. However, there is much that is traditional in this church (though not the Ottoman minarets, added after 1453 when Hagia Sophia became a mosque). Its basic plan is that of a Roman basilica, and its centrally planned domed construction were hardly unknown to Roman architecture (e.g., the Pantheon). Nevertheless, the resulting architectural experience differed significantly from churches in the West. Such differences only increased over time. Later in the Middle Ages Byzantine churches appeared dramatically different from Gothic cathedrals. Just as the great religious divide between the eastern and western churches had its origins centuries before the schism of 1054, so, too, did eastern and western church architecture begin to diverge after Justinian I dedicated Hagia Sophia in 537.



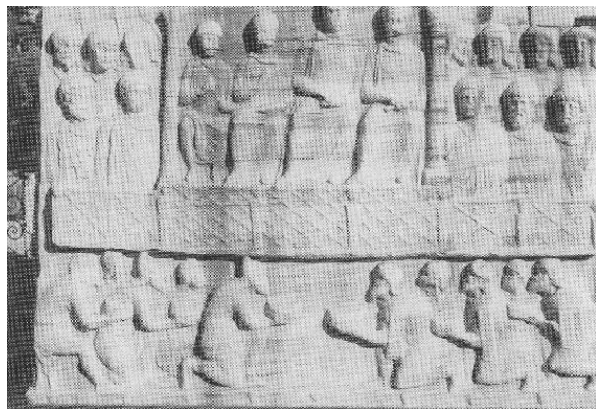
Hagia Sophia, Constantinople. Interior, facing east.

By permission of Dumbarton Oaks, Washington D.C. The interior of Hagia Sophia provides the viewer with one of the world's greatest architectural experiences. The dome, 55 meters above the floor, seems to float, as if suspended on a string, its supporting piers and pendentives not immediately apparent to the viewer. Moreover, the entire space is unclear, remaining partially hidden from the viewer until one is directly under the dome. Justinian I, in dedicating the church in 537, was aware that his architects had created a masterpiece; in fact no domed basilica on this scale was ever again constructed in Byzantium.



Theodosian Land Walls of Constantinople.

These walls protected Constantinople for centuries. Built in the first half of the fifth century by Theodosios II, they remain today one of Byzantium's most impressive monuments, extending six kilometers from the Sea of Marmara to the Golden Horn. In the foreground of this photograph is the first part of the triple defense, namely a ditch (filled in the photograph) that was some 20 meters wide and half as deep; a low wall ran along the inner side of the ditch. After the ditch are two lines of walls and towers, constructed of mortared rubble leveled by intermittent courses of brick. The exterior is faced with small limestone blocks. The outer line of walls and towers was much destroyed by Ottoman cannonry in 1453.



Theodosios I and his court viewing the races. Base of the Obelisk of Theodosios I in the Hippodrome of Constantinople.

The Hippodrome at Constantinople was more than a place where horse and chariot races occurred. It was also the focus of civic life in the capital, for it was here that the citizenry of the capital most often saw their emperors. Emperors appeared not just for the horse races. It was here, adjacent to the Great Palace, where the most public display of imperial liturgy took place. It was here that emperors faced their citizenry on a regular basis, receiving their acclamations. It was also here that the citizenry could exert such expressions of public protest that were allowed. But protests could degenerate into rioting, even outright revolt, as in the case of the Nika Revolt of 532 that almost unseated Justinian I from his throne. The Egyptian obelisk that sits on the base is from Karnak, and dates from the reign of Pharaoh Tutmosis III (1490–1436 B.C.). Placed on the *spina* around which the charioteers raced, it probably commemorated the victory of Theodosios in 389 over the rebels Maximus and Victor. This side of the marble base shows Theodosios I seated in his imperial box, the *kathisma*, surrounded by members of his family and court, as well as by an imperial guard, below which are prisoners. The stylized representation conveys the liturgical formality that was required of an emperor even at a raucous sport event. The emperor's costume, his every gesture, as well as the positioning of his retinue, were rigidly programmed in a way that befitted his dignity as God's viceroy.



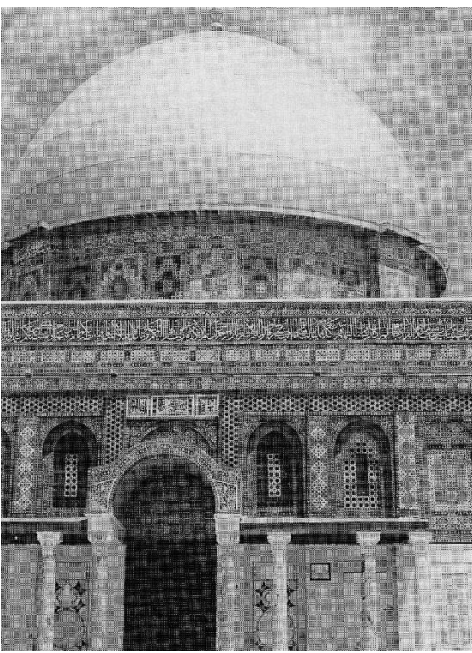
Shrine of Saint Symeon the Stylite the Elder in northern Syria.

In the words of Peter Brown, the holy man in Byzantium was a “man of power” (P. Brown, “The Rise and Function of the Holy Man in Late Antiquity,” reprinted in *Society and the Holy in Late Antiquity* [Berkeley, 1982], 121). There is no greater example of this than Symeon the Stylite the Elder who lived and preached from high atop a pillar (*stylos*), open to the elements. Once he ascended the pillar he remained there for over 30 years until he died in 459. In doing so, the Syrian saint created a new form of asceticism (that of the sylite, meaning pillar saint) for which he gained great fame. He chose to place his pillar, which eventually reached an elevation of 16 meters, on the isolated mountaintop of Qal’at Sem’an. During his lifetime this splendid isolation was overrun by visitors and disciples, the latter forming the nucleus of a monastery that administered the huge shrine complex that the emperor Zeno built on the site after Symeon’s death. From his pillar Symeon resolved local village disputes, issuing detailed commands that gained him a reputation as a champion of the oppressed. The photograph shows the interior of the ruined *martyrion*, an octagonal structure built around Symeon’s pillar. Only the base of Symeon’s pillar survives intact.



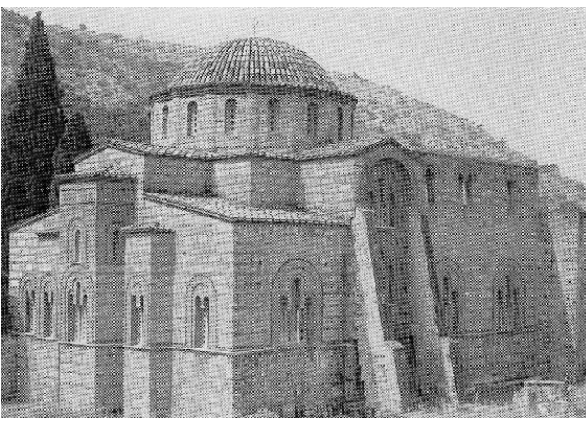
Monemvasia, the Gibraltar of Greece.

Without fortifications, Byzantium could not have survived. For most of its history, Byzantium was under attack, and its preservation depended greatly on the scientific construction of walls (see C. Foss and D. Winfield, *Byzantine Fortifications, An Introduction* [Pretoria, 1986]). Indeed, the walls of Constantinople remained the most impressive urban fortifications of the entire Middle Ages, turning back numerous enemies. Much less well-known are fortifications in the Byzantine countryside, many of whose defenses took advantage of natural topography. This is especially true of refuge sites, which were numerous. In Greece refuge sites appear from the late fourth century, beginning with the invasion of Greece by Alaric in 395. One famous refuge site lies along the shore of southeastern Greece (Peloponnesos) on a rocky promontory called Monemvasia (“single entrance”). It is connected to the mainland by a single causeway (seen on the right side of the photo), hence the name. The site seems to have been founded in the sixth century as a refuge from invading Slavs. Subsequently, a flourishing port developed in its fortified lower town, above which was a *kastro*. Monemvasia was the last stronghold in the Peloponnesos to surrender after the Fourth Crusade conquered Constantinople in 1204. So strong were its defenses that the Ottomans captured it (from the Venetians) only in 1540.



Dome of the Rock, Jerusalem.

Early Byzantine-Muslim relations were not restricted to warfare. The Dome of the Rock in Jerusalem, the earliest surviving Islamic monument, is a clear example of this. When it was completed in 691, Islam had triumphed in its wars against Byzantium. The monument may have been built to symbolize that victory. Inspiration was sought in the Byzantine tradition of centrally planned, octagonal *martyria*. Two were in Jerusalem: the Church of the Ascension and the Anastasis Rotunda. Whereas the exterior mosaic decoration has been largely replaced by Turkish tiles, the interior mosaics are original. No human or animal is shown, since such portrayals are prohibited in Islam. Instead there are vegetal motifs mixed with the crowns and other symbols of the defeated Byzantine and Sassanian states. The mosaicists were doubtless Byzantine, perhaps on loan from the Byzantine court.



***Katholikon* at Daphni, near Athens, Greece.**

The influence of Hagia Sophia on all subsequent Byzantine churches can be seen in the domed *katholikon* (i.e., monastic church) at Daphni, a suburb of Athens. The church, dedicated to the *Theotokos*, was built ca. 1100. However, unlike Hagia Sophia the dome does not use pendentives, but rather an octagonal base resting on corner squinches. The plan is conventionally referred to as a Greek Cross-domed octagon, whose roots go back to the sixth century. Daphni's elaborate brickwork produces an overall effect that is both charming and dignified. Despite the difference in scale, the Daphni church provides an architectural experience that lies well within the tradition that began with Hagia Sophia. The interior of Daphni was covered with splendid wall mosaics, many of which survive. The dome at Daphni is considered to have one of the finest depictions of Christ Pantokrator. Below the dome, between the windows, are the 16 prophets of the Old Testament. In each of the four squinches is represented an important event in the life of Christ (Annunciation, Nativity, Baptism, and Transfiguration). Among the other scenes of Christ's life are the Entry into Jerusalem, Last Supper, Betrayal, Crucifixion, and Anastasis. Among the program of scenes from the life of Mary are the Prayer of Anna, the Annunciation, and Dormition of the Virgin (*Koimesis*). In the apse is portrayed the *Theotokos*, seated on a throne, holding the Christ Child. The overall effect of these elegant figures on gold ground is stunning.



Christ enthroned between Zoe and Constantine IX Monomachos (1042–1055). Mosaic panel in Hagia Sophia, Constantinople, south gallery.

Many of the most memorable personalities of Byzantine history are women. They include Anna Komnene and Anna Delassene, as well as remarkable empresses like Justinian I's Theodora, and Zoe, portrayed here in her mid-sixties with her third imperial husband, Constantine IX. (The full inscription above his head reads: "Constantine in Christ God Autokrator and faithful Emperor of the Romans.") The emperor carries a bag of gold as a gift to the church of Hagia Sophia; Zoe holds a statement recording the donation. If one looks carefully, one sees that the portrait-heads of Constantine IX and Zoe are replacements of Zoe and one of her previous husbands, perhaps Romanos III; the changed name that identifies the emperor as Constantine Monomachos is quite obviously a replacement. These changes do little to alter the hidden meaning of the mosaic panel: namely, Byzantium's divine dispensation, instituted and supported by God. Nevertheless, Michael Psellus's description of court affairs makes it clear that the reality was turbulent and passionate, and quite subject to the personalities of Zoe and her imperial paramours.



***Katholikon* at the Monastery of Iveron on Mount Athos, Greece.**

Mount Athos, called *Hagion Oros* (“Holy Mountain”) in Greek, is a great monastic center that has continued to flourish from Byzantine times to the present day. It comprises a peninsula, 45 kilometers long and up to 10 kilometers wide, in Chalkidike in northern Greece. The first monastery founded on Mount Athos was the Great Lavra, established by Athanasios of Athos in 963. Iveron was founded in 980 as a center for Iberian (i.e., Georgian) monks, demonstrating how quickly Athos became a magnet for both Greek and non-Greek monks. The *katholikon* at Iveron, which dates from 980 to 983, is among the oldest surviving churches on Mount Athos. A multiplicity of domes adorn its cross-in-square (or *quincunx*) church and added side chapels. The drums of the church domes have semicircular arches and colonettes around the windows, creating an undulating roof that is charming to the eye.



***Theotokos* and Christ Child. Mosaic from the Church of the Panagia Angeloktistos at Kiti, Cyprus.**

The Virgin Mary was highly venerated in Byzantium. In art she is frequently portrayed as one sees her in this wall mosaic from Kiti: as the all-holy (*Panagia*) Mother of God (*Theotokos*, literally “God-bearing”). She stands between the archangels Michael and Gabriel (not actually shown in this photo), supporting the Christ Child on her left arm. The Virgin gazes intently at the spectator, as does the Christ Child, who blesses the viewer with his right hand. The nimbus around each head emphasizes their holiness. The inscription above identifies her as Holy Maria (*Hagia Maria*). The pose of presentation is similar to that of portable icons: the Virgin as the one who shows the way (the *Hodegetria*).



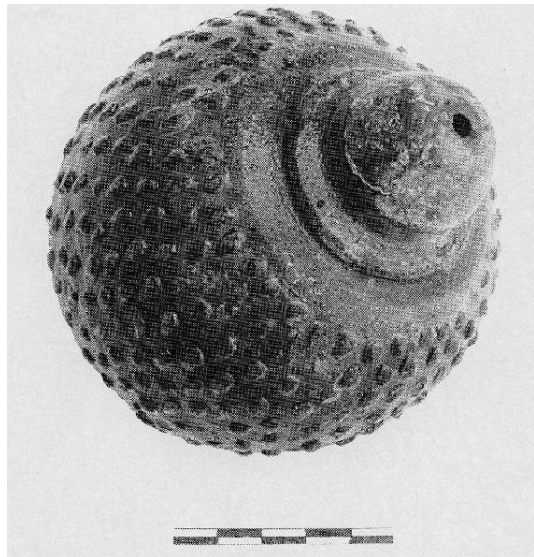
Lead Seal of Pope Honorius III from Paphos, Cyprus.

Papal involvement in Byzantium increased dramatically with the Crusades. This lead seal, such as was commonly used in eastern and western bureaucracies to insure the security of letters and documents (see G. Vikan and J. Nesbitt, *Security in Byzantium* [Washington, D.C.], 1982) is evidence of this. Honorius III's name is clearly seen on one side; on the other side are portraits of saints Peter and Paul, joint founders of the see of Rome. After the Third Crusade conquered Cyprus in 1191, Pope Innocent III (1198–1216) urged the western military orders to defend the island against Byzantine counterattack. The Hospitallers responded by constructing a powerful castle ca. 1200 to defend the harbor of Paphos, Cyprus. Today the castle is referred to as *Saranda Kolones* ("The Castle of the Forty Columns"). In 1204 when the Fourth Crusade conquered Constantinople, the Byzantine threat to Cyprus vanished. Nevertheless, Innocent III's successor, Pope Honorius III (1216–1227), continued to be concerned with the Latin church imposed on Cyprus, and with the rule of the island as a base of Crusader military operations against the forces of Islam. It may have been this latter concern that prompted the pope's letter.



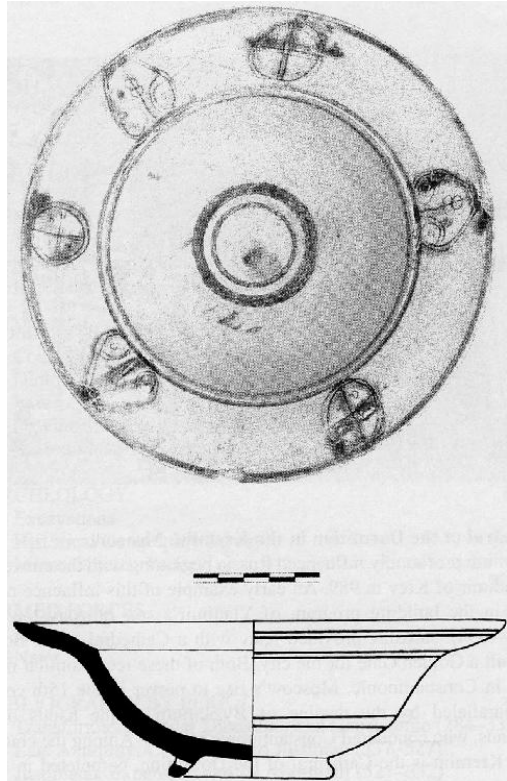
Saint Neophytos between archangels Michael and Gabriel. Fresco from the Monastery of Saint Neophytos, near Paphos, Cyprus.

By permission of Dumbarton Oaks, Washington D.C. In 1159 Neophytos settled in the mountains near Paphos where he expanded a natural cave in the cliff face of a mountain ravine into his home. It became known as the *enkleistra* ("place of seclusion"). As his fame spread he attracted disciples and visitors. In 1197 he sought seclusion higher up on the cliff, where in a new cell he wrote a number of ecclesiastical works, communicating to the faithful below through a rock-cut shaft. After 1191, when the hated Crusaders conquered Cyprus, his circular letters provided comfort and advice to an increasingly demoralized populace. Thus, his power evolved within a society that esteemed asceticism and desperately needed charismatic leadership (see C. Galatariotou, *The Making of a Saint: The Life, Times, and Sanctification of Neophytos the Recluse* [Cambridge, 1991]). This portrait of Saint Neophytos, commissioned by the self-proclaimed holy man himself, shows the archangels Michael and Gabriel, who normally stand beside the throne of God, attending the saint.



“Grenade” for Greek Fire from the Castle of *Saranda Kolones*, Paphos, Cyprus.

“Greek Fire” was a highly guarded secret in Byzantium’s arsenal of military hardware (see E. McGeer, “Greek Fire” in A. Kashdan et al., *The Oxford Dictionary of Byzantium*, vol. 2 [Oxford, 1991], 873). Said to have been invented by a certain Kallinikos, it appears to have consisted of a petroleum mixture similar to napalm. Water could not extinguish it, which made it suitable for naval combat. Specially constructed ships could pump the substance from tubes in flaming spurts, much like modern flamethrowers. The effect on enemy ships was devastating, most notably during the Arab siege of Constantinople in 678. Greek Fire could be hurled by other means as well, including hand-thrown “grenades” suitable for attacking and defending fortifications. This likely example of a pottery “grenade” (the greatest diameter of which is 10 centimeters) was recovered from the Hospitaller castle called *Saranda Kolones* in Paphos, Cyprus. The castle was destroyed by earthquake in 1222, by which date Byzantium had long lost its monopoly on such incendiary devices.



Zeuxippus Ware Bowl from Paphos, Cyprus.

Byzantine glazed pottery, which was mass produced and exported widely, offers information on trade and manufacturing. First excavated at the Baths of Zeuxippus in Constantinople, varieties of this late-12th to early-13th-century tableware are found from Italy to the Black Sea (see A. H. S. Megaw, “Zeuxippus Ware Again,” in *Recherché sur la céramique byzantine*, ed. V. Déroche and J. M. Spieser [Athens, 1989], 259–266). This example (17 centimeters in diameter) is from the ruined Hospitaller castle called *Saranda Kolones*, in Paphos, Cyprus.



Cathedral of the Dormition in the Kremlin, Moscow.

Byzantium profoundly influenced Russia beginning with the conversion of Vladimir of Kiev in 989. An early example of this influence can be found in the building program of Vladimir's son Jaroslav the Wise (1019–1054). Jaroslav provided Kiev with a Cathedral of St. Sophia, and built a Golden Gate for the city. Both of these recall similar monuments in Constantinople. Moscow's rise to power in the 15th century was paralleled by the decline of Byzantium at the hands of the Ottomans, who conquered Constantinople in 1453. Among the churches in the Kremlin is the Cathedral of the Dormition, completed in 1479, and shown on the left of this photograph. The façade of this five-domed church is divided into arched bays, each with an identical window and ornamental arcade. The use of the onion-shaped dome in Russian ecclesiastical architecture is sometimes explained as a solution to the problem of snow and ice. The church was built during the reign of Ivan III the Great, prince of Moscow from 1462 to 1505, who in 1472 married Sophia Palaiologina, niece of the last Byzantine emperor, Constantine XI Palaiologos. Thereafter, Ivan III was viewed by his own church as a new Constantine, and Moscow as a successor to Constantinople.

L

LABARUM. Christian symbol devised by **Constantine I the Great** and used by his troops as a military standard. Its first use was at the **Battle of the Milvian Bridge** in 312, where Constantine defeated **Maxentius**. In descriptions of this battle by **Eusebios of Caesarea** and **Lactantius** the *labarum* is only vaguely described. Subsequently it appears as a Christogram, including the familiar Chi-Rho symbol comprised of the Greek letter Chi (X) overstruck with the Greek letter Rho (P). According to the *Vita Constantini*, Constantine accorded it the power to bring him victory over his pagan enemies. *See also* MAGIC; MIRACLE; TRUE CROSS.

LACHANODRAKON, MICHAEL. *Strategos* of the **theme of Thrakesion** under **Constantine V** and feared Iconoclast. His name inspired fear among both **Arabs** and **Iconophiles**. He won a great victory over **Harun al-Rashid** in 782. His zealous support of **Iconoclasm** was translated into an attack on **monasticism** in Thrakesion. Monastic properties were confiscated, and he burned to the ground the famous **Peleketē Monastery** on **Mount Olympos**. After the death of Constantine V in 775 he served under **Constantine VI**, helping him to depose Irene in 790. He died on campaign against the **Bulgars** in 792. *See also* ABBASID CALIPHATE; ASIA MINOR; COUNCIL OF HIERIA; LEO III.

LACTANTIUS. Latin writer (died ca. 325) of Christian apologetics whose pamphlet *De mortibus persecutorum* (*On the Deaths of the Persecutors*) attempts to demonstrate how divine wrath was visited on those emperors who persecuted Christians, from Nero to the so-called **Edict of Milan**. The work is an invaluable source for the **Great Persecution** of 303–311, and for the reigns of **Diocletian**, **Galerius**, and **Maximinus Daia**. *See also* CONSTANTINE I THE GREAT; CRISPUS; EUSEBIOS OF CAESAREA; LICINIUS; MAXENTIUS; PAGANISM.

LAGOUDERA. *See* CYPRUS.

LAKHMIDS. Arab client state of **Persia** centered at **Hira** on the lower **Euphrates**, a location that made the Lakhmids a natural buffer between **Persia** and **Byzantium**. Their greatest ruler, al-Mundhir III (ca. 505–554), called Alamundarus by the Byzantines (not to be confused with the **Ghassanid** ruler of the same name), was so great a threat to Byzantium that **Justinian I** was forced to develop the Arab Ghassanids as an opposing client state. The Lakhmids were conquered by the forces of **Islam** in 633. *See also* SASSANIANS.

LANGUAGE. **Greek** became the predominant language of **Byzantium** with the loss of western provinces to Germanic peoples and the loss of the eastern provinces (and **North Africa**) to the **Arabs**. Thereafter, the use of **Latin** in Byzantium declined precipitously, as did the use of two other widely spoken languages, namely Syriac and **Coptic**. **Constantinople**, because it was an emporium for trade, remained polyglot, where Latin, Arabic, Armenian, Slavonic, and other languages were spoken. After the sixth century, Greek predominated in Byzantium. Everyone spoke vernacular Greek. However, educated persons wrote in a literary Greek, based on classical Greek, a highbrow variety of Greek that conferred status. *See also* **ETHNIC DIVERSITY**; **LITERATURE**; **TRADE AND COMMERCE**.

LAODIKEIA. Two **cities** bore this name. One was the capital of **Phrygia**, in **Asia Minor**, in the **theme** of **Thrakesion**, captured by the **Seljuks** after the **Battle of Mantzikert** in 1071. During the next two centuries Byzantine forces recaptured and lost it to the Seljuks several times.

The second city with this name was the renowned seaport in northern **Syria**. It was lost to the **Arabs** sometime around 640, recovered by **Nikephoros II Phokas** in 968, and then successively occupied by Seljuks and **Crusaders** until in 1108 the **Treaty of Devol** delivered it to **Alexios I Komnenos**. It was lost to the Crusaders later in the 12th century. *See also* **ANTIOCH**; **MANUEL I KOMNENOS**; **TANCRED**; **TURKS**.

LARISSA. Chief **city** of **Thessaly**, strategically situated in the middle of the plain of Thessaly on the right bank of the Peneios River, at a point where all of the region's major roads intersect. Thus, to control Thessaly one had to control Larissa. Inevitably, this meant that it was susceptible to invasion.

In the 10th century Larissa was attacked by **Bulgarians** and Serbs. **Tsar Samuel of Bulgaria** captured it in 986, carrying off the **relics** of St. Achilleios, the first **bishop** of Larissa. (Larissa was the metropolitan bishopric of Hellas from the eighth century.) **Bohemund** unsuccessfully besieged the city in 1082. After 1204 **Boniface of Montferrat** parceled out Thessaly, giving Larissa to a **Lombard** gentleman who took the name Guglielmo de Larsa. However, by around 1220 it was in the hands of the **Despotate of Epiros**, which held it until 1393, when conquered by the **Ottomans**. *See also* **EPIROS**; **GREECE**; **HIGHWAYS AND ROADS**; **PARTITIO ROMANIAE**; **SERBIA**.

LASKARID DYNASTY. Dynasty that ruled the **Empire of Nicaea** from 1205 to 1258. Its emperors included **Theodore I Laskaris** (1205–1221), who founded the Empire of Nicaea, and who staved off a **Seljuk** invasion in 1211; his son-in-law **John III Vatatzes** (1221–1254), who expanded the empire into European territory; Theodore II Laskaris (1254–1258), who defended the empire's European possessions against the Bulgarians and the **Despotate of**

Epiros; and **John IV Laskaris** (1258–1261), who was blinded by **Michael VIII Palaiologos**, whose sole rule ushered in the **Palaiologan Dynasty**. *See also* BULGARIA; LATIN EMPIRE; SECOND BULGARIAN EMPIRE.

LATE ANTIQUITY. Conventional term that refers to the common East-West culture that existed ca. 200–ca.750 throughout the **Mediterranean** world. The period was uniquely shaped by the impact of Christianity, by **barbarian** and **Arab** invasions, and by the decline of **cities**. By ca. 750 the common culture of Late Antiquity had disappeared in favor of new cultural traditions in **Byzantium**, the **Abbasid Caliphate**, and the Catholic West. Late Antiquity can be seen as a transitional period to the Middle Ages, when Byzantium began to diverge from what is now called Europe.

LATIN. *See* LANGUAGE.

LATIN EMPIRE. The Latin Empire (1204–1261) called *Romania* by contemporaries, was established after the **Fourth Crusade** conquered **Constantinople**. The empire was immediately weakened by the terms of the *Partitio Romaniae*, which divided the conquered territory of much of **Greece** into separate, virtually independent states that included the Principality of Achaia, the Duchy of Athens and Thebes, and the Kingdom of **Thessalonike**.

When a Latin army was defeated by **Kalojan** near **Adrianople** in 1205, the empire's future seemed further in doubt. Latin emperor **Baldwin of Flanders** was captured in that battle, and he spent the rest of his life in captivity in **Bulgaria**.

Despite the threat from Bulgaria, the Latin Empire's greatest threat came from the **Empire of Nicaea**. Once Baldwin's brother **Henry of Hainault** (1206–1216) had restored Latin rule over **Thrace**, he attacked the Empire of Nicaea, hoping to destroy it. But the Empire of Nicaea resisted Latin attacks, and a treaty of 1214 recognized something more like peaceful coexistence. After Henry's death, **Peter of Courtenay**, the husband of Henry's sister Yolande, was selected **emperor**. Peter's capture in 1217 by the ruler of the **Despotate of Epiros**, **Theodore Komnenos Doukas**, left Yolande in charge until her death in 1219. Two years later her son, Robert of Courtenay (1221–1228), succeeded her, followed by Baldwin II (1228–1261). However, in 1231 the barons chose as co-emperor the titular king of **Jerusalem**, John Brienne (died 1237). Baldwin II, who was the only Latin emperor born in Constantinople (and who adopted the Byzantine epithet *porphyrogennetos*), reigned over an empire that by 1237 was confined chiefly to the city of Constantinople.

In retrospect, it seems apparent that the fate of the Latin Empire was sealed after the battle near Adrianople in 1205 by its inability to destroy the Empire of Nicaea. Theodore Komnenos Doukas took Thessalonike in 1224 and Adrianople in 1225, but any hopes that the Despotate of Epiros had of

recovering Constantinople collapsed in 1230 when Theodore was captured by Bulgarian **Tsar John Asen II** at the Battle of **Klokotnitsa**. After 1243 the **Seljuks** were weakened by **Mongol** expansion in **Asia Minor**, allowing the Empire of Nicaea to turn its full energies westward, further isolating Latin Constantinople. The city fell to a sudden assault in 1261 by the forces of **Michael VIII Palaiologos**. *See also* BONIFACE OF MONTFERRAT; SECOND BULGARIAN EMPIRE.

LATIN RITE. Conventional term for the religious rituals and customs that developed in the Roman Catholic Church from the fourth century onward. By the 11th century there were considerable differences as compared to the Byzantine church. The Latin rite was in **Latin**, the **Greek** rite in Greek. The Latin rite included the addition of *filioque* to the creed. The bread in the Latin **Eucharist** was baked with salt, but was unleavened (*azyma*). No salt, but added yeast, was accepted in the Greek rite.

By the time of the **church schism of 1054**, the list of incorrect customs had grown even longer. **Patriarch Michael I Keroularios** complained about Latin fasting on Saturday, the celibacy of Latin clergy, Latin baptism by sprinkling and pouring of holy water (the Greek rite demanded triple immersion), and the Latin confirmation separate from baptism. Keroularios also complained that Latin **bishops** wear rings, that Latin monks eat meat, and that Latin priests shave.

These and other differences were significant to members of the higher **clergy**, both Latin and Greek, but not, necessarily, at the street level, in southern **Italy** and **Sicily**, where Latin and Greek **populations** intermingled, or even in Constantinople, where Latin **churches** existed peacefully. However, when the **Normans** began imposing the Latin rite on Greek communities in southern Italy in the 11th century, these differences became a political issue. The church schism of 1054 made these differences even more serious, because Byzantines and Latins used them to attack each other as heretics. When negative stereotypes were assembled on both sides during the period of the **Crusades**, the major components of these stereotypes were differences in religious rituals and customs. *See also* FERRARA-FLORENCE, COUNCIL OF; LANGUAGES; LITURGY; MICHAEL VIII PALAIOLOGOS; THEOLOGY; UNION OF THE CHURCHES.

LATINS. Generic term for westerners that became widespread during the period of the **Crusades**, when cultural and religious differences (e.g., in the **Latin rite**) between **Byzantium** and the West intensified. After the **Fourth Crusade** conquered **Constantinople** in 1204, "Latins" were considered enemies whose negative traits included being untrustworthy, conniving, arrogant, greedy, and heretical. The western counterpart to Latins was "Greeks," a term that became increasingly negative in tone, for it referred to a stereotype of Byzantines as untrustworthy, conniving heretics. Liutprand of

Cremona's negative use of "Greeks" indicates that this stereotype already existed in the 10th century. *See also* LANGUAGES; LATIN EMPIRE; LITURGY; UNION OF THE CHURCHES.

LATROS. One of the great monastic centers of **Byzantium** located around Mount Latros in **Caria**. Settled first in the seventh century, Latros reached its peak in the early 13th century when it boasted some 11 monasteries and numerous caves for hermits. Paul of Latros, the famous 10th-century saint, lived in solitude in a cave at Latros. *See also* ASCETICISM; *KOINOBION*; MONASTICISM.

LAUSIAKOS. *See* GREAT PALACE.

LAVRA. Monastery that allowed monks to practice semi-independent **asceticism**. Monks lived in individual dwellings (**cells**), leading solitary lives of work and prayer. However, they remained under the supervision of an *archimandrite*. He gathered them together on weekends for prayer and fellowship within a group of buildings that included a common church, **refectory**, kitchen, bakery, stables, storerooms, and sickbay. Thus, the *lavra* was a form of **monasticism** somewhere between that of the isolated **anchorite** and the *koinobion*. Nevertheless, the term *lavra* came to refer to important *koinobitic* monasteries on **Mount Athos**, most notably the **Great Lavra**. *See also* EREMITTE; GREGORY OF SINAI; *HEGOUMENOS*; NIKEPHOROS II PHOKAS; PHILOTHEOS KOKKINOS; SABAS.

LAVRA, GREAT. Earliest, largest, and finest of the monasteries on **Mount Athos**, founded in 963 as a *koinobion* by **Athanasios of Athos**. His friend and admirer **Nikephoros II Phokas** provided funds for its construction as an imperial monastery. Its *katholikon*, contemporary with that of nearby **Iviron Monastery**, is among the oldest churches still standing on Mount Athos. In the 14th century **Gregory of Sinai** was a *hegoumenos* at the Great Lavra, as was **Philotheos Kokkinos**. *See also* EREMITTE; MONASTICISM; SABAS.

LAW. Civil law was founded on the *Corpus Juris Civilis* of **Justinian I**, a work whose significance for western civilization is exceeded only by that of the Bible. The *Corpus* incorporated and superseded previous Roman laws, including those in the law code of **Theodosios II** (*Codex Theodosianus*).

The process of supplementing the *Corpus* began almost immediately with the **Novels** of Justinian I, issued in Greek, not Latin. The *Ecloga*, **Nomos Stratiotikos**, **Farmer's Law**, and **Rhodian Sea Law** continued this process. In the ninth and 10th centuries interest in the *Corpus* itself revived, as illustrated by the *Epanagogue*, *Prochiron*, and *Basilika*.

There were law schools at **Berytus** and **Constantinople**, though both had fallen into decline by the seventh century. In the 11th century a new law

school was organized by **Constantine IX Monomachos**, presided over by **John VIII Xiphilinos**. Canon law, which governed the **church**, overlapped with civil law. *See also* LANGUAGES; *NOMOS STRATIOTIKOS*.

LAZAROS. *See* CHALKE; PHOBEROU MONASTERY; THEOPHILOS.

LAZIKA. Region at the eastern end of the **Black Sea**. From the fourth century it comprised a kingdom that included **Abchasia**, which guarded some of the passes through the **Caucasus Mountains**.

Its importance to **Byzantium** was as a buffer against **barbarian** tribes north of the Caucasus. That it was also a buffer against any Persian advance to the Black Sea explains why it was one of the main theaters of **war** with the Persians during the reign of **Justinian I**. The great Byzantine stronghold Petra was taken by the Persians in 542 and not recovered until 551. Peace with **Persia** in 562 confirmed Byzantine control over Lazika. **Maximos the Confessor** was exiled to Lazika, where he died on 13 August 662. Within a half century Lazika was under **Arab** domination. *See also* CHOSROES I; SASSANIANS.

LEBOUNION, BATTLE OF MOUNT. *See* ALEXIOS I KOMNENOS; CUMANS; PECHENEGS.

LEMNOS. *See* CHALKOKONDYLES, LAONIKOS; GATTILUSIO.

LEO I. Emperor from 457 to 474, chosen by **Aspar** after the death of **Marcian**. He was the first **emperor** to be crowned by a **patriarch** (Anatolios) of **Constantinople**. The turbulent situation in the West, which produced the rebellions of **Ricimer** and **Majorian**, was made worse by the failure of the expedition of **Basiliskos** against the **Vandals** in 468. Leo I gained his independence by promoting **Zeno**, who Leo I married to his daughter **Ariadne**. Zeno and his **Isaurians** conspired with Leo to assassinate Aspar and his son Ardabourios in 471. For this, Leo's contemporaries called him *Makelles* ("Butcher"). *See also* DANIEL THE STYLITE; *EXKOUBITORES*.

LEO I THE GREAT. Pope from 440 to 461; greatest pope of the fifth century. He championed **Orthodoxy**—opposition to **Nestorianism**—and defended **papal primacy**. The force of his personality and diplomatic skills were evident at the **Council of Chalcedon**, also in his negotiations with **Attila** in 452 and with **Petronius Maximus** in 455. *See also* GENNADIOS I.

LEO II. Emperor from 473 to 474; grandson of **Leo I**. The son of **Ariadne** and **Zeno**, he was only six when he became emperor. He died shortly thereafter, and Zeno assumed the throne (474).

LEO III. Emperor from 717 to 741 who founded the **Isaurian Dynasty**. His reign began with the unsuccessful siege (717–718) of **Constantinople** by the Arab general **Maslama**, one of several important events of his reign.

In 726 Leo issued an edict supporting **Iconoclasm**, subsequently confirmed by a *silentium* in 730. **Patriarch Germanos I** was removed. Popes **Gregory II** and **Gregory III** objected in vain. Leo III's response may have been to transfer from the **papacy** to the patriarch of Constantinople the ecclesiastical administration of **Sicily**, **Calabria**, and **Illyricum**. Leo III's energetic defense of **Asia Minor** resulted in a string of victories against the **Arabs**, culminating in the great victory at **Akroinon** in 740. Leo further defended Asia Minor by creating the **themes** of **Thrakesion** and **Kibyrrhaiotai**. His new manual of law, the *Ecloga*, was not surpassed until the *Basilika* of **Leo VI** in the late ninth century.

In sum, Leo III's reign was packed with events, the consequences of which reverberated throughout the eighth century. This was particularly true of the imperial **heresy** of Iconoclasm, which he inaugurated. *See also* MONTANISM; THEODOSIOS III.

LEO III. Pope (795–816) who crowned **Charlemagne** as **Emperor of the Romans** on Christmas Day 800, one of the chief events of the Middle Ages. The coronation was seen by **Byzantium** as an act of rebellion, but Pope Leo may have been persuaded that in no way could any **woman**, including the reigning **Irene**, though she called herself *basileus*, be construed as **emperor**. Thus, the throne could be viewed as vacant when Charlemagne was crowned.

LEO IV THE KHAZAR. Emperor from 775 to 780; son of **Constantine V** and a Khazar princess, hence the epithet following his name. He was a moderate Iconoclast whose death brought to an end the first period of **Iconoclasm**. The administration of the empire was left in the hands of his wife **Irene**, who served as regent for their infant son **Constantine VI**. Leo IV's reign served as a transition from the aggressive Iconoclasm of his father to the restoration of **icon** veneration by Irene in 787. He sent expeditions against the **Arabs** led by **Michael Lachanodrakon**, but Arab expeditions into **Asia Minor**, one of which in 780 was led by **Harun al-Rashid**, were destructive. *See also* TELERIG.

LEO V THE ARMENIAN. Emperor (813–820) of **Armenian** descent who inaugurated the second period of **Iconoclasm** in 815. **John VII Grammatikos** laid the groundwork for a local council in **Constantinople** that reinstated Iconoclasm in 815, leading to the persecution of prominent **Iconophile** monks such as **Theodore Graptos**.

Patriarch Nikephoros I refused to sign the decrees of the council and was deposed; **Theodotos I Kassiteras** was put in his place. Leo V's previous experience as *strategos* of the **theme** of **Anatolikon** must have guided his

appointment of **Thomas the Slav**, **Manuel**, and **Michael II** to top military commands. Michael II assassinated Leo V on Christmas Day 820 in the chapel of the **Great Palace**, a deed that tarnished the reputation of the new **Amorion Dynasty**. *See also* ABBASID CALIPHATE; EUCHAITA; EUTYMIOS OF SARDIS; THOMAS THE SLAV; *SCRIPTOR INCERTUS*.

LEO VI. Emperor from 886 to 912 whose *Prochiron*, *Basilika*, and *Novels* together constituted an important revision of Justinianic law. Decidedly unpopular, and illegal in the eyes of the church, was his fourth marriage (*tetragamy*) to his mistress in 906, the year after she had given birth to Leo's sole male heir to the throne, the future **Constantine VII Porphyrogennetos**. When **Patriarch Nicholas I Mystikos** disapproved of the marriage Leo VI removed him, causing a **schism** within the church. Leo's foreign policy was marred by military failure. His generals suffered defeats at the hands of **Symeon of Bulgaria** and the **Arabs** in Sicily. **Leo of Tripoli** pillaged **Thessalonike** in 904, **Oleg** attacked **Constantinople** in 907, and admiral **Himerios** lost a fleet to the **Arabs** in 911.

Nevertheless, Leo was remembered for his revision of the law as well as for his erudition, for he was a prolific writer of homilies, orations, hymns, and poems. Moreover, he initiated the *Kletorologion of Philotheos*, the *Book of the Eparch*, and a military manual called the *Taktika of Leo VI*. All of this earned him the epithet "the Wise." *See also* ARETHAS OF CAESAREA; CHOIROSPHAKTES, LEO; CURIA; DOUKAS, CONSTANTINE; LITERATURE; MACEDONIAN RENAISSANCE; MUSIC; SENATE; TABARI.

LEO IX. Pope from 1049 to 1054 whose emissary **Humbert** initiated the **church schism of 1054**. Leo was a church reformer, like others in his circle, including Humbert (and Hildebrand, the future **Gregory VII**). The background of the schism lay in Leo IX's approval of the suppression of Byzantine religious practices in southern Italy by the **Normans**.

Patriarch Michael I Keroularios countered in 1052 by closing down Latin churches in **Constantinople** for using *azyma*. The following year Leo IX was imprisoned by the Normans after the pope and **Argyros** were defeated at the Battle of Civitate. Seeking further help against the Normans from the Byzantines, Leo sent Humbert to Constantinople to try to resolve outstanding issues between the churches. By the time Humbert initiated the chain of events that produced the church schism of 1054, Leo IX had already died, making Humbert's actions technically invalid. *See also* CAESAROPAPISM; CLERGY; ITALY; LITURGY; PAPACY; PAPAL PRIMACY; UNION OF THE CHURCHES.

LEO GRAMMATIKOS (LEO THE GRAMMARIAN). *See* SYMEON LOGOTHETE.

LEONARD OF CHIOS. Genoese **archbishop** of **Lesbos** who wrote an eyewitness account of the Ottoman conquest of **Constantinople** in 1453. He arrived in Constantinople in 1452, along with the papal legate **Isidore of Kiev**. Despite being captured by the **Ottomans**, he escaped to **Chios** where he sent **Pope Nicholas V** a report about the Ottoman siege in August of 1453. After the diary of **Nicolo Barbaro**, Leonard's report is the most important western eyewitness account of the 1453 siege. *See also* CHALKOKONDYLES, LAONIKOS; CONSTANTINE XI PALAIOLOGOS; DOUKAS; FERRARA-FLORENCE, COUNCIL OF; GENOA; KRITOBOULOS, MICHAEL; MEHMED II; SPHRANTZES, GEORGE; UNION OF THE CHURCHES; VARNA.

LEONTIOS. *Magister militum* of **Zeno** who was proclaimed **emperor** in 484. He was sent by Zeno to suppress the rebellion of **Illos**, which was supported by **Verina**. Instead, he joined forces with them and was declared emperor by Verina's alleged authority. Leontios was received as emperor at **Antioch**, but was soon defeated by Zeno's commander Ermenric. Leontius fled to a fortress in the mountains of Isauria and held out there for four years. Once the fortress was taken (in 488), Leontios and Illos were beheaded.

LEONTIOS. **Emperor** from 695 to 698, succeeding **Justinian II**. He was *strategos* of the **theme** of Anatolikon when Justinian II imprisoned him in 692. Released in 695 and made *strategos* of the theme of Hellas he plotted Justinian II's overthrow. The chief event of his reign was the capture of **Carthage** by the **Arabs** in 697. The failure to regain the city prompted the rebellion of Apsimar, who overthrew Leontios and ascended the throne as **Tiberios III**.

LEONTIOS OF BYZANTIUM. *See* SEVEROS.

LEONTIOS OF NEAPOLIS. *See* JOHN "THE ALMSGIVER."

LEONTIUS PILATUS. *See* BARLAAM OF CALABRIA.

LEO OF OHRID. *See* OHRID.

LEO OF SYNADA. **Metropolitan** of Synada in **Phrygia**; writer and diplomat. His letters, some of them to **Basil II**, describe his embassies to the West, including one to **Rome** in 996–998. *See also* ASIA MINOR; DIPLOMACY.

LEO OF TRIPOLI. Admiral of an Arab fleet that in 904 attacked and captured **Abydos**, then pillaged **Thessalonike**. The sack of Thessalonike is described by **John Kameniates**. In 912, off **Chios**, he defeated a Byzantine

fleet under **Himerios**. Leo was a Greek who converted to **Islam** after being taken captive by the **Arabs**. *See also* AEGEAN SEA; CITIES; HELLESPONT; LEO VI; NAVY

LEO THE DEACON. Historian whose *History* covers the years 959–976. It concentrates on the military victories of **Nikephoros II Phokas**, who emerges as a great hero, comparable to the mythical hero Herakles. This and other allusions to Greek mythology, as well as the overall format of the work, which is modeled on the work of **Agathias**, typifies the renewed interest in classical antiquity that characterizes much Byzantine literature and art of the 10th century. *See also* HISTORY.

LEO THE MATHEMATICIAN. Teacher and scholar; also called Leo the Philosopher. He was a nephew (or cousin) of **John VII Grammatikos** and **metropolitan** of **Thessalonike** from 840 to 843. However, his fame rested on his knowledge of **philosophy** and **mathematics**, which attracted the attention of even the **Caliph Mamun**. The Caliph invited him to Baghdad, but when **Theophilos** heard of the invitation he employed him to teach in the **Magnaura** palace. For Theophilos he built some remarkable *automata*, as well as a **beacon system** that warned of Arab raids. *See also* ABBASID CALIPHATE; BARDAS; EUCLID; SCIENCE; TECHNOLOGY.

LESBOS. Island (also called Mytilene) in the eastern **Aegean Sea**, the largest Aegean island after **Crete** and **Euboea**. Its strategic importance derived from its close proximity to **Asia Minor**, also from its size. It played an important role in the revolt of **Thomas the Slav**, and in the maritime principality of **Tzachas**. **Baldwin of Flanders** received it in 1204 as part of the *Partitio Romaniae*. It returned to Byzantine possession when **John III Vatatzes** conquered it about two decades later. The **Gattilusio** family governed it from 1355 to 1462. Among its famous native sons are **Leonard of Chios** and **Zacharias of Mytilene**. The historian **Doukas** describes the siege of Lesbos by the **Ottomans** in 1462.

LIBANIOS. Rhetorician and teacher (died ca. 393) from **Antioch**. Eloquent defender of **paganism** and of classical **literature**, he taught at **Nikomedia**, where he met **Basil the Great**, and had an indirect acquaintance with **Julian "The Apostate."** Julian's reign (361–363) was the highpoint of his career, though marred by Julian's unpopularity in Antioch. After Julian's death he lived in obscurity until the death of **Valens** in 378 when he emerged once more as a spokesman for the last pagan revival, which was suppressed by 392, the date of his last known oration. *See also* PAGANISM.

LIBRARIES. Public libraries were a feature of **cities** in **Late Antiquity**. **Constantinople** had a public library created by **Constantius II** in the mid-

fourth century. However, a fire in 476 destroyed the building and its 120,000 volumes, presumably **books** in both manuscript and *codex* form. Libraries existed in Constantinople in the sixth century, but they were nonpublic and on a smaller scale. The imperial court had a library, as did the **patriarchate**. Monastic libraries were important because monasteries existed in large numbers, many surviving the dark seventh and eighth centuries. Monastic libraries typically contained Christian as well as secular works from antiquity. **Leo the Mathematician**, one of the great savants of the ninth century, is said to have educated himself in monastic libraries on the island of Andros.

A sizeable monastery, like that of St. John the Theologian on **Patmos**, had about 330 manuscripts, according to an inventory drawn up in 1200. Private libraries were typically small, probably comprising no more than 25 books, which makes it unlikely that the *Bibliotheca* of **Photios**, which has brief commentaries on 386 books, was based on books from Photios's private library. He probably borrowed the books from the personal libraries of friends, from the library of the patriarchate, and from monastic libraries in Constantinople. *See also* LITERATURE; ROSSANO.

LIBRI CAROLINI. *See* CHARLEMAGNE.

LICINIUS. Emperor in the East from 308 to 324. His appointment by **Galerius** in 308 was challenged by **Maximinus Daia**, but Licinius defeated him in 313. Relations with **Constantine I the Great** were cordial at first. In 313 Licinius married Constantine's half-sister Constantia, and in the same year he may have issued (with Constantine) the so-called **Edict of Milan**.

However, their relations deteriorated into war in 324. Constantine defeated him in battle in the region of **Adrianople**. Licinius fled to **Byzantium** which Constantine laid siege to with the aid of a fleet commanded by **Crispus**. Licinius then fled to **Chalcedon**, near which Constantine defeated him (at Chrysopolis, on 18 September 324). Licinius submitted, and he was exiled to **Thessalonike**, where he was executed the following year. In the *Vita Constantini*, **Eusebios of Caesarea** presents the war between Licinius and Constantine as a struggle between **paganism** and Christianity.

LIMES. *See* DINOGETIA; *LIMITANEI*; LONG WALL.

LIMITANEI. The various fortified regions along the empire's frontiers were called *limes*, which is Latin for "border." This explains the term *limitanei* for the garrison troops who defended the *limes* from the fourth century to the late sixth century. *Limitanei* included cavalry and infantry units, also auxiliary troops, commanded by a *doux*. As garrison troops (as distinct from the *comitatenses*, the mobile forces) they became, in effect, farmer-soldiers whose military obligations were passed down from father to son. *See also* ARMY; FORTIFICATIONS.

LITERATURE. The classical Greek heritage (**Hellenism**) survived in **Byzantium** chiefly through literature. Generation after generation of educated Byzantines read **Homer**, many of the lyric poets, the dramatists, historians, philosophers, mathematicians, astronomers, and physicians. The **church** created a separate literature of **theology**, hymns, sermons, **liturgy**, **poetry**, biographies (*vitae*) of **saints** (**hagiography**), and sayings of early **ascetics**. The legacy of ancient Greek literature was expanded by the Christian church, which showed great interest in Greek **philosophy**, while ignoring some aspects of the legacy, like drama.

In the ninth century **Miniscule** script was developed, adapted in such a way as to make the copying of ancient texts much easier. The changeover to Miniscule (transliteration) created essentially new editions. The ninth century also saw a revival of literary talent in such writers as **Theophanes the Confessor**, **Theodore of Stoudios**, **Ignatios the Deacon**, **Kassia**, **Patriarch Nikephoros I**, **George Hamartolos**, and Patriarch **Photios**.

Patriarch Photios's compilation of reading notes, referred to as the ***Bibliotheca***, is particularly noteworthy. Of the 386 works he comments on, more than half no longer exist or are preserved in fragments. This offers some indication of how much might have been lost at the end of the **Dark Ages** had the ninth and 10th centuries not seen a revived interest in ancient Greek literature, referred to by the conventional term **Macedonian Renaissance**. This period is also referred to as the age of encyclopedism, for the ninth and 10th centuries saw the creation of a variety of manuals and compilations (e.g., ***Taktika***, ***strategika***, ***basilica***, ***excerpta***, **trade** regulations for **guilds** in the ***Book of the Eparch***, hagiographical compilation by **Symeon Metaphrastes**), often sponsored by the imperial court.

Constantine VII Porphyrogenetos (945–959), who is central to the Macedonian Renaissance, made a concerted effort to collect and organize ancient Greek texts, and to reissue them in Miniscule editions, many of them wonderfully illustrated (e.g., ***Geoponika***). Ancient epigrams were collected in the ***Anthologia Palatina***, forming part of what is called the **Greek Anthology**. Constantine VII also sponsored historical works by **Genesios** and **Theophanes Continuatus**. Literary works ascribed to Constantine VII include ***De administrando imperio***, ***De thematibus***, and ***De ceremoniis***. The 11th century produced two great historians, **Michael Psellos**, who wrote the ***Chronographia*** (a splendid historical narrative of his life at court), and **Anna Komnene**, whose ***Alexiad***, is an incisive account of the reign of her father, **Alexios I Komnenos** (1081–1118). In historical writing Byzantium achieved some of its finest literature in an unbroken chain of chronicles and histories.

Finally, the Palaiologan period produced classical philologists who included Demetrios Triklinios, **Thomas Magistros**, and **Maximos Planoudes**. Like the previous so-called Macedonian Renaissance, the revival of learning during the **Palaiologan Dynasty** helped to preserve the legacy of ancient Greek literature. *See also* ANTHOLOGIES; BOOKS; CODEX;

LITURGY. The ritual services, consisting of the sacraments (particularly the **Eucharist** and baptism) offered by the **church** for the salvation of its members. The Eucharist, called the Divine Liturgy, has two versions, one attributed to **John Chrysostom** and the other to **Basil the Great**. In the eighth century the public nature of the liturgy was curtailed by reducing public processions, and by preparing the Eucharist behind closed doors. During **Iconoclasm**, **Constantine V** considered the Eucharist the only true representation of Christ. Differences in the Eucharist between the eastern (Byzantine) and western churches contributed to the **church schism of 1054** and to subsequent failed attempts to achieve a genuine **union of the churches**. *See also* **AZYMA**; **CHRIST, THEOLOGY OF**; **DIPTYCH**; **FILIOQUE**; **PROTHESIS**.

LIUTPRAND OF CREMONA. **Bishop** of Cremona; ambassador from **Otto I of Germany** to the courts of **Constantine VII Porphyrogennetos** and **Nikephoros II Phokas**. His *Antapodosis* (*Tit for Tat*) is a general history from 888 to 949 that includes information about German-Byzantine relations. Another work, the *Relatio de legatione Constantinopolitana* (*Narrative of an Embassy to Constantinople*) offers a fascinating, though biased, narrative of Liutprand's second embassy to Nikephoros II in 968. *See also* **AUTOMATA**; **DIPLOMACY**; **GREAT PALACE**; **MAGNAURA**; **SILK**.

LIZIOS. *See* **FEUDALISM**.

LOGOTHETES. The minister of a financial department, from the seventh century onward. Thus, the *logothetes tou genikou* was the chief finance minister in charge of the **genikon**, the department that assessed and collected taxes, in addition to keeping lists of current taxpayers. The *logothetes tou stratiotikou* (Logothete of the Soldiers) had certain fiscal duties relating to the army, and the *logothetes ton agelon* (logothete of the herds) supervised the herds of state mules and horses.

The *logothetes tou praitoriou* (Logothete of the Praetorium) was an assistant to the **Eparch of the City of Constantinople**. The *logothetes tou dromou* evolved from a minister of the post to the **emperor's** chief minister, with wide-ranging responsibilities. From the end of the 12th century, the **megas logothetes** coordinated the entire civil service. *See also* **BUREAUCRACY**; **SAKELLION**; **SEKRETON**; **TAXATION**.

LOGOTHETES TOU DROMOU. Chief minister of the empire and director of imperial policy from the ninth century onward. The office, which goes back at least to the eighth century, developed out of the minister of the public post under the former *magister officiorum*. He was responsible for such diverse

duties as supervision of the imperial post and roads, internal security, court ceremonial, foreigners in **Constantinople**, and ensuring that field armies were adequately provisioned. Theoktistos held this position under **Theophilos**, and under the regent **Theodora**. *See also* BUREAUCRACY; *LOGOTHETES*.

LOMBARDS. Germanic people who conquered much of **Italy**, beginning in 568. They had previously served under **Narses** as mercenaries of **Justinian I** in the war against the **Ostrogoths**. The Lombards moved into Italy in 568, led by their king Alboin (died 572). They rapidly conquered most of it, establishing the kingdom of **Longobardia**. **Maurice** reassembled such Byzantine territory that remained into the **Exarchate of Ravenna**.

Constans II attacked the Lombards with some success in 663, but he failed in his siege of **Benevento**. An eighth-century Lombard offensive ended with the fall of Ravenna in 751, leaving **Byzantium** without territory in northern and central Italy. Nevertheless, in 774 **Charlemagne** wrested northern Italy from the Lombards. The ninth and 10th centuries saw further Lombard decline, which helps explain the rapid **Norman** expansion in southern Italy in the 11th century. *See also* CALABRIA; GEPIDS; GERMANY; SARDINIA; TARANTO.

LONGOBARDIA. The term refers loosely to parts of **Italy** that the **Lombards** ruled. The term also refers to the Byzantine **theme** of the same name that was organized by the late ninth century, a theme that extended along the coast of southeast Italy and included the Lombard principalities of **Benevento**, Capua, and **Salerno** and the non-Lombard city-states of **Amalfi**, **Naples**, and **Gaeta**. *See also* APULIA; CALABRIA; CITIES; NORMANS.

LONG WALL. A wall of considerable length erected (or rebuilt) by **Anastasios I** to the west of **Constantinople** for the purpose of protecting the city from invasion. It extended some 45 kilometers from **Selymbria**, on the north shore of the **Sea of Marmara**, to the shore of the **Black Sea**. Unfortunately, the garrison defending the wall proved inadequate and occasional earthquakes damaged the wall. **Zabergan** and his **Cotrigurs** penetrated the wall and threatened Constantinople in 559. In effect, the Long Wall was an admission that the empire's northern boundary (*limes*) was, in effect, at Constantinople's doorstep. *See also* BARBARIANS; FORTIFICATIONS.

LOROS. Long jeweled stole worn by the **emperor** (e.g., as mandatory dress on Easter Sunday) and empress and by high officials. *See also* CHITON; SKARAMANGION.

LOUIS II. Emperor of the **Franks** from 854 to 875. He was much preoccupied with affairs in **Italy** during his reign, especially with attacks by

the **Arabs** of **Sicily**. His alliance with **Basil I** in 869 aided Louis in his capture of **Bari** in 871. However, Byzantine-Frankish relations deteriorated that same year when Louis II began calling himself Emperor of the Romans, a title the Byzantine emperor reserved for himself alone. *See also* **BASILEUS**; **CHARLEMAGNE**.

LOUIS VII. King of **France** from 1137 to 1180; leader of one of the main contingents of the **Second Crusade**. The French army passed through **Constantinople** in 1147, forcing **Manuel I Komnenos** to remain in the city for fear that French troops might storm its walls. **Roger II** of **Sicily** used the opportunity to capture **Kerkyra** and pillage **Corinth** and **Thebes**. An account of this **Crusade** by Louis VII's chaplain, **Odo of Deuil**, confirms the religious hostility toward **Byzantium** within the ranks of Louis VII's army. *See* **FIRST CRUSADE**.

LOUKAS THE YOUNGER. Saint (died 953) born in Stiri, in **Greece**, not far from Delphi. The *katholikon* of **Hosios Loukas** is dedicated to him; his stylized portrait is in the *narthex* of the *katholikon*. His *vita* is of some importance for its description of conditions in central Greece and the **Peloponnesos** during the first half of the 10th century.

LUSIGNANS. *See* **CYPRUS**.

LYCIA. Region in southwestern **Asia Minor**; part of the **theme** of *Kibyrrhaiotai*. Its **metropolis** was the city of Myra, on the main maritime **Aegean Sea** route from **Egypt** to **Italy**. Among Lycia's most impressive ruined monuments is the church at **Dereag̃zi**, dated to ca. 900. *See also* **NAVIGATION**; **TRADE AND COMMERCE**.

LYDIA. Region in western **Asia Minor**. Its most important cities included **Smyrna**, **Ephesus**, **Sardis**, and **Magnesia**. The region was lost to the **Turks**, especially the **Seljuks**, after the **Battle of Mantzikert**, but reoccupied by **Alexios I Komnenos** after the **First Crusade**.

A long period of peace ensued until early in the reign of **Manuel I Komnenos** when Turks wreaked destruction through the region. In 1148 forces of the **Second Crusade** had to fight Turks while making their way through Lydia. After the **Battle of Myriokephalon** in 1176 there were further Turkish inroads. The conquest of **Constantinople** by the **Fourth Crusade** shifted responsibility for Lydia's defense to the **Laskarids**, whose program of **fortification** brought peace and prosperity to the region until 1261.

Thereafter, **Palaiologan** emperors failed to protect the region in the face of relentless **Ottoman** expansion. The important town of **Tripolis**, which was essential to the defense of the region, was lost ca. 1300. In 1313 Turks from the Emirate of **Saruhan** captured Lydia's last Byzantine city, **Magnesia**. *See*

also CRUSADES.

LYONS, COUNCIL OF. The council held in 1274 created a **union of the churches** on paper. **Pope Gregory X** extorted this union from **Michael VIII Palaiologos** by threatening to support **Charles I of Anjou**'s planned invasion of **Byzantium**.

The union of the churches was a great victory for the **papacy**, and for Michael VIII it had the desired effect of preventing Charles's invasion. However, Michael VIII paid a price at home, where both clergy and citizens repudiated the union of the churches, rejecting **John XI Bekkos** as **patriarch**, and remaining loyal to **Arsenios**. Michael's jailing of opponents only deepened the internal crisis resulting from the union. In 1285, after Michael VIII's death, a church council rejected the union. *See also* DIPTYCH.

LYTHRANKOMI. *See* CYPRUS.

M

LABARUM. Christian symbol devised by **Constantine I the Great** and used by his troops as a military standard. Its first use was at the **Battle of the Milvian Bridge** in 312, where Constantine defeated **Maxentius**. In descriptions of this battle by **Eusebios of Caesarea** and **Lactantius** the *labarum* is only vaguely described. Subsequently it appears as a Christogram, including the familiar Chi-Rho symbol comprised of the Greek letter Chi (X) overstruck with the Greek letter Rho (P). According to the *Vita Constantini*, Constantine accorded it the power to bring him victory over his pagan enemies. *See also* MAGIC; MIRACLE; TRUE CROSS.

LACHANODRAKON, MICHAEL. *Strategos* of the **theme** of **Thrakesion** under **Constantine V** and feared Iconoclast. His name inspired fear among both **Arabs** and **Iconophiles**. He won a great victory over **Harun al-Rashid** in 782. His zealous support of **Iconoclasm** was translated into an attack on **monasticism** in Thrakesion. Monastic properties were confiscated, and he burned to the ground the famous **Pelekete Monastery** on **Mount Olympos**. After the death of Constantine V in 775 he served under **Constantine VI**, helping him to depose Irene in 790. He died on campaign against the **Bulgars** in 792. *See also* ABBASID CALIPHATE; ASIA MINOR; COUNCIL OF HIERIA; LEO III.

LACTANTIUS. Latin writer (died ca. 325) of Christian apologetics whose pamphlet *De mortibus persecutorum* (*On the Deaths of the Persecutors*) attempts to demonstrate how divine wrath was visited on those emperors who persecuted Christians, from Nero to the so-called **Edict of Milan**. The work is an invaluable source for the **Great Persecution** of 303–311, and for the reigns of **Diocletian**, **Galerius**, and **Maximinus Daia**. *See also* CONSTANTINE I THE GREAT; CRISPUS; EUSEBIOS OF CAESAREA; LICINIUS; MAXENTIUS; PAGANISM.

LAGOUDERA. *See* CYPRUS.

LAKHMIDS. Arab client state of **Persia** centered at **Hira** on the lower **Euphrates**, a location that made the Lakhmids a natural buffer between **Persia** and **Byzantium**. Their greatest ruler, al-Mundhir III (ca. 505–554), called Alamundarus by the Byzantines (not to be confused with the **Ghassanid** ruler of the same name), was so great a threat to Byzantium that **Justinian I** was forced to develop the Arab Ghassanids as an opposing client state. The Lakhmids were conquered by the forces of **Islam** in 633. *See also* SASSANIANS.

LANGUAGE. **Greek** became the predominant language of **Byzantium** with the loss of western provinces to Germanic peoples and the loss of the eastern provinces (and **North Africa**) to the **Arabs**. Thereafter, the use of **Latin** in Byzantium declined precipitously, as did the use of two other widely spoken languages, namely Syriac and **Coptic**. **Constantinople**, because it was an emporium for trade, remained polyglot, where Latin, Arabic, Armenian, Slavonic, and other languages were spoken. After the sixth century, Greek predominated in Byzantium. Everyone spoke vernacular Greek. However, educated persons wrote in a literary Greek, based on classical Greek, a highbrow variety of Greek that conferred status. *See also* **ETHNIC DIVERSITY**; **LITERATURE**; **TRADE AND COMMERCE**.

LAODIKEIA. Two **cities** bore this name. One was the capital of **Phrygia**, in **Asia Minor**, in the **theme** of **Thrakesion**, captured by the **Seljuks** after the **Battle of Mantzikert** in 1071. During the next two centuries Byzantine forces recaptured and lost it to the Seljuks several times.

The second city with this name was the renowned seaport in northern **Syria**. It was lost to the **Arabs** sometime around 640, recovered by **Nikephoros II Phokas** in 968, and then successively occupied by Seljuks and **Crusaders** until in 1108 the **Treaty of Devol** delivered it to **Alexios I Komnenos**. It was lost to the Crusaders later in the 12th century. *See also* **ANTIOCH**; **MANUEL I KOMNENOS**; **TANCRED**; **TURKS**.

LARISSA. Chief **city** of **Thessaly**, strategically situated in the middle of the plain of Thessaly on the right bank of the Peneios River, at a point where all of the region's major roads intersect. Thus, to control Thessaly one had to control Larissa. Inevitably, this meant that it was susceptible to invasion.

In the 10th century Larissa was attacked by **Bulgarians** and Serbs. **Tsar Samuel of Bulgaria** captured it in 986, carrying off the **relics** of St. Achilleios, the first **bishop** of Larissa. (Larissa was the metropolitan bishopric of Hellas from the eighth century.) **Bohemund** unsuccessfully besieged the city in 1082. After 1204 **Boniface of Montferrat** parceled out Thessaly, giving Larissa to a **Lombard** gentleman who took the name Guglielmo de Larsa. However, by around 1220 it was in the hands of the **Despotate of Epiros**, which held it until 1393, when conquered by the **Ottomans**. *See also* **EPIROS**; **GREECE**; **HIGHWAYS AND ROADS**; **PARTITIO ROMANIAE**; **SERBIA**.

LASKARID DYNASTY. Dynasty that ruled the **Empire of Nicaea** from 1205 to 1258. Its emperors included **Theodore I Laskaris** (1205–1221), who founded the Empire of Nicaea, and who staved off a **Seljuk** invasion in 1211; his son-in-law **John III Vatatzes** (1221–1254), who expanded the empire into European territory; Theodore II Laskaris (1254–1258), who defended the empire's European possessions against the Bulgarians and the **Despotate of**

Epiros; and **John IV Laskaris** (1258–1261), who was blinded by **Michael VIII Palaiologos**, whose sole rule ushered in the **Palaiologan Dynasty**. *See also* BULGARIA; LATIN EMPIRE; SECOND BULGARIAN EMPIRE.

LATE ANTIQUITY. Conventional term that refers to the common East-West culture that existed ca. 200–ca.750 throughout the **Mediterranean** world. The period was uniquely shaped by the impact of Christianity, by **barbarian** and **Arab** invasions, and by the decline of **cities**. By ca. 750 the common culture of Late Antiquity had disappeared in favor of new cultural traditions in **Byzantium**, the **Abbasid Caliphate**, and the Catholic West. Late Antiquity can be seen as a transitional period to the Middle Ages, when Byzantium began to diverge from what is now called Europe.

LATIN. *See* LANGUAGE.

LATIN EMPIRE. The Latin Empire (1204–1261) called *Romania* by contemporaries, was established after the **Fourth Crusade** conquered **Constantinople**. The empire was immediately weakened by the terms of the *Partitio Romaniae*, which divided the conquered territory of much of **Greece** into separate, virtually independent states that included the Principality of Achaia, the Duchy of Athens and Thebes, and the Kingdom of **Thessalonike**.

When a Latin army was defeated by **Kalojan** near **Adrianople** in 1205, the empire's future seemed further in doubt. Latin emperor **Baldwin of Flanders** was captured in that battle, and he spent the rest of his life in captivity in **Bulgaria**.

Despite the threat from Bulgaria, the Latin Empire's greatest threat came from the **Empire of Nicaea**. Once Baldwin's brother **Henry of Hainault** (1206–1216) had restored Latin rule over **Thrace**, he attacked the Empire of Nicaea, hoping to destroy it. But the Empire of Nicaea resisted Latin attacks, and a treaty of 1214 recognized something more like peaceful coexistence. After Henry's death, **Peter of Courtenay**, the husband of Henry's sister Yolande, was selected **emperor**. Peter's capture in 1217 by the ruler of the **Despotate of Epiros**, **Theodore Komnenos Doukas**, left Yolande in charge until her death in 1219. Two years later her son, Robert of Courtenay (1221–1228), succeeded her, followed by Baldwin II (1228–1261). However, in 1231 the barons chose as co-emperor the titular king of **Jerusalem**, John Brienne (died 1237). Baldwin II, who was the only Latin emperor born in Constantinople (and who adopted the Byzantine epithet *porphyrogennetos*), reigned over an empire that by 1237 was confined chiefly to the city of Constantinople.

In retrospect, it seems apparent that the fate of the Latin Empire was sealed after the battle near Adrianople in 1205 by its inability to destroy the Empire of Nicaea. Theodore Komnenos Doukas took Thessalonike in 1224 and Adrianople in 1225, but any hopes that the Despotate of Epiros had of

recovering Constantinople collapsed in 1230 when Theodore was captured by Bulgarian **Tsar John Asen II** at the Battle of **Klokotnitsa**. After 1243 the **Seljuks** were weakened by **Mongol** expansion in **Asia Minor**, allowing the Empire of Nicaea to turn its full energies westward, further isolating Latin Constantinople. The city fell to a sudden assault in 1261 by the forces of **Michael VIII Palaiologos**. *See also* BONIFACE OF MONTFERRAT; SECOND BULGARIAN EMPIRE.

LATIN RITE. Conventional term for the religious rituals and customs that developed in the Roman Catholic Church from the fourth century onward. By the 11th century there were considerable differences as compared to the Byzantine church. The Latin rite was in **Latin**, the **Greek** rite in Greek. The Latin rite included the addition of *filioque* to the creed. The bread in the Latin **Eucharist** was baked with salt, but was unleavened (*azyma*). No salt, but added yeast, was accepted in the Greek rite.

By the time of the **church schism of 1054**, the list of incorrect customs had grown even longer. **Patriarch Michael I Keroularios** complained about Latin fasting on Saturday, the celibacy of Latin clergy, Latin baptism by sprinkling and pouring of holy water (the Greek rite demanded triple immersion), and the Latin confirmation separate from baptism. Keroularios also complained that Latin **bishops** wear rings, that Latin monks eat meat, and that Latin priests shave.

These and other differences were significant to members of the higher **clergy**, both Latin and Greek, but not, necessarily, at the street level, in southern **Italy** and **Sicily**, where Latin and Greek **populations** intermingled, or even in Constantinople, where Latin **churches** existed peacefully. However, when the **Normans** began imposing the Latin rite on Greek communities in southern Italy in the 11th century, these differences became a political issue. The church schism of 1054 made these differences even more serious, because Byzantines and Latins used them to attack each other as heretics. When negative stereotypes were assembled on both sides during the period of the **Crusades**, the major components of these stereotypes were differences in religious rituals and customs. *See also* FERRARA-FLORENCE, COUNCIL OF; LANGUAGES; LITURGY; MICHAEL VIII PALAIOLOGOS; THEOLOGY; UNION OF THE CHURCHES.

LATINS. Generic term for westerners that became widespread during the period of the **Crusades**, when cultural and religious differences (e.g., in the **Latin rite**) between **Byzantium** and the West intensified. After the **Fourth Crusade** conquered **Constantinople** in 1204, "Latins" were considered enemies whose negative traits included being untrustworthy, conniving, arrogant, greedy, and heretical. The western counterpart to Latins was "Greeks," a term that became increasingly negative in tone, for it referred to a stereotype of Byzantines as untrustworthy, conniving heretics. Liutprand of

Cremona's negative use of "Greeks" indicates that this stereotype already existed in the 10th century. *See also* LANGUAGES; LATIN EMPIRE; LITURGY; UNION OF THE CHURCHES.

LATROS. One of the great monastic centers of **Byzantium** located around Mount Latros in **Caria**. Settled first in the seventh century, Latros reached its peak in the early 13th century when it boasted some 11 monasteries and numerous caves for hermits. Paul of Latros, the famous 10th-century saint, lived in solitude in a cave at Latros. *See also* ASCETICISM; *KOINOBION*; MONASTICISM.

LAUSIAKOS. *See* GREAT PALACE.

LAVRA. Monastery that allowed monks to practice semi-independent **asceticism**. Monks lived in individual dwellings (**cells**), leading solitary lives of work and prayer. However, they remained under the supervision of an *archimandrite*. He gathered them together on weekends for prayer and fellowship within a group of buildings that included a common church, **refectory**, kitchen, bakery, stables, storerooms, and sickbay. Thus, the *lavra* was a form of **monasticism** somewhere between that of the isolated **anchorite** and the *koinobion*. Nevertheless, the term *lavra* came to refer to important *koinobitic* monasteries on **Mount Athos**, most notably the **Great Lavra**. *See also* EREMITTE; GREGORY OF SINAI; *HEGOUMENOS*; NIKEPHOROS II PHOKAS; PHILOTHEOS KOKKINOS; SABAS.

LAVRA, GREAT. Earliest, largest, and finest of the monasteries on **Mount Athos**, founded in 963 as a *koinobion* by **Athanasios of Athos**. His friend and admirer **Nikephoros II Phokas** provided funds for its construction as an imperial monastery. Its *katholikon*, contemporary with that of nearby **Iviron Monastery**, is among the oldest churches still standing on Mount Athos. In the 14th century **Gregory of Sinai** was a *hegoumenos* at the Great Lavra, as was **Philotheos Kokkinos**. *See also* EREMITTE; MONASTICISM; SABAS.

LAW. Civil law was founded on the *Corpus Juris Civilis* of **Justinian I**, a work whose significance for western civilization is exceeded only by that of the Bible. The *Corpus* incorporated and superseded previous Roman laws, including those in the law code of **Theodosios II** (*Codex Theodosianus*).

The process of supplementing the *Corpus* began almost immediately with the **Novels** of Justinian I, issued in Greek, not Latin. The *Ecloga*, **Nomos Stratiotikos**, **Farmer's Law**, and **Rhodian Sea Law** continued this process. In the ninth and 10th centuries interest in the *Corpus* itself revived, as illustrated by the *Epanagogue*, *Prochiron*, and *Basilika*.

There were law schools at **Berytus** and **Constantinople**, though both had fallen into decline by the seventh century. In the 11th century a new law

school was organized by **Constantine IX Monomachos**, presided over by **John VIII Xiphilinos**. Canon law, which governed the **church**, overlapped with civil law. *See also* LANGUAGES; *NOMOS STRATIOTIKOS*.

LAZAROS. *See* CHALKE; PHOBEROU MONASTERY; THEOPHILOS.

LAZIKA. Region at the eastern end of the **Black Sea**. From the fourth century it comprised a kingdom that included **Abchasia**, which guarded some of the passes through the **Caucasus Mountains**.

Its importance to **Byzantium** was as a buffer against **barbarian** tribes north of the Caucasus. That it was also a buffer against any Persian advance to the Black Sea explains why it was one of the main theaters of **war** with the Persians during the reign of **Justinian I**. The great Byzantine stronghold Petra was taken by the Persians in 542 and not recovered until 551. Peace with **Persia** in 562 confirmed Byzantine control over Lazika. **Maximos the Confessor** was exiled to Lazika, where he died on 13 August 662. Within a half century Lazika was under **Arab** domination. *See also* CHOSROES I; SASSANIANS.

LEBOUNION, BATTLE OF MOUNT. *See* ALEXIOS I KOMNENOS; CUMANS; PECHENEGS.

LEMNOS. *See* CHALKOKONDYLES, LAONIKOS; GATTILUSIO.

LEO I. Emperor from 457 to 474, chosen by **Aspar** after the death of **Marcian**. He was the first **emperor** to be crowned by a **patriarch** (Anatolios) of **Constantinople**. The turbulent situation in the West, which produced the rebellions of **Ricimer** and **Majorian**, was made worse by the failure of the expedition of **Basiliskos** against the **Vandals** in 468. Leo I gained his independence by promoting **Zeno**, who Leo I married to his daughter **Ariadne**. Zeno and his **Isaurians** conspired with Leo to assassinate Aspar and his son Ardabourios in 471. For this, Leo's contemporaries called him *Makelles* ("Butcher"). *See also* DANIEL THE STYLITE; *EXKOUBITORES*.

LEO I THE GREAT. Pope from 440 to 461; greatest pope of the fifth century. He championed **Orthodoxy**—opposition to **Nestorianism**—and defended **papal primacy**. The force of his personality and diplomatic skills were evident at the **Council of Chalcedon**, also in his negotiations with **Attila** in 452 and with **Petronius Maximus** in 455. *See also* GENNADIOS I.

LEO II. Emperor from 473 to 474; grandson of **Leo I**. The son of **Ariadne** and **Zeno**, he was only six when he became emperor. He died shortly thereafter, and Zeno assumed the throne (474).

LEO III. Emperor from 717 to 741 who founded the **Isaurian Dynasty**. His reign began with the unsuccessful siege (717–718) of **Constantinople** by the Arab general **Maslama**, one of several important events of his reign.

In 726 Leo issued an edict supporting **Iconoclasm**, subsequently confirmed by a *silentium* in 730. **Patriarch Germanos I** was removed. Popes **Gregory II** and **Gregory III** objected in vain. Leo III's response may have been to transfer from the **papacy** to the patriarch of Constantinople the ecclesiastical administration of **Sicily**, **Calabria**, and **Illyricum**. Leo III's energetic defense of **Asia Minor** resulted in a string of victories against the **Arabs**, culminating in the great victory at **Akroinon** in 740. Leo further defended Asia Minor by creating the **themes** of **Thrakesion** and **Kibyrrhaiotai**. His new manual of law, the *Ecloga*, was not surpassed until the *Basilika* of **Leo VI** in the late ninth century.

In sum, Leo III's reign was packed with events, the consequences of which reverberated throughout the eighth century. This was particularly true of the imperial **heresy** of Iconoclasm, which he inaugurated. *See also* MONTANISM; THEODOSIOS III.

LEO III. Pope (795–816) who crowned **Charlemagne** as **Emperor of the Romans** on Christmas Day 800, one of the chief events of the Middle Ages. The coronation was seen by **Byzantium** as an act of rebellion, but Pope Leo may have been persuaded that in no way could any **woman**, including the reigning **Irene**, though she called herself *basileus*, be construed as **emperor**. Thus, the throne could be viewed as vacant when Charlemagne was crowned.

LEO IV THE KHAZAR. Emperor from 775 to 780; son of **Constantine V** and a Khazar princess, hence the epithet following his name. He was a moderate Iconoclast whose death brought to an end the first period of **Iconoclasm**. The administration of the empire was left in the hands of his wife **Irene**, who served as regent for their infant son **Constantine VI**. Leo IV's reign served as a transition from the aggressive Iconoclasm of his father to the restoration of **icon** veneration by Irene in 787. He sent expeditions against the **Arabs** led by **Michael Lachanodrakon**, but Arab expeditions into **Asia Minor**, one of which in 780 was led by **Harun al-Rashid**, were destructive. *See also* TELERIG.

LEO V THE ARMENIAN. Emperor (813–820) of **Armenian** descent who inaugurated the second period of **Iconoclasm** in 815. **John VII Grammatikos** laid the groundwork for a local council in **Constantinople** that reinstated Iconoclasm in 815, leading to the persecution of prominent **Iconophile** monks such as **Theodore Graptos**.

Patriarch Nikephoros I refused to sign the decrees of the council and was deposed; **Theodotos I Kassiteras** was put in his place. Leo V's previous experience as *strategos* of the **theme** of **Anatolikon** must have guided his

appointment of **Thomas the Slav**, **Manuel**, and **Michael II** to top military commands. Michael II assassinated Leo V on Christmas Day 820 in the chapel of the **Great Palace**, a deed that tarnished the reputation of the new **Amorion Dynasty**. *See also* ABBASID CALIPHATE; EUCHAITA; EUTYMIOS OF SARDIS; THOMAS THE SLAV; *SCRIPTOR INCERTUS*.

LEO VI. Emperor from 886 to 912 whose *Prochiron*, *Basilika*, and *Novels* together constituted an important revision of Justinianic law. Decidedly unpopular, and illegal in the eyes of the church, was his fourth marriage (*tetragamy*) to his mistress in 906, the year after she had given birth to Leo's sole male heir to the throne, the future **Constantine VII Porphyrogennetos**. When **Patriarch Nicholas I Mystikos** disapproved of the marriage Leo VI removed him, causing a **schism** within the church. Leo's foreign policy was marred by military failure. His generals suffered defeats at the hands of **Symeon of Bulgaria** and the **Arabs** in Sicily. **Leo of Tripoli** pillaged **Thessalonike** in 904, **Oleg** attacked **Constantinople** in 907, and admiral **Himerios** lost a fleet to the **Arabs** in 911.

Nevertheless, Leo was remembered for his revision of the law as well as for his erudition, for he was a prolific writer of homilies, orations, hymns, and poems. Moreover, he initiated the *Kletorologion of Philotheos*, the *Book of the Eparch*, and a military manual called the *Taktika of Leo VI*. All of this earned him the epithet "the Wise." *See also* ARETHAS OF CAESAREA; CHOIROSPHAKTES, LEO; CURIA; DOUKAS, CONSTANTINE; LITERATURE; MACEDONIAN RENAISSANCE; MUSIC; SENATE; TABARI.

LEO IX. Pope from 1049 to 1054 whose emissary **Humbert** initiated the **church schism of 1054**. Leo was a church reformer, like others in his circle, including Humbert (and Hildebrand, the future **Gregory VII**). The background of the schism lay in Leo IX's approval of the suppression of Byzantine religious practices in southern Italy by the **Normans**.

Patriarch Michael I Keroularios countered in 1052 by closing down Latin churches in **Constantinople** for using *azyma*. The following year Leo IX was imprisoned by the Normans after the pope and **Argyros** were defeated at the Battle of Civitate. Seeking further help against the Normans from the Byzantines, Leo sent Humbert to Constantinople to try to resolve outstanding issues between the churches. By the time Humbert initiated the chain of events that produced the church schism of 1054, Leo IX had already died, making Humbert's actions technically invalid. *See also* CAESAROPAPISM; CLERGY; ITALY; LITURGY; PAPACY; PAPAL PRIMACY; UNION OF THE CHURCHES.

LEO GRAMMATIKOS (LEO THE GRAMMARIAN). *See* SYMEON LOGOTHETE.

LEONARD OF CHIOS. Genoese **archbishop** of **Lesbos** who wrote an eyewitness account of the Ottoman conquest of **Constantinople** in 1453. He arrived in Constantinople in 1452, along with the papal legate **Isidore of Kiev**. Despite being captured by the **Ottomans**, he escaped to **Chios** where he sent **Pope Nicholas V** a report about the Ottoman siege in August of 1453. After the diary of **Nicolo Barbaro**, Leonard's report is the most important western eyewitness account of the 1453 siege. *See also* CHALKOKONDYLES, LAONIKOS; CONSTANTINE XI PALAIOLOGOS; DOUKAS; FERRARA-FLORENCE, COUNCIL OF; GENOA; KRITOBOULOS, MICHAEL; MEHMED II; SPHRANTZES, GEORGE; UNION OF THE CHURCHES; VARNA.

LEONTIOS. *Magister militum* of **Zeno** who was proclaimed **emperor** in 484. He was sent by Zeno to suppress the rebellion of **Illos**, which was supported by **Verina**. Instead, he joined forces with them and was declared emperor by Verina's alleged authority. Leontios was received as emperor at **Antioch**, but was soon defeated by Zeno's commander Ermenric. Leontius fled to a fortress in the mountains of Isauria and held out there for four years. Once the fortress was taken (in 488), Leontios and Illos were beheaded.

LEONTIOS. **Emperor** from 695 to 698, succeeding **Justinian II**. He was *strategos* of the **theme** of Anatolikon when Justinian II imprisoned him in 692. Released in 695 and made *strategos* of the theme of Hellas he plotted Justinian II's overthrow. The chief event of his reign was the capture of **Carthage** by the **Arabs** in 697. The failure to regain the city prompted the rebellion of Apsimar, who overthrew Leontios and ascended the throne as **Tiberios III**.

LEONTIOS OF BYZANTIUM. *See* SEVEROS.

LEONTIOS OF NEAPOLIS. *See* JOHN "THE ALMSGIVER."

LEONTIUS PILATUS. *See* BARLAAM OF CALABRIA.

LEO OF OHRID. *See* OHRID.

LEO OF SYNADA. **Metropolitan** of Synada in **Phrygia**; writer and diplomat. His letters, some of them to **Basil II**, describe his embassies to the West, including one to **Rome** in 996–998. *See also* ASIA MINOR; DIPLOMACY.

LEO OF TRIPOLI. Admiral of an Arab fleet that in 904 attacked and captured **Abydos**, then pillaged **Thessalonike**. The sack of Thessalonike is described by **John Kameniates**. In 912, off **Chios**, he defeated a Byzantine

fleet under **Himerios**. Leo was a Greek who converted to **Islam** after being taken captive by the **Arabs**. *See also* AEGEAN SEA; CITIES; HELLESPONT; LEO VI; NAVY

LEO THE DEACON. Historian whose *History* covers the years 959–976. It concentrates on the military victories of **Nikephoros II Phokas**, who emerges as a great hero, comparable to the mythical hero Herakles. This and other allusions to Greek mythology, as well as the overall format of the work, which is modeled on the work of **Agathias**, typifies the renewed interest in classical antiquity that characterizes much Byzantine literature and art of the 10th century. *See also* HISTORY.

LEO THE MATHEMATICIAN. Teacher and scholar; also called Leo the Philosopher. He was a nephew (or cousin) of **John VII Grammatikos** and **metropolitan** of **Thessalonike** from 840 to 843. However, his fame rested on his knowledge of **philosophy** and **mathematics**, which attracted the attention of even the **Caliph Mamun**. The Caliph invited him to Baghdad, but when **Theophilos** heard of the invitation he employed him to teach in the **Magnaura** palace. For Theophilos he built some remarkable *automata*, as well as a **beacon system** that warned of Arab raids. *See also* ABBASID CALIPHATE; BARDAS; EUCLID; SCIENCE; TECHNOLOGY.

LESBOS. Island (also called Mytilene) in the eastern **Aegean Sea**, the largest Aegean island after **Crete** and **Euboea**. Its strategic importance derived from its close proximity to **Asia Minor**, also from its size. It played an important role in the revolt of **Thomas the Slav**, and in the maritime principality of **Tzachas**. **Baldwin of Flanders** received it in 1204 as part of the *Partitio Romaniae*. It returned to Byzantine possession when **John III Vatatzes** conquered it about two decades later. The **Gattilusio** family governed it from 1355 to 1462. Among its famous native sons are **Leonard of Chios** and **Zacharias of Mytilene**. The historian **Doukas** describes the siege of Lesbos by the **Ottomans** in 1462.

LIBANIOS. Rhetorician and teacher (died ca. 393) from **Antioch**. Eloquent defender of **paganism** and of classical **literature**, he taught at **Nikomedia**, where he met **Basil the Great**, and had an indirect acquaintance with **Julian “The Apostate.”** Julian’s reign (361–363) was the highpoint of his career, though marred by Julian’s unpopularity in Antioch. After Julian’s death he lived in obscurity until the death of **Valens** in 378 when he emerged once more as a spokesman for the last pagan revival, which was suppressed by 392, the date of his last known oration. *See also* PAGANISM.

LIBRARIES. Public libraries were a feature of **cities** in **Late Antiquity**. **Constantinople** had a public library created by **Constantius II** in the mid-

fourth century. However, a fire in 476 destroyed the building and its 120,000 volumes, presumably **books** in both manuscript and *codex* form. Libraries existed in Constantinople in the sixth century, but they were nonpublic and on a smaller scale. The imperial court had a library, as did the **patriarchate**. Monastic libraries were important because monasteries existed in large numbers, many surviving the dark seventh and eighth centuries. Monastic libraries typically contained Christian as well as secular works from antiquity. **Leo the Mathematician**, one of the great savants of the ninth century, is said to have educated himself in monastic libraries on the island of Andros.

A sizeable monastery, like that of St. John the Theologian on **Patmos**, had about 330 manuscripts, according to an inventory drawn up in 1200. Private libraries were typically small, probably comprising no more than 25 books, which makes it unlikely that the *Bibliotheca* of **Photios**, which has brief commentaries on 386 books, was based on books from Photios's private library. He probably borrowed the books from the personal libraries of friends, from the library of the patriarchate, and from monastic libraries in Constantinople. *See also* LITERATURE; ROSSANO.

LIBRI CAROLINI. *See* CHARLEMAGNE.

LICINIUS. Emperor in the East from 308 to 324. His appointment by **Galerius** in 308 was challenged by **Maximinus Daia**, but Licinius defeated him in 313. Relations with **Constantine I the Great** were cordial at first. In 313 Licinius married Constantine's half-sister Constantia, and in the same year he may have issued (with Constantine) the so-called **Edict of Milan**.

However, their relations deteriorated into war in 324. Constantine defeated him in battle in the region of **Adrianople**. Licinius fled to **Byzantium** which Constantine laid siege to with the aid of a fleet commanded by **Crispus**. Licinius then fled to **Chalcedon**, near which Constantine defeated him (at Chrysopolis, on 18 September 324). Licinius submitted, and he was exiled to **Thessalonike**, where he was executed the following year. In the *Vita Constantini*, **Eusebios of Caesarea** presents the war between Licinius and Constantine as a struggle between **paganism** and Christianity.

LIMES. *See* DINOGETIA; *LIMITANEI*; LONG WALL.

LIMITANEI. The various fortified regions along the empire's frontiers were called *limes*, which is Latin for "border." This explains the term *limitanei* for the garrison troops who defended the *limes* from the fourth century to the late sixth century. *Limitanei* included cavalry and infantry units, also auxiliary troops, commanded by a *doux*. As garrison troops (as distinct from the *comitatenses*, the mobile forces) they became, in effect, farmer-soldiers whose military obligations were passed down from father to son. *See also* ARMY; FORTIFICATIONS.

LITERATURE. The classical Greek heritage (**Hellenism**) survived in **Byzantium** chiefly through literature. Generation after generation of educated Byzantines read **Homer**, many of the lyric poets, the dramatists, historians, philosophers, mathematicians, astronomers, and physicians. The **church** created a separate literature of **theology**, hymns, sermons, **liturgy**, **poetry**, biographies (*vitae*) of **saints** (**hagiography**), and sayings of early **ascetics**. The legacy of ancient Greek literature was expanded by the Christian church, which showed great interest in Greek **philosophy**, while ignoring some aspects of the legacy, like drama.

In the ninth century **Miniscule** script was developed, adapted in such a way as to make the copying of ancient texts much easier. The changeover to Miniscule (transliteration) created essentially new editions. The ninth century also saw a revival of literary talent in such writers as **Theophanes the Confessor**, **Theodore of Stoudios**, **Ignatios the Deacon**, **Kassia**, **Patriarch Nikephoros I**, **George Hamartolos**, and Patriarch **Photios**.

Patriarch Photios's compilation of reading notes, referred to as the ***Bibliotheca***, is particularly noteworthy. Of the 386 works he comments on, more than half no longer exist or are preserved in fragments. This offers some indication of how much might have been lost at the end of the **Dark Ages** had the ninth and 10th centuries not seen a revived interest in ancient Greek literature, referred to by the conventional term **Macedonian Renaissance**. This period is also referred to as the age of encyclopedism, for the ninth and 10th centuries saw the creation of a variety of manuals and compilations (e.g., ***Taktika***, ***strategika***, ***basilica***, ***excerpta***, **trade** regulations for **guilds** in the ***Book of the Eparch***, hagiographical compilation by **Symeon Metaphrastes**), often sponsored by the imperial court.

Constantine VII Porphyrogenetos (945–959), who is central to the Macedonian Renaissance, made a concerted effort to collect and organize ancient Greek texts, and to reissue them in Miniscule editions, many of them wonderfully illustrated (e.g., ***Geoponika***). Ancient epigrams were collected in the ***Anthologia Palatina***, forming part of what is called the **Greek Anthology**. Constantine VII also sponsored historical works by **Genesios** and **Theophanes Continuatus**. Literary works ascribed to Constantine VII include ***De administrando imperio***, ***De thematibus***, and ***De ceremoniis***. The 11th century produced two great historians, **Michael Psellos**, who wrote the ***Chronographia*** (a splendid historical narrative of his life at court), and **Anna Komnene**, whose ***Alexiad***, is an incisive account of the reign of her father, **Alexios I Komnenos** (1081–1118). In historical writing Byzantium achieved some of its finest literature in an unbroken chain of chronicles and histories.

Finally, the Palaiologan period produced classical philologists who included Demetrios Triklinios, **Thomas Magistros**, and **Maximos Planoudes**. Like the previous so-called Macedonian Renaissance, the revival of learning during the **Palaiologan Dynasty** helped to preserve the legacy of ancient Greek literature. *See also* ANTHOLOGIES; BOOKS; CODEX;

LITURGY. The ritual services, consisting of the sacraments (particularly the **Eucharist** and baptism) offered by the **church** for the salvation of its members. The Eucharist, called the Divine Liturgy, has two versions, one attributed to **John Chrysostom** and the other to **Basil the Great**. In the eighth century the public nature of the liturgy was curtailed by reducing public processions, and by preparing the Eucharist behind closed doors. During **Iconoclasm**, **Constantine V** considered the Eucharist the only true representation of Christ. Differences in the Eucharist between the eastern (Byzantine) and western churches contributed to the **church schism of 1054** and to subsequent failed attempts to achieve a genuine **union of the churches**. *See also* **AZYMA**; **CHRIST, THEOLOGY OF**; **DIPTYCH**; **FILIOQUE**; **PROTHESIS**.

LIUTPRAND OF CREMONA. **Bishop** of Cremona; ambassador from **Otto I of Germany** to the courts of **Constantine VII Porphyrogennetos** and **Nikephoros II Phokas**. His *Antapodosis* (*Tit for Tat*) is a general history from 888 to 949 that includes information about German-Byzantine relations. Another work, the *Relatio de legatione Constantinopolitana* (*Narrative of an Embassy to Constantinople*) offers a fascinating, though biased, narrative of Liutprand's second embassy to Nikephoros II in 968. *See also* **AUTOMATA**; **DIPLOMACY**; **GREAT PALACE**; **MAGNAURA**; **SILK**.

LIZIOS. *See* **FEUDALISM**.

LOGOTHETES. The minister of a financial department, from the seventh century onward. Thus, the *logothetes tou genikou* was the chief finance minister in charge of the **genikon**, the department that assessed and collected taxes, in addition to keeping lists of current taxpayers. The *logothetes tou stratiotikou* (Logothete of the Soldiers) had certain fiscal duties relating to the army, and the *logothetes ton agelon* (logothete of the herds) supervised the herds of state mules and horses.

The *logothetes tou praitoriou* (Logothete of the Praetorium) was an assistant to the **Eparch of the City of Constantinople**. The *logothetes tou dromou* evolved from a minister of the post to the **emperor's** chief minister, with wide-ranging responsibilities. From the end of the 12th century, the **megas logothetes** coordinated the entire civil service. *See also* **BUREAUCRACY**; **SAKELLION**; **SEKRETON**; **TAXATION**.

LOGOTHETES TOU DROMOU. Chief minister of the empire and director of imperial policy from the ninth century onward. The office, which goes back at least to the eighth century, developed out of the minister of the public post under the former *magister officiorum*. He was responsible for such diverse

duties as supervision of the imperial post and roads, internal security, court ceremonial, foreigners in **Constantinople**, and ensuring that field armies were adequately provisioned. Theoktistos held this position under **Theophilos**, and under the regent **Theodora**. *See also* BUREAUCRACY; *LOGOTHETES*.

LOMBARDS. Germanic people who conquered much of **Italy**, beginning in 568. They had previously served under **Narses** as mercenaries of **Justinian I** in the war against the **Ostrogoths**. The Lombards moved into Italy in 568, led by their king Alboin (died 572). They rapidly conquered most of it, establishing the kingdom of **Longobardia**. **Maurice** reassembled such Byzantine territory that remained into the **Exarchate of Ravenna**.

Constans II attacked the Lombards with some success in 663, but he failed in his siege of **Benevento**. An eighth-century Lombard offensive ended with the fall of Ravenna in 751, leaving **Byzantium** without territory in northern and central Italy. Nevertheless, in 774 **Charlemagne** wrested northern Italy from the Lombards. The ninth and 10th centuries saw further Lombard decline, which helps explain the rapid **Norman** expansion in southern Italy in the 11th century. *See also* CALABRIA; GEPIDS; GERMANY; SARDINIA; TARANTO.

LONGOBARDIA. The term refers loosely to parts of **Italy** that the **Lombards** ruled. The term also refers to the Byzantine **theme** of the same name that was organized by the late ninth century, a theme that extended along the coast of southeast Italy and included the Lombard principalities of **Benevento**, Capua, and **Salerno** and the non-Lombard city-states of **Amalfi**, **Naples**, and **Gaeta**. *See also* APULIA; CALABRIA; CITIES; NORMANS.

LONG WALL. A wall of considerable length erected (or rebuilt) by **Anastasios I** to the west of **Constantinople** for the purpose of protecting the city from invasion. It extended some 45 kilometers from **Selymbria**, on the north shore of the **Sea of Marmara**, to the shore of the **Black Sea**. Unfortunately, the garrison defending the wall proved inadequate and occasional earthquakes damaged the wall. **Zabergan** and his **Cotrigurs** penetrated the wall and threatened Constantinople in 559. In effect, the Long Wall was an admission that the empire's northern boundary (*limes*) was, in effect, at Constantinople's doorstep. *See also* BARBARIANS; FORTIFICATIONS.

LOROS. Long jeweled stole worn by the **emperor** (e.g., as mandatory dress on Easter Sunday) and empress and by high officials. *See also* CHITON; SKARAMANGION.

LOUIS II. Emperor of the **Franks** from 854 to 875. He was much preoccupied with affairs in **Italy** during his reign, especially with attacks by

the **Arabs** of **Sicily**. His alliance with **Basil I** in 869 aided Louis in his capture of **Bari** in 871. However, Byzantine-Frankish relations deteriorated that same year when Louis II began calling himself Emperor of the Romans, a title the Byzantine emperor reserved for himself alone. *See also* **BASILEUS**; **CHARLEMAGNE**.

LOUIS VII. King of **France** from 1137 to 1180; leader of one of the main contingents of the **Second Crusade**. The French army passed through **Constantinople** in 1147, forcing **Manuel I Komnenos** to remain in the city for fear that French troops might storm its walls. **Roger II** of **Sicily** used the opportunity to capture **Kerkyra** and pillage **Corinth** and **Thebes**. An account of this **Crusade** by Louis VII's chaplain, **Odo of Deuil**, confirms the religious hostility toward **Byzantium** within the ranks of Louis VII's army. *See* **FIRST CRUSADE**.

LOUKAS THE YOUNGER. **Saint** (died 953) born in **Stiri**, in **Greece**, not far from **Delphi**. The *katholikon* of **Hosios Loukas** is dedicated to him; his stylized portrait is in the *narthex* of the *katholikon*. His *vita* is of some importance for its description of conditions in central Greece and the **Peloponnesos** during the first half of the 10th century.

LUSIGNANS. *See* **CYPRUS**.

LYCIA. Region in southwestern **Asia Minor**; part of the **theme** of *Kibyrrhaiotai*. Its **metropolis** was the city of **Myra**, on the main maritime **Aegean Sea** route from **Egypt** to **Italy**. Among Lycia's most impressive ruined monuments is the church at **Dereag̃zi**, dated to ca. 900. *See also* **NAVIGATION**; **TRADE AND COMMERCE**.

LYDIA. Region in western **Asia Minor**. Its most important cities included **Smyrna**, **Ephesus**, **Sardis**, and **Magnesia**. The region was lost to the **Turks**, especially the **Seljuks**, after the **Battle of Mantzikert**, but reoccupied by **Alexios I Komnenos** after the **First Crusade**.

A long period of peace ensued until early in the reign of **Manuel I Komnenos** when Turks wreaked destruction through the region. In 1148 forces of the **Second Crusade** had to fight Turks while making their way through Lydia. After the **Battle of Myriokephalon** in 1176 there were further Turkish inroads. The conquest of **Constantinople** by the **Fourth Crusade** shifted responsibility for Lydia's defense to the **Laskarids**, whose program of **fortification** brought peace and prosperity to the region until 1261.

Thereafter, **Palaiologan** emperors failed to protect the region in the face of relentless **Ottoman** expansion. The important town of **Tripolis**, which was essential to the defense of the region, was lost ca. 1300. In 1313 Turks from the Emirate of **Saruhan** captured Lydia's last Byzantine city, **Magnesia**. *See*

also CRUSADES.

LYONS, COUNCIL OF. The council held in 1274 created a **union of the churches** on paper. **Pope Gregory X** extorted this union from **Michael VIII Palaiologos** by threatening to support **Charles I of Anjou**'s planned invasion of **Byzantium**.

The union of the churches was a great victory for the **papacy**, and for Michael VIII it had the desired effect of preventing Charles's invasion. However, Michael VIII paid a price at home, where both clergy and citizens repudiated the union of the churches, rejecting **John XI Bekkos** as **patriarch**, and remaining loyal to **Arsenios**. Michael's jailing of opponents only deepened the internal crisis resulting from the union. In 1285, after Michael VIII's death, a church council rejected the union. *See also* DIPTYCH.

LYTHRANKOMI. *See* CYPRUS.

N

NAISSUS. Birthplace of **Constantine I the Great**, and strategic road junction in the **Balkan Peninsula** where the Naissus to **Thessalonike** highway intersected with the **Belgrade to Constantinople** highway, and with other roads. Its strategic location made it a target of invaders. It was destroyed by the **Huns** in 441, rebuilt by **Justinian I**, but ravaged by the **Avars**. The medieval city (called Nish) changed hands several times between **Byzantium**, **Bulgaria**, and **Serbia**. The **Ottomans** sacked it twice (1386, 1428), but they were ejected by **Janos Hunyadi** in 1444. The Ottomans reconquered it in 1456. *See also* DELJAN, PETER.

NAOS. ("Temple," or "church," in Greek.) The term can refer to a **church** in its entirety, or to the sanctuary of the church. In Christian **basilicas** through the sixth century it is the nave where the congregation assembled, separated from the **bema** by a **templon**. In later, centrally planned churches, the term refers to the domed, inner sanctuary of the church, reserved for the performance of the **liturgy** by the **clergy**, separated from the congregation by an **iconostasis**.

NAPLES. **Italian** city on the Bay of Naples, near Pompeii. It was captured by **Belisarios** from the **Ostrogoths** in 536, only to surrender to Ostrogoths under **Totila** in 543. In 552 it returned to Byzantine hands, and thereafter the city maintained its independence from the **Lombards**. When **Constans II** visited the city in 663 the city still owed its allegiance to **Byzantium**, an allegiance it nominally maintained until 838, when Naples joined forces with the **Arabs**, resulting in the conquest of **Messina** in 843.

Naples became an active threat to Byzantium after 1139, the year it fell to the **Normans**, and even more of a threat in 1194 when German emperor **Henry VI** acquired Naples and **Sicily**. That threat continued with **Manfred** and **Charles I of Anjou**, who lost Sicily (1282), but retained the Kingdom of Naples. Much later, **Alfonso V** reunited Sicily and Naples (1443), but his scheme to conquer the **Ottomans** and reestablish the **Latin Empire of Constantinople** never materialized. *See also* LONGOBARDIA.

NARSES. General of **Justinian I** who succeeded **Belisarios** in **Italy** in the war against the **Ostrogoths**. He won a decisive blow against the Ostrogothic king **Totila** at the **Battle of Busta Gallorum** in 552. In the same year he pursued Totila's successor, King Teia, defeating him at the Battle of Mons Lactarius. In 553–554 the **Franks** and **Alemanni**, a confederation of German tribes, invaded Italy; Narses annihilated them in a battle near Capua.

He left Italy in 567, having spent over a decade reorganizing its defenses

and administration. Despite this, the following year the **Lombards** invaded Italy, annexing much of it. *See also* EUNUCHS.

NARTHEX. An antechamber to the *naos* situated at its west end, extending the length of the **church**. Where there is a second *narthex*, the first is called the *exonarthex* and the second is called an *esonarthex*. Essentially the *narthex* is a vestibule that acquired various functions, for example, as a place where processions into the *naos* assembled, also where baptisms and commemorations of the dead took place. *See also* BASILICA.

NAUM OF OHRID. Missionary to the **Slavs**, **Bulgarian** priest, translator, **saint**. He accompanied **Cyril and Methodios** to **Moravia** in 863, as did **Kliment of Ohrid**. After Methodios's death in 885, he went with Kliment to **Bulgaria** where he created centers at **Preslav** and **Pliska** for the translation of holy texts into **Old Church Slavonic** (using **Glagolitic**). In 893 he took up the work that Kliment had begun in **Macedonia**. He died in 910 at Sveti Naum, the monastery he founded on the shore of Lake Ohrid.

NAUPAKTOS. City at the entrance to the Gulf of **Corinth** called Lepanto by the Venetians. Naupaktos was strongly fortified with an impressive *kastron*. It was a powerful maritime base, and, along with Negroponte and Nauplia, it guarded the northern approaches to the **Morea**.

It was part of the **Despotate of Epiros** from 1204 to 1294, when it came under the domination of Philip of Taranto, the prince of **Achaia**. The **Catalans** conquered it in 1361 and the **Venetians** seized it in 1407. In 1446, when **Murad II** invaded the Morea, the inhabitants of **Patras** crossed the Gulf of Corinth to take refuge in Naupaktos. The Venetians continued to control the city until 1499, when it surrendered to the **Ottomans**.

NAUPLIA. *See* NAUPAKTOS; SGOUROS, LEO.

NAVARRERE COMPANY. Spanish **mercenaries** who, like the **Catalan Grand Company** before them, migrated eastward in the late 14th century. The name derives from Navarre, where many of them originated. Once in **Greece**, the Navarrese hired themselves out to whomever would pay them. Employed by the **Hospitallers**, they helped conquer **Thebes** from the Catalans in 1379.

This proved to be the beginning of the end of the Catalan domination in Greece. So weakened were the Catalans that the **Acciajuoli** wrested **Athens** from them in 1388. The Navarrese then fought for control of Frankish **Achaia**, and subsequently for the **Peloponnesos** against **Theodore I Palaiologos** and the Acciajuoli. Their meteoric expansion ended in 1402, by which time they had joined forces with an ally more powerful than themselves, the **Ottomans**. In effect, their military intervention served to

erode resistance to Ottoman expansion in Greece.

NAVE. *See* **NAOS**.

NAVIGATION. Coastal navigation was the norm, especially since boats were typically merchant vessels the size of the **Yassi Ada shipwreck**, which had a keel of about 12 meters in length. By the seventh century the triangular lateen sail was in use, enabling ships to sail in variable winds and rough weather by tacking. The compass was not in use until the 13th century, and astrolabes were rarely used. **Books** were compiled about weather and distances from one place to another. However, most ship captains probably had little access to such books, and simply relied on experience, sailing from landmark to landmark along coastal waters, or from island to island.

Sailing south from **Constantinople** one made good time, because the winds blew south. Generally there was good weather from April to October. One always had to be prepared for high winds and sudden squalls that, even along the coast, make visual sight of reefs along the heavily indented **Mediterranean** coastline difficult. In the seventh century, the Yassi Ada ship went into a coastal reef and sank, probably, its excavator George Bass surmised, due to sudden bad weather that obscured the coastline.

Navigation was closely related to the goods most required in **trade and commerce**, and these were mostly the staples of a Mediterranean diet, including **wine**, olive oil, grain, dates, almonds, and figs. *See also* **NAVY**; **TRANSPORTATION**.

NAVY. **Byzantium**, despite the geographical centrality of the **Mediterranean** and an enormous coastline, was never a maritime power. Indeed, fear of the sea was apparently common, judging from Byzantine **literature**. This may help explain why the Byzantine navy was relatively small, even after Byzantine hegemony of the western Mediterranean was challenged by the **Vandals** in the fifth century.

However, the **Arab** naval threat of the seventh century in the eastern Mediterranean produced dramatic changes. The naval **theme** of **Kibyrrhaiotai** was created to help defend the eastern Mediterranean. Its warships were of a type called the **dromon**, driven by single or double banks of rowers, equipped with rams, catapults, and **Greek Fire**.

Naval decline began in the 11th century, something clearly illustrated by the dependence of **Alexios I Komnenos** on the Venetian fleet while fighting **Robert Guiscard** in 1081. Alexios I created the title *megas doux* (*supreme naval commander*), and his immediate successors attempted to create a Byzantine fleet. Nevertheless, the results were modest.

After the reconquest of **Constantinople** in 1261, **Michael VIII Palaiologos** tried to restore the navy by creating a small fleet. **Andronikos II Palaiologos** reduced its size considerably, forcing him to depend on the **Genoese** for naval

support when necessary. **Andronikos III Palaiologos**'s small fleet was commanded by *megas doux* Alexios Apokaukos. In 1349 the citizenry of Constantinople contributed funds to build nine warships and 100 other vessels to do battle with the Genoese (who won). **John VI Kantakouzenos** launched another small fleet that was again defeated.

From then on Byzantium assembled ships as it could, sometimes making requests to the Venetians. For example, in 1410 **Manuel II Palaiologos** requested armed galleys from **Venice** to use against the **Ottomans**, but Venice refused. When **Musa** besieged Constantinople in 1411 Manuel II managed to find enough ships to repulse him. However, **Constantine XI Palaiologos** could collect only about a few dozen (mostly Genoese and Venetian) ships to defend the Golden Horn at the beginning of the Ottoman siege of 1453. Of these only nine were proper warships; only three of which belonged to Constantine XI. *See also* NAVIGATION.

NAXOS. *See* PARTITIO ROMANIAE; SANUDO TORSELLO, MARINO.

NEA ANCHIALOS. *See* THESSALY.

NEA EKKLESIA. Greek for "New Church," referring specifically to the **church** built by **Basil I** within the **Great Palace** in 880, which survives only in its literary descriptions. The church had five **domes**, presumably four at the corners and one central dome. None of the wall **mosaics** survived, nor did the church structure. However, the placement of wall mosaics may have been a prototype for subsequent church decoration that appeared in the early 11th century. Typically, an image of Christ **Panokrator** was placed in the central dome. Below, in proper hierarchy, were scenes from Christ's life, scenes from the life of the **Virgin Mary** (with her image in the conch of the *bema*), then figures of the heavenly assembly of angels, prophets, and gospel writers. The lowest part of the church walls was reserved for standing figures of **saints**. *See also* ARCHITECTURE; ART.

NEA MONE. Of the monasteries with this name (*New Monastery*), the most famous is on **Chios**, where there is a **domed octagon church** built during the reign of **Constantine IX Monomachos**. Its basic architectural plan is like the *katholikon* of **Hosios Loukas**, but unlike the latter it has no aisles or galleries. Its **mosaics** and **marble** veneering are of exquisite Constantinopolitan workmanship, offering a glimpse of what church and palace interiors in **Constantinople** must have been like. *See also* ARCHITECTURE.

NEAPOLIS. *See* PALESTINE.

NEGEV. *See* PALESTINE.

NEGROPONTE. *See* EUBOEA.

NEILOS OF ROSSANO. **Saint** (died 1004) and monk; writer of hymns. He was an exemplar of Italo-Greek **monasticism**, founding the monastery of St. Adrian and subsequently living with a band of followers near **Montecassino** for 15 years. His life and career demonstrate how powerful was the influence of Byzantine culture and spirituality on **Italy** during the Middle Ages.

NEKTARIOS. **Patriarch** of **Constantinople** from 381 to 397, chosen by **Theodosios I** for political skills previously demonstrated in the **senate**. Those skills were put to good use at the **Ecumenical Council of Constantinople** in 381, which Nektarios convened, and were further demonstrated in his ability to avoid direct conflict with the other patriarchs, including the **bishop of Rome**.

NEMANJIDS. Serbian royal dynasty founded by Stefan Nemanja ca. 1167 and lasting until 1371. It included such famous Serbian rulers as **Stefan Urosh I**, **Stefan Urosh II Milutin**, **Stefan Urosh III Dechanski**, and **Stefan Urosh Dushan**. Under the Nemanjids medieval **Serbia** extended its borders for a while into central **Greece**. An impressive number of churches were endowed by Nemanjid rulers, including **Gračanica**, **Studenica**, and the *katholikon* of **Hilandar Monastery**.

NEOPATRAS. *See* JOHN I DOUKAS; KASTORIA; THESSALY.

NEOPHYTOS. *See* CYPRUS.

NEOPLATONISM. The **philosophy** of **Plotinos**, who sought to transform the dialogues of **Plato** into a philosophy of mysticism. His commentators included **Porphyry** and Porphyry's pupil Iamblichos (died ca. 325), who was accused of corrupting Plotinos's thought into magic (**theurgy**) and theatrically staged tricks, such as were also popular with **Maximos of Ephesus**, the spiritual mentor of **Julian "The Apostate."** In the fifth century, **Proklos** used **mathematics** and prayer to lead the soul to the One.

Athens remained a center of study until **Justinian I** closed the **Academy of Athens** in 529. Other early centers included Pergamon and **Alexandria**, where Neoplatonists like John Philoponos (ca. 490–ca. 574) taught. Plato continued to be known chiefly through Neoplatonism; this was the case even for **Michael Psellos**, who probably understood Neoplatonism better than anyone since the sixth century. The final Byzantine commentator on Neoplatonism was **George Gemistos Plethon**, who helped found the Platonic Academy in **Florence**. *See also* DAMASKIOS; PROKOPIOS OF GAZA.

NEREZI. *See* CROSS-IN-SQUARE CHURCH; SKOPJE.

NESTORIANISM. Heresy that takes its name from Nestorios, **patriarch** of **Constantinople** from 428 to 431. Nestorios maintained, in opposition to **Cyril**, patriarch of **Alexandria**, that the divine and human natures of Christ had less intimate contact; and he labeled as fables, as did **Theodore of Mopsuestia**, the belief that the **Virgin Mary** gave birth to God, and should be called *Theotokos*, “Mother of God” (literally “Bearer of God”), preferring that she be called *Christotokos*, bearer of the man Christ.

He was accused by theological opponents of separating the two natures of Christ. His attack on the Virgin Mary aroused many ordinary people against him. He was deposed, and his doctrines were condemned, at the **Council of Ephesus** in 431. *See also* JOHN I; LEO I THE GREAT.

NESTORIOS. *See* NESTORIANISM.

NICAEA. Important city in **Bithynia** that hosted two **Ecumenical Councils**, the first in 325 and the seventh in 787. Its stout walls resisted **Arab** attacks in the eighth century only to fall to the **Seljuks** in 1081. It was reconquered from **Sultan** Kilic Arslan I by the First Crusade in 1097 and restored to Byzantine administration. Its greatest historical role was as capital of the **Empire of Nicaea**, which was **Byzantium-in-exile** from 1208 to 1261. The **Ottomans** captured Nicaea in 1331. *See also* EUSTRATIOS OF NICAEA.

NICAEA, COUNCILS OF. *See* ECUMENICAL COUNCILS.

NICAEA, EMPIRE OF. The center of **Byzantium-in-exile** from 1208 to 1261. **Theodore I Laskaris**, its first **emperor**, was crowned in 1208. The victory of **Kalojan** over **Baldwin of Flanders** in 1205 weakened subsequent Latin military initiatives in **Asia Minor** by **Henry of Hainault**. Theodore I’s victory over the **Seljuks** in 1211 further ensured the immediate survival of the Empire of Nicaea.

John III Vatatzes, who reigned from 1221 to 1254, expanded the empire into Thrace, conquering **Thessalonike** in 1246. **Theodore II Laskaris** (reigned 1254–1258) turned back a Bulgarian invasion in 1254–1255. The ineffectual John IV Laskaris, a child of seven when he came to the throne, gradually fell sway to his general **Michael VIII Palaiologos**, who was crowned co-emperor in 1259. The **Latin Empire** ended in 1261 when the forces of Michael VIII captured the city, restoring, in effect, Byzantium to its proper capital. *See also* CHOMATENOS, DEMETRIOS; MESARITES, NICHOLAS.

NICHOLAS I. Pope from 858 to 867 whose interference in the affairs of the eastern **church** triggered a crisis between the churches. It began with Nicholas’s refusal to agree to **Michael III**’s deposition of **Patriarch Ignatios** in favor of **Photios**. In 863 Nicholas declared that Ignatios was restored. The

pope also competed for the ecclesiastical allegiance of the **Bulgars** through correspondence with **Boris I of Bulgaria**, and entertained **Cyril and Methodios in Rome**. In 867 a council in **Constantinople** declared Nicholas I excommunicated and deposed. The council also rejected the Roman church's doctrine of *filioque*. *See also* LITURGY; MISSIONS; PAPACY.

NICHOLAS I MYSTIKOS. Patriarch of Constantinople from 901 to 907 and from 912 to 925. He became immersed in controversy because of his refusal to accept **Leo VI's** fourth marriage, the so-called *tetragamy*. Leo VI deposed and exiled him in 907, appointing **Euthymios** in his place. This created a schism in the church between the followers of Nicholas I and those of Euthymios. Nicholas I was recalled in 912, whereupon he energetically deposed the supporters of Euthymios. Only later, after the death of Euthymios in 917, was the **Tome of Union** able to achieve church reconciliation. *See also* BULGARIAN TREATY; DOUKAS, CONSTANTINE.

NICHOLAS III. Pope from 1277 to 1280. He negotiated with **Michael VIII Palaiologos** about how to implement the **union of the churches** achieved on paper at the **Council of Lyons** in 1274. At the same time, Nicholas refused to approve of **Charles I of Anjou's** plans to attack **Byzantium**, secretly supporting Michael VIII's alliance with **Peter III of Aragon** against Charles I. Nicholas III's death was a blow to Michael VIII, for the new pope, **Martin IV**, proved more cooperative in promoting Charles I's plans to destroy Byzantium. *See also* CHURCH SCHISM OF 1054.

NICHOLAS III GRAMMATIKOS. Patriarch of Constantinople from 1084 to 1111, during the reign of **Alexios I Komnenos**. The patriarch supported the **emperor's** persecution of the **Bogomils**. However, he opposed the attempt by the patriarchal **clergy** to promote the power of their spokesman, the *chartophylax* of **Hagia Sophia**, in the patriarchal **synod** at **Constantinople**. Alexios I sided with the patriarchal clergy and affirmed the *chartophylax* as the patriarchal deputy with the right to preside over the permanent synod in the patriarch's absence. *See also* CHARISTIKON.

NICHOLAS V. Pope from 1397 to 1455. He was pope when **Constantinople** fell to the **Ottomans** in 1453. His sluggish response to the Ottoman threat to the city can be explained first by an unwillingness to send any help unless the Byzantines were serious about the **union of the churches**.

That obstacle was solved on 12 December 1452 when the pope's emissary **Isidore of Kiev** proclaimed church union in **Justinian I's Hagia Sophia**. Nicholas was preparing a fleet to aid the beleaguered city when the city fell to the Ottomans some five months later. In any case, the pope was providing funds for **Alphonso V, King of Naples**, who had plans to restore the **Latin Empire** in Constantinople. More profitable results came from the Nicholas

foundation of the Vatican library, his collection of Greek manuscripts, and his support of Greek scholars like **Bessarion**. *See also* GEORGE OF TREBIZOND; LEONARD OF CHIOS; THEODORE OF GAZA.

NICHOLAS OF METHONE. *See* PANTEUGENOS, SOTERICHO; THEOLOGY.

NICHOLAS OF OTRANTO. *See* OTRANTO.

NIKA REVOLT. Revolt of 11–19 January 532 that nearly overthrew **Justinian I**. Before it was suppressed, the rioters (whose watchword was *Nika*, meaning “Conquer!”) had burned down **Hagia Sophia**, the Church of St. Irene, the Baths of Zeuxippus, the **Chalke**, and part of the **Augustaion**.

Hatred of Justinian I’s autocracy, most visible in **John of Cappadocia**’s fiscal oppression of aristocrats and commoners alike, was the underlying cause. The immediate spark was a riot in the **Hippodrome** over the **emperor**’s refusal to pardon members of the Blues and Greens for a previous disturbance in the Hippodrome. Once these factions joined forces, the violence began. Only the strong will of **Theodora** and the personal troops of **Belisarios** and **Mundus** saved Justinian’s throne. Some 30,000 rioters in the Hippodrome were slaughtered, after they had crowned **Hypatios**. The suppression of the revolt necessitated a grand rebuilding program that included Justinian’s renowned Hagia Sophia. *See also* JEWS; SENATE.

NIKEPHORITZES. *Logothetes tou droumou* under **Michael VII Doukas**. He was a **eunuch** whose administrative capabilities had been recognized by **Constantine X Doukas** and **Romanos IV Diogenes**.

Under Michael VII he became the real ruler of the empire. His attempt to create a monopoly over the corn trade in **Thrace** failed miserably, and it produced a revolt in Thrace in 1077. His other attempts at centralization produced opposition from the **guilds**, provincial landowners, and **bishops** that resulted in a revolution in 1078 that brought **Nikephoros III Botaneiates** to power. Nikephoritzes fled to **Roussel of Bailleul**, but to no avail. He was seized and killed. *See also* DOUKAS, JOHN.

NIKEPHOROS I. Emperor from 802 to 811. A former chief finance minister (*logothetes tou genikou*) of **Irene**, he took prudent steps to remedy deficiencies in tax collection and low state revenues. The tax rolls were reassessed and land taxes raised. The hearth tax (*kapnikon*) was applied to peasant tenants (*paroikoi*) working on church and monastic lands (apparently exempted from payment by Irene). He made **villages** collectively liable for financing the military equipment of their poorer inhabitants by requiring them to pay the latter’s *allelengyon*. He taxed slaves purchased beyond the customs border at **Abydos** and enforced inheritance **taxation**.

Theophanes the Confessor condemned these and other taxes as horrid misdeeds. No doubt other ecclesiastics and monks felt the same hatred for the emperor, enforced partly by the emperor's support of **Patriarch Nikephoros I** and by the revival of the **Moechian Controversy**.

However, with increased revenues Nikephoros replenished the **army** and **navy**, and he inaugurated a program of refortification. He repopulated and re-Hellenized **Greece** with villagers from **Asia Minor**, and he reorganized Greece's defenses with the establishment of new **themes**, including the theme of **Thessalonike**. However, the success of his internal administration was not matched by military success. A revolt by **Bardanes Tourkos** in 803 weakened the defenses of Asia Minor allowing **Harun al-Rashid** to capture Tyana in 806. Nikephoros sued for peace, which was achieved in 807 only at the expense of a humiliating tribute.

Nikephoros himself was killed in battle against the **Bulgar khan Krum** in July 811, the first emperor to be killed in battle by **barbarians** since the Battle of **Adrianople** in 378. *See also* EUTHYMIOS OF SARDIS; NIKEPHOROS I (PATRIARCH); *SCRIPTOR INCERTUS*; SUBSIDIES AND GIFTS; TARSOS.

NIKEPHOROS I. Patriarch of Constantinople from 806 to 815, appointed after the death of **Tarasios**. He was a respected scholar and theologian, also a historian, but still a layman when he was made patriarch. This infuriated the supporters of **Theodore of Stoudios**, as did **Emperor Nikephoros I's** reopening of the **Moechian Controversy**.

Ironically, in 815, Nikephoros was aligned with his old opponent Theodore of Stoudios against the **Iconoclasm** of **Leo V**, who deposed the patriarch. His legacy to modern historians is his *Historia Syntomos* (*Brief History*), covering the years 602–769, an important historical source for a period nearly destitute of historical sources except for the **chronicle** of **Theophanes the Confessor**. *See also* ARETHAS OF CAESAREA; IGNATIOS THE DEACON.

NIKEPHOROS II PHOKAS. Emperor from 963 to 969. His greatest triumph as general (*domestikos ton scholon*) for **Romanos II** was the conquest of **Crete** in 961. As emperor, his victories against the **Arabs** continued with the capture of **Cyprus**, **Tarsos**, and **Mopsuestia** in 965. His generals **Peter Phokas** and **Michael Bourtzes** captured **Antioch** in 969. He called upon **Svjatoslav** to defeat the **Bulgars** in 968, the same year of the unsuccessful embassy of **Liutprand of Cremona** on behalf of **Otto I the Great**.

He increased the minimum size of land held by soldiers (the *stratiotika ktemata*) to support his new armored troops, the *kataphraktoi*. He forbade new bequests of land to the **church** (something **Patriarch Poyeuktos** opposed), but he supported the work of **Athanasios of Athos** on **Mount Athos**, where the **Great Lavra** was founded in 963. He was murdered in 969

in a plot that included his wife **Theophano** and his general **John I Tzimiskes**. *See also* BRINGAS, JOSEPH; *DE VELITATIONE*; LAODIKEIA; LEO THE DEACON; TARSOS; YAHYA OF ANTIOCH.

NIKEPHOROS III BOTANEIATES. Emperor from 1078 to 1081. He was a general and member of the landed **aristocracy** of **Asia Minor** who rebelled against **Michael VII Doukas**, forcing him to abdicate. He proved to be ineffectual against the Seljuk onslaught in Asia Minor. By 1080 most of Asia Minor was in their hands, the **Sultanate of Rum** was founded, and **Seljuks** were raiding the Asiatic suburbs of **Constantinople**.

The failure to provide any effective resistance to the Seljuks, in addition to the debasement of the *nomisma*, prompted several revolts, including the successful one of **Alexios I Komnenos**. His good fortune was to have **Michael Attaleiates** as one of his chief historians (among whom was also **Michael Psellos**). Attaleiates dedicated his work to Nikephoros III, whom he showers with praise. *See also* NIKEPHORITZES.

NIKETAS. *See* PHOKAS.

NIKOMEDEIA. City in **Bithynia** where **Diocletian** resided, and where **Libanios** taught. It declined in importance after an earthquake in 358, but it never lost its importance as a military camp on the main highway to **Constantinople**. **Alexios I Komnenos** used it as a base of operations against the **Seljuks**, and **John II Komnenos** settled Serbs in the vicinity. After the Battle of Bapheus in 1302 the **Ottomans** threatened the city on several occasions. It finally fell to **Orhan** in 1337. *See also* ASIA MINOR; HIGHWAYS AND ROADS; NICAIA.

NIKOPOLIS, CRUSADE OF. **Crusade** in 1396 led by King Sigismund of **Hungary** (1387–1437) to halt the **Ottoman** advance in the **Balkan Peninsula**. Many French knights took a break from the Hundred Years War to aid the Hungarians, as did knights from all over Europe.

This Western European coalition confronted an Ottoman army outside the walls of Nikopolis, a fortress on the **Danube** (not to be confused with the city of Nikopolis in **Epíros**). The result was a stunning victory (25 September 1396) for **Sultan Bayezid I**. Not only did this attempt to defend Hungary against Ottoman encroachment fail, but **Manuel II Palaiologos**, who was allied with Sigismund, could expect no help against the Ottoman siege of **Constantinople**, begun by Bayezid I in 1394. *See also* WALLACHIA.

NINEVAH, BATTLE OF. *See* CHOSROES II.

NISH. *See* NAISSUS.

NISIBIS. Frontier fortress in **Mesopotamia** that became a focal point in the struggle between **Byzantium** and **Persia** during the fourth century. After the death of the **emperor Julian “The Apostate”** in 363 it was surrendered to Persia, and it remained in Persian hands until the **Arabs** conquered it in 639. Under Persian rule (after 489), it offered protection to a thriving **Nestorian** community. Only much later did Byzantine general **John Kourkouas** reoccupy it briefly (942–944), along with **Amida**, **Dara**, and **Martyropolis**.

NITRIAN DESERT. Located in upper **Egypt** south of **Alexandria**, where the celebrated hermit Ammon (died ca. 350) established a loose association of *eremites* who practiced individual **asceticism**. It was left to Ammon’s contemporary, **Pachomios**, to establish the first *koinobion* for monks. *See also* EVAGRIOS; PONTIKOS.

NOMISMA. Gold coin (solidus in Latin) introduced by **Constantine I the Great** at 72 *nomismata* per pound of gold. It was used primarily by the state to pay its soldiers and bureaucrats and was received back by the state through **taxation**. It was unadulterated until the late 11th century, which is why it became an international currency. *See also* COINAGE.

NOMOKANONES. *See* CANON LAW.

NOMOPHYLAX. *See* EDUCATION.

NOMOS STRATIOTIKOS. A collection of about 55 penal and disciplinary **laws** for soldiers. Although of uncertain date, they must have been compiled between the sixth and mid-eighth centuries for some laws derive from the *Corpus Juris Civilis*, some apparently from the *Strategikon of Maurice*, still others from later texts. The *Nomos Stratiotikos* (Soldier’s Law) is found appended to the *Ecloga*, the **Farmer’s Law**, and **Rhodian Sea Law**.

NORICUM. Roman **province** located between the provinces of Raetia and **Pannonia**, in what is now Austria (south of the **Danube**). Noricum was overrun by German **barbarians** in the fifth century and by **Avars** and **Slavs** in the early seventh century.

NORMANS. **Byzantium**’s chief western foes in the 11th and 12th centuries. The Normans (“Northmen”) were **Vikings** who immigrated to southern **Italy** in the late 10th century; by 1071 the last Byzantine stronghold there, **Bari**, had fallen into their hands. They essentially conquered **Sicily** from the **Arabs** between 1060 and 1072, with the final conquest in 1091. **Robert Guiscard** and his son **Bohemund** attacked **Dyrrachion** and other **cities** along the **Via Egnatia** from 1081 until Robert’s death in 1085.

At the same time, Normans entered Byzantine service as **mercenaries**,

some of them, for example, **Hervé Frankopoulos** and **Roussel de Bailleul**, rising to high military commands. The Treaty of **Devol** in 1108 with Bohemund temporarily halted Norman aggression, but it revived later in the 12th century with **Roger II**'s attack on **Greece** in 1147–1148, and with the brief Norman occupation of **Thessalonike** in 1185. *See also* ARGYROS; BRANAS, ALEXIOS; DUBROVNIK; LEO IX; MANTZIKERT, BATTLE OF; ROSSANO.

NOTARAS, LOUKAS. Diplomat, high officeholder under **Manuel II Palaiologos**, **John VIII Palaiologos**, and **Constantine XI Palaiologos**. He was grand duke (*megas doux*), and *mesazon* under Constantine XI. He opposed the **union of the churches**, and he is reported (by **Michael Doukas**) to have said that he preferred the Turkish turban reigning over **Constantinople** than the **Latin** (which is to say, papal) tiara. Nevertheless, in 1453 he took responsibility for defending the walls along the Golden Horn during the siege of Constantinople by the **Ottomans**. After the conquest of the city, **Mehmed II** executed Notaras and his sons.

NOTITIA DIGNATUM. A list of imperial officials, both civil and military, as they existed in the eastern and western parts of the empire in the late fourth and early fifth centuries (ca. 395–429). After each office, for example, **praetorian prefect**, there is a brief description of function and mention of subordinate officials and military units. *See also* BUREAUCRACY.

NOTITIA EPISCOPATUUM. List of **church dioceses**. Various lists survive, the earliest dating from the seventh century. Often lists do not coincide with those dioceses represented at contemporary church councils, making one wonder how rigorously they were updated. As a result, for example, they may not reflect the decline of **cities** in the East as a result of invasions by **Arabs** and later by **Seljuks** and **Ottomans**.

NOVATIANISM. A separatist sect founded by Novatian (died 257/258), a Roman priest who refused to readmit Christians who had compromised the faith during the persecution of **Emperor Decius** in 250–251. Though Orthodox in doctrine, the Novatians continued in their belief that they were a purer **church**, for which they were excommunicated. Nevertheless, the church persisted into the fifth century, after which it declined. *See also* CLERGY; HERESY; ORTHODOXY; PHRYGIA.

NOVELS. The term (*Novellae* in Latin), from the fourth century onward, refers to imperial edicts. The most famous are those issued during **Justinian I**'s reign after publication of the *Codex Justinianus* in 529. The *Novellae Constitutiones* (*New Laws*) include laws that ameliorate the condition of slaves, freeborn **women**, and children. Justinian had intended to make the

collection, but never did, perhaps because **Tribonian** died unexpectedly. It was left to private jurists to do so. Another famous collection of Novels is that of **Leo VI**. *See also* **CORPUS JURIS CIVILIS**; **LAW**; **SLAVERY**.

NOVGOROD. **Rus** city along the Volkhov River. The *Russian Primary Chronicle* describes Novgorod as an important **trading** center on the water route that the **Varangians** used to get to **Constantinople**. An important Scandinavian colony existed in Novgorod, established by Rurik ca. 862, which traded with **Byzantium** for furs, wax, and honey.

Novgorod was one of the chief artistic centers of Kievan Rus in the 11th and 12th centuries, with churches whose architecture and decoration are essentially Byzantine, including Novgorod's famous church of **Hagia Sophia** whose name was inspired by **Justinian I**'s great church. Novgorod travelers (e.g., Antony of Novgorod) describe Justinian I's Hagia Sophia as well as other churches in Constantinople.

Novgorod's independence came to an end in 1475 when Ivan III, Grand Prince of **Moscow**, revoked its charter. Ivan IV "the Terrible" captured it in 1570.

NUBIA. Region of northeast **Africa** that extended from the first cataract of the Nile, near Aswan, to Khartoum in the Sudan. Byzantine interest in Nubia in the sixth century lay in the desire to secure an overland route to **Axum**. Merchants and missionaries visited Nubia's three tribal kingdoms of Nobatia, Makuria, and Alodia. During the reign of **Justinian I**, both Orthodox and Monophysite missionaries competed in Nubia for converts. Byzantine influence on the region was dramatically curtailed when the **Arabs** conquered **Egypt** in the seventh century. *See also* **MISSIONS**; **MONOPHYSITISM**; **ORTHODOXY**.

NUMIDIA. **Province** in northwest **Africa**, roughly the equivalent of modern Algeria, that included the city of **Thamugadi** (modern Timgad). In the fourth century, the province became a bastion of Donatism; in the fifth century the **Vandals** occupied a portion of it. Conquest of the entire province by **Justinian I** took from 534 to 541. Justinian I built a number of forts to protect it against attacks by the indigenous **Moors**. The province was conquered by the **Arabs** in the late seventh century.

NUR AL-DIN. Successor to **Zangi** as *atabeg* (independent governor) of Aleppo and **Edessa** from 1146 to 1174. He succeeded to Zangi's determination to unite Muslim **Syria**, which he did by taking advantage of the failure of the **Second Crusade** to conquer **Damascus** in 1154. This united Muslim Syria against the Crusaders.

The intervention of **Manuel I Komnenos** in Syria from 1158 to 1176 neutralized this threat, but it reappeared in 1168, when Nur al-Din's Kurdish

general Shirkuh conquered **Egypt**, drawing the noose around the Crusader states even tighter. Shirkuh's nephew **Saladin** tightened that noose in 1187 at the Battle of Hattin. *See also* FIRST CRUSADE.

NYMPHAION, TREATY OF. City in western **Asia Minor**, where Michael VIII Palaiologos signed a commercial treaty with **Genoa** on 13 March 1261, directed against **Venice**. Genoa was to make 50 ships available to Michael to help wrest **Constantinople**, defended by a Venetian fleet, from the **Latin Empire**. Once Constantinople had been reconquered, **Byzantium** was obliged to give to Genoa all the commercial privileges formerly enjoyed by Venice.

As it turned out, no Genoese help was needed to recapture Constantinople. What the treaty did produce was nearly two centuries of conflict in the eastern Mediterranean between Genoa and Venice. It also laid the foundation of a Genoese trading empire that stretched into the **Black Sea**. *See also* CHIOS.

NYSSA. There were two **cities** in **Asia Minor** with this name. The Nyssa in **Cappadocia**, located northwest of **Caesarea**, was the bishopric of **Gregory of Nyssa**. The other Nyssa was located in **Lycia**, on the north bank of the Meander River.

OCHRID. *See* OHRID.

ODOACER. Ruler of **Italy** from 476 to 493. He was a **barbarian** (Skirian or Hunnic) military officer who deposed **Romulus Augustulus** in 476, a date traditionally seen as the fall of the Roman Empire in the West. Since he acknowledged the overlordship of **Zeno**, whose recognition he sought, Zeno conferred on him the title of *patrikios* and allowed him to administer Italy.

The death of **Julius Nepos** in 480 removed the only possible rival claimant to Odoacer's power. However, Zeno's desire to rid **Thrace** of the Ostrogothic chieftain **Theodoric** proved to be Odoacer's undoing. To entice Theodoric to move westward, Zeno offered Italy to Theodoric if he could wrest it from Odoacer. This he did from 489 to 493, after besieging **Ravenna** for over two years. After Odoacer surrendered Ravenna, Theodoric killed him with his own hand. *See also* DALMATIA; *EXCERPTA VALESIANA*.

ODO OF DEUIL. Latin historian of the **Second Crusade**, who was secretary and chaplain to **Louis VII** of **France**, a leader of the Second Crusade. His position gave him access to the inner leadership circle of the Crusade. The religious hostility toward **Byzantium** that he reports reflects the fear with which **Manuel I Komnenos** viewed the approach of the French army. Odo's account is rich in descriptive details about the city of **Constantinople** and the court of Manuel I. *See also* FIRST CRUSADE.

OHRID. City in southwestern **Macedonia**, key position on the **Via Egnatia**; archbishopric; capital of **Bulgaria** under **Samuel of Bulgaria**. Perhaps most importantly, it became a center for the diffusion of Byzantine culture throughout the region. **Kliment of Ohrid** laid the foundations for this by training a Slavonic-speaking **clergy** and helping to create a Slavonic **literature**. The city had several learned **archbishops**, including Theophylaktos (**patriarch** from ca. 1090 to ca. 1108), and **Demetrios Chomatenos**.

Theophylaktos was a student of **Michael Psellos** and a theologian whose correspondence is an important source of information about the region during the reign of **Alexios I Komnenos**. The extant literary works of Demetrios Chomatenos are the chief source for the internal history of the **Despotate of Epiros** (to which Ohrid belonged) during the first half of the 13th century. *See also* OLD CHURCH SLAVONIC.

OLD CHURCH SLAVONIC. The Slavonic liturgical and literary language. It includes works written in **Glagolitic**, an alphabet invented by Constantine

the Philosopher, whose monastic name was **Cyril**. It also includes **Cyrillic**, which may have been invented by **Kliment of Ohrid**. *See also* **CODEX SUPRASLIENSIS**; **CZECHIA**; **MALALAS**, **JOHN**; **MISSIONS**.

OLEG. Prince of **Kiev** from 879 to ca. 912; successor of Rurik. He founded Kievan **Rus**, according to the Russian Primary Chronicle, which mentions a Rus attack on **Constantinople** in 907. The treaty that resulted in 911 inaugurated regular trade relations with **Byzantium**. He was succeeded by **Igor**.

OLGA. Princess of **Kiev**, wife of **Igor**, who visited **Constantinople** in 957 (or 946?), where she was received with great honor by **Constantine VII Porphyrogenetos**. It is not clear when Olga was actually baptized, though it may have been in Constantinople. In 959, for reasons unclear, she turned her back on **Byzantium** and requested a German **bishop** from **Otto I**. The bishop who was sent quickly returned home when he found a pagan resurgence among the **Rus**. Not until the reign of **Vladimir I** was this religious instability resolved (in favor of Byzantium).

OLYBRIUS. *See* **RICIMER**.

OLYMPIODOROS OF THEBES. Historian, traveler, and poet. He was the first traveler to have written an account of a personal visit to the **Huns**, which occurred through an embassy he undertook to the Hunnic King Donatus in 412. Indeed, his account is all that is known about Donatus.

Olympiodoros's general **history** (originally covering the years 407–425) survives only in fragments. Fortunately, **Philostorgios**, **Sozomenos**, and **Zosimos** all used his work. It is Olympiodoros who, in one of the surviving fragments of his work, relates the legend that in 410 **Alaric** received a miraculous warning by a statue that impeded his attempt to cross from **Italy** to North **Africa**. *See also* **MIRACLE**.

OLYMPIOS. *See* **MARTIN I**; senate.

OLYMPOS, MOUNT. One of the great monastic holy mountains of **Byzantium**, along with **Mount Athos**, **Latros**, **Meteora**, the **Monastery of Saint Catherine** at Mount Sinai, and **Wondrous Mountain**. Located in **Bithynia**, its numerous monasteries included those on Mount Olympos itself and those within the mountain's larger environs, extending from **Prousa** to the **Sea of Marmara**. Some of the monasteries of the region (e.g., at Atroa, Medikion, and Pelekete) were renowned for their resistance to **Iconoclasm**. Around 764, for example, **Michael Lachanodrakon** burned down the monastery of Pelekete, torturing and killing some of the monks who were noted for their resistance to Iconoclasm.

The region produced numerous **saints**, including Euthymios the Younger, the **patriarch** Methodios, Peter of Atroa, Plato of Sakkoudion, and **Theodore of Stoudios**. It was also a place that received high officials forced out of office, such as **Michael Psellos**, who became a monk there at the end of his career. *See also* MONASTICISM.

OMURTAG. Khan of **Bulgaria** from 814 to 831. His relations with **Byzantium** were peaceful, in marked contrast to those of his father, **Krum**. He concluded with **Leo V** a 30-year peace treaty, preserved in a proto-Bulgarian inscription (e.g., in an inscription in Turkic runes such as those that usually predate the mass introduction of Christianity in 864).

Omurtag's aid to **Michael II** in 823, when the khan forced **Thomas the Slav** to lift his siege of **Constantinople**, was decisive in ending Thomas's rebellion. Peaceful relations served to increase Byzantine cultural influence in Bulgaria during his reign. At his capital, **Pliska**, he created a palace with a throne room that must have rivaled the audience halls of emperors in Constantinople.

ON THE THEMES. *See* **DE THEMATIBUS**.

OPSIKION. One of the chief **themes** of **Asia Minor** created in the seventh century, perhaps as early as 626 was to provide **Herakleios** with an elite **army** to support his war against **Persia**. In 715 it revolted against **Anastasios II** and placed **Theodosios III** on the throne. It supported the revolt of **Artabasdos** in 742. In the eighth century two new themes, the **Optimatoi** and **Boukellarion** were carved out of Opsikion, whose command center was shifted from **Ankyra** to **Nicaea**. Part of the reason for this may have been to make revolts by thematic commanders more difficult. *See also* PAPHLAGONIA.

OPTIMATOI. Theme in northwest **Asia Minor** carved out of **Opsikion** in the eighth century, with its command center at **Nikomedeia**. The soldiers of this theme supplied and looked after the pack animals that carried the baggage of imperial *tagmata* from **Constantinople**, when the latter went out on campaign.

ORANT. Also *orans* (Latin for "praying"), referring to the manner in which early Christians prayed: standing with upright, open palms at shoulder height. This is illustrated frequently in pre-Iconoclastic **art**. After the eighth century the position of *proskynesis* became the normative form of prayer depicted in art.

ORHAN. Ottoman **sultan** from 1326 to 1362; son of **Osman**, the sultan who first established the **Ottomans** on European soil. Orhan's conquest of **Prousa**

in 1328, Nicaea in 1331, and **Nikomedeia** in 1337 helped the Ottomans consolidate their domain in northwest **Asia Minor**. It also entangled them, in the process, in the internal affairs of **Byzantium**.

In 1346 Orhan married Theodora Kantakouzene, daughter of **John VI Kantakouzenos**, who called on Orhan's help several times in the civil war that punctuated John VI's reign. As a result, Orhan and his son Suleyman Pasha were able to establish an Ottoman base in Europe at **Gallipoli** in 1354, which Orhan then used to expand into **Thrace**.

ORIBASIOS. Physician and friend of **Julian "The Apostate."** He followed Julian to **Gaul** in 355 and was with him when he was killed in **Persia** in 363. Oribasios's personal memoir of Julian has not survived, but it was used in the **history** of **Eunapios of Sardis**, who also wrote a brief biography of Oribasios. A summary of **Galen** by Oribasios was much relied on by subsequent Byzantine and **Arab** physicians. *See also* **MEDICINE**.

ORIGEN. Controversial **Alexandrian** theologian. His ideas, some of them as basic to Christian **theology** as that of *homousios*, continued to have a powerful impact on Christian thinkers for centuries after his death in 254. Among those ideas for which he was attacked was his belief in the preexistence of souls.

Origen wrote some 2,000 works, most of which have not survived. His *Contra Celsus* (*Against Celsus*) is the chief source for the writing of Celsus, early Christianity's greatest critic. Nevertheless, his work was deemed suspected of **heresy**. As late as 543 **Justinian I** issued an edict, supported by the **Patriarch Menas**, condemning Origen. *See also* **CHRIST**, **THEOLOGY OF**; **DOROTHEOS OF GAZA**; **EVAGRIOS PONTIKOS**; **JEROME**; **PAGANISM**; **PORPHYRY**.

OROSIUS, PAUL. Fifth-century Latin historian who wrote *History against the Pagans*, a work that begins with Creation and ends in 417. It was much influenced by **Augustine's** view (in his *City of God*) that the decline of **Rome** did not result from neglecting the traditional Roman gods. In the medieval West the work achieved considerable popularity as a world **history**. *See also* **EXCERPTA VALESIANA**; **PAGANISM**.

ORPHANOTROPHOS. *See* **JOHN THE ORPHANOTROPHOS**; **PHILANTHROPY**.

ORTHODOXY. Greek for "right belief," referring to matters of Christian faith and doctrine, the core of which is defined in the **Ecumenical Councils** of the church. Beliefs and practices condemned by accepted **church** councils are considered **heresy**. The Byzantine and western churches were frequently suspicious of each other's **Orthodoxy**, indeed were intermittently schismatic

down to the final **church schism of 1054**, so that today the term is used to refer to the doctrines and **liturgy** of the eastern churches whose roots lie in the Byzantine church.

Orthodoxy survived the fall of **Constantinople** in 1453 to become **Byzantium's** living legacy. It is an active force in lands that formerly comprised Byzantium, as well as in **Slavic** lands proselytized by Byzantium. Byzantine **art** and church **architecture** cannot be understood without a basic understanding of Orthodoxy. *See also* ALEXIOS I KOMNENOS; GREGORY OF NAZIANZOS; GREGORY OF NYSSA; MELKITES; SCHISM; SERDICA.

OSMAN. Founder of the Turkish Dynasty of the **Ottomans** and its first **sultan** from 1288 to 1326. It was Osman whose victory over Byzantine forces in 1302 at the Battle of Bapheus established his small emirate in western **Asia Minor** as the nucleus of the future Ottoman Empire. His son **Orhan** greatly expanded the **emirate**. *See also* TURKOMANS.

OSTROGOTHS. Major division of the **Goths** who settled north of the **Black Sea** until the **Huns** drove them westward (ca. 375) and subjugated them in **Pannonia**. Only the death of **Attila** in 453 loosened the Huns' hold over the Ostrogoths, who found employment as Byzantine *foederati*.

In 488 **Zeno** persuaded the Ostrogothic king **Theodoric the Great** to invade **Italy** and depose **Odoacer**. After Odoacer's death (493) an Ostrogothic kingdom was established in Italy with its capital at **Ravenna**. Though an untutored Arian, Theodoric respected Roman civilization, tolerated **Orthodoxy**, and allowed the **bureaucracy** to function without interference. After Theodoric's death in 526 his daughter **Amalasuntha** put herself under the protection of **Justinian I**.

Amalasuntha's murder in 535 was the excuse Justinian I used to invade Italy that same year. The war dragged on until 552 when Narses defeated **Totila**. However, the Byzantine victory over the Ostrogoths proved hollow. Three years after Justinian's death (565), another Germanic tribe, the **Lombards**, entered Italy and quickly subdued much of it. *See also* BARBARIANS; DALMATIA; ISTRIA.

OTHON DE LA ROCHE. French duke of **Athens** and **Thebes** from 1205 to 1225. He was a young Burgundian knight who was granted Athens and Thebes by **Boniface of Montferrat**. When he retired to his native Burgundy in 1225, he left his domain to his nephew Guy I de la Roche. Under Guy I and his successors the Duchy of Athens and Thebes became prosperous and increasingly French in its institutions. The duchy was conquered by the **Catalan Grand Company** in 1311. *See also* FRANCE.

OTRANTO. Coastal city in southernmost **Apulia**, located on the Strait of

Otranto where the Ionian Sea meets the **Adriatic Sea**. It served as an entrance to **Italy** and a place to cross to Avlon in **Epiros**.

Belisarios landed troops there in 544 during the war with the **Ostrogoths**. The **Lombards** seized it in the early eighth century, but it was recaptured by a Byzantine **army** in 758. The Normans under **Robert Guiscard** conquered it in 1068. The city's most famous medieval citizen was writer and diplomat Nicholas of Otranto. The cross-in-square church of St. Pietro stands today as a reminder of Otranto's long Byzantine occupation.

OTTO I THE GREAT. King of **Germany** from 936 until 962, the year he was crowned western emperor by **Pope John XII**. By that time Otto's troops had control of much of **Italy** and had attacked Byzantine **Bari**. Several centuries later, the coronation would be seen as the foundation of the Holy Roman Empire (962–1806), but to contemporaries it appeared as a revival of **Charlemagne's** empire and title. **Nikephoros II Phokas** demanded that Otto I renounce the title. Otto responded by sending **Liutprand of Cremona** to **Constantinople** in 968 to negotiate. The embassy failed, and the problem was left for **John I Tzimiskes** to resolve in 972, with the betrothal of princess **Theophano** to Otto II.

OTTO II. *See* THEOPHANO.

OTTO III. German king from 983, and western **emperor** from 996 to 1002; son of Otto II and **Theophano**. Theophano ensured that he was instilled with a profound respect for Byzantine civilization. His dream was to create a revival of the ancient Roman Empire (*Renovatio Imperii Romanorum*), to which end he sought to make **Rome**, where he was crowned western emperor, his capital. He adopted Byzantine court ceremonial and titles, and he called himself *Imperator Romanorum*. He continued his predecessor's policy of asserting his supremacy over the **papacy** by rejecting the **Donation of Constantine**. During the last years of his reign he had the support of his tutor Gerbert, whose installation as Pope Sylvester II (999–1003) he arranged.

Amid dreaming of *renovatio* the reality of death intervened. At age 22 he died suddenly, while negotiating for a Byzantine bride. *See also* GERMANY.

OTTOMANS. Turkish Dynasty founded by **Osman**, son of Ertoghrul. Osman established a small emirate ca. 1282 around Eshkishehir (Byzantine **Dorylaion**), amid the crumbling **Seljuk** state. From there he raided into **Bithynia**, defeating a Byzantine army at the **Battle of Bapheus** in 1302.

Orhan captured **Prousa** in 1326, **Nicaea** in 1331, and **Nikomedea** in 1337. It was Orhan, responding to requests from **John VI Kantakouzenos**, who introduced Ottoman troops to European soil during the civil war of 1341–1347. In 1354 Orhan made **Gallipoli** a base of operations for expansion into **Thrace**. Their subsequent ejection from Gallipoli in 1366 by **Amadeo VI**

of Savoy proved only temporary.

A decade later, **Murad I** possessed it again, this time for good. **Adrianople** fell in 1369 and became the Ottoman capital in 1377. **Thessalonike** surrendered in 1387, and after the Battle of Kosovo Polje in 1389 the Ottomans made **Serbia** a vassal state. The defeat of the Crusader army by **Bayezid I** at **Nikopolis** in 1396 further demonstrated the weakness of western arms against Ottoman armies strengthened with **Janissaries**. In **Asia Minor** Bayezid I's attack on **Saruhan** and other Turkish **emirates** was reversed by his capture by **Timur** at the Battle of Ankara in 1402.

From 1402 to 1413 the Ottoman state collapsed into civil war between the sons of Bayezid I, **Musa** and Suleyman Celebi. Not until the reign of **Murad II**, son of **Mehmed I**, did Ottoman expansion resume. Thessalonike was captured for the second time in 1430, much of Serbia was annexed by 1439, and at **Varna** in 1444 another Crusader army was annihilated.

It was left to **Mehmed II** to conquer **Constantinople** in 1453 and transfer the Ottoman capital there from Adrianople. Mehmed II conquered the last Byzantine outposts of **Mistra** in 1460 and **Trebizond** in 1461, by which time the Ottomans had established themselves as a powerful empire extending into Eastern Europe. *See also* CHIOS; DEMETRIOS PALAIOLOGOS; DOUKAS; EPHEUS; EUBOEA; SANUDO TORSELLO, MARINO; SELYMBRIA; WALLACHIA.

OTTO OF FREISING. Latin **chronicler** of the **Second Crusade**, also **bishop** of Freising in **Germany** and half-brother of **Conrad III**. Otto led a main contingent of the Crusader army that marched south through **Asia Minor** to **Attaleia** on the **Aegean** coast. His *Gesta Frederici* (*The Deeds of Frederick*), commissioned by **Frederick I Barbarossa**, Otto's uncle, is an important eyewitness account of the Second Crusade, in addition to the comments it provides on Byzantine affairs during the reigns of **John II Komnenos** and **Manuel I Komnenos**, for example, the marriage of **Bertha of Sulzbach** and Manuel I. *See also* CRUSADES; PAMPHYLIA.

OURANOS, NIKEPHOROS. *See* PRAECEPTA MILITARIA; SAMUEL OF BULGARIA.

P

PACHOMIOS. Founder of *cenobitic* (communal) **monasticism**; **Egyptian saint** (ca. 290–346). He was the first to organize monks into a communal life with a written rule. Around 320 this former soldier founded a *koinobion* at Tabennisi in the upper part of the Nile River valley; there he organized his small group of disciples, devising for them the first monastic rule. **Jerome** subsequently translated his *Rules*, as well as his letters. Eight more such monasteries were organized at Tabennisi. In 330 Pachomios founded a *koinobion* at Pbow that subsequently administered the entire group of monasteries. *See also* ASCETICISM.

PACHYMERES, GEORGE. Historian (died ca. 1310) whose **history**, covering the years 1260–1308, is the chief source for the reign of **Michael VIII Palaiologos** and for part of the reign of **Andronikos II Palaiologos**. Pachymeres describes, for example, the extensive frontier defenses erected in **Thrace, Macedonia, and Asia Minor** by the **Empire of Nicaea**. A student of **George Akropolites**, he became perhaps the greatest Byzantine scholar of the 13th century, with a legacy of writings on topics as diverse as **mathematics, law, and rhetoric**. *See also* HISTORY.

PACUIUL LUI SOARE. *See* DOBRUDJA.

PAGANISM. Central to Roman paganism was the belief that the gods influenced events, since the gods had responsibility for the success of all vital processes on which the state and individuals depended. Vesta was the goddess concerned with all things related to the hearth, Janus the god of openings and closings (entrances and departures), Aphrodite the goddess of love, and so forth. Some gods, like Apollo, had multiple powers. The state was particularly concerned with its own success, and since the state took responsibility for interpreting the will of the gods, and appeasing them if necessary, Roman paganism was primarily a state religion.

Interpreting omens and performing the correct traditional rites was a major responsibility of civic and military leaders. Thus, unlike Christianity, which was focused on personal sin and the afterlife, Roman paganism was concerned chiefly with success and prosperity of the state, not with individual sin, personal salvation, and the afterlife. In fact, until the extraordinary conversion of **Constantine I the Great** to Christianity, it seemed as if the two conceptions of religion were generally far apart.

Constantine's father Constantius, like many thoughtful Romans, seems to have believed that the many gods were manifestations of a single god, often identified with the sun (Sol Invictus, the Unconquerable Sun). Constantine's

solar vision with the cross was interpreted by Christian priests in his entourage as a message to Constantine that the single god of his father was Christ.

Nevertheless, Constantine conceived of Christianity in the traditional manner of a Roman **emperor**, as having correctly identified his patron god, Christ, who, if venerated properly, would bring him victory on the battlefield. His famous *labarum* did just that, and the continued success of Constantine, coupled with his long reign and promotion of the Christian church, put paganism on the defensive.

Concerted attacks on paganism began only in the late fourth century. The pagan orator **Libanios** wrote a letter to **Theodosios I** complaining about bishops who used monks to tear down rural temples. Increasingly temples were made into Christian churches, or dismantled and their materials used as **spolia** for other buildings. Pagan sculpture lost its power to induce fear, Christians saw the hand of God in the failure of **Julian “The Apostate,”** and the intellectual component behind paganism was attacked when Justinian I closed the **Academy of Athens** in 529. Paganism was gradually cut to bits, bit by bit, so to speak. By the seventh century, the numbers of pagans had declined significantly, except in parts of **Greece** among unconverted **Slavs**. *See also* ALTAR OF VICTORY; ASTROLOGY; DIOCLETIAN; EDICT OF MILAN; GALERIUS; GAZA; GREAT PERSECUTION; HYPATIA; JUSTINIAN I; LIBANIOS; LICINIUS; MAGIC; MAXENTIUS; MAXIMOS OF EPHESES; MAXIMINUS DAIA; NEOPLATONISM; PORPHYRIOS OF GAZA; THEURGY; *VITA CONSTANTINI*.

PALAIOLOGAN DYNASTY. Longest-lived of Byzantine imperial dynasties, founded by **Michael VIII Palaiologos**, who recovered **Constantinople** from the **Latin Empire** in 1261. The dynasty included **Michael VIII** (1261–1282), **Andronikos II** (1282–1328), **Andronikos III** (1328–1341), **John V** (1341–1391; and during his turbulent reign these rulers: **John VI Kantakouzenos** [1347–1354], **Andronikos VI** [1376–1379], and **John VII** [1390]), **Manuel II** (1391–1425), **John VIII** (1425–1448), and **Constantine XI** (1449–1453). The dynasty ended with the death of Constantine XI during the final **Ottoman** assault on Constantinople in 1453.

Ultimately, the destruction wrought by the **Fourth Crusade** and the **Latin Empire** was something Palaiologan dynasts were not able to surmount. Palaiologan **emperors** sought vainly to stem the decline of restored **Byzantium**, but this proved virtually impossible in the face of unrelenting Ottoman expansion and threats from the West (e.g., from **Charles I of Anjou** and the **Catalan Grand Company**). Help sought from the West proved to be a chimera.

Despite this decline, Byzantine **art** and **architecture**, as well as Byzantine **literature** and cultural interactions with the West, flourished. Moreover, the Palaiologan period produced some of Byzantium’s finest scholars, including

Bessarion, George Gemistos Plethon, and Demetrios Kydones. *See also* **PROTOSTRATOR.**

PALAMAS, GREGORY. Theologian and chief defender of **Hesychasm** who became **archbishop** of **Thessalonike** from 1347 to 1359. He was subsequently elevated to sainthood in 1368. His writings form a core of apologetic **literature** called Palamism, which defended the meditative prayer developed by the monks of **Mount Athos** as a way for direct, mystical experience of God in the form of the divine light seen by Christ's disciples on Mount Tabor. In this way the inaccessibility of God was bridged by divine energy, as opposed to the bridge of cosmic hierarchy espoused by **Pseudo-Dionysios**.

Barlaam of Calabria ridiculed Hesychasm as superstition, denying the possibility of seeing the Light of Tabor. Palamas, who was a former Athonian monk, defended Hesychasm against Barlaam with vigor, arguing that the Light of Tabor was one of God's uncreated energies that manifest God's power in the world. He gained a wide circle of supporters for his views, among whom were the **patriarchs Isidore I Boucheiras, Kallistos I, and Philotheos Kokkinos, and Emperor John VI Kantakouzenos**. Among his opponents were the **Zealots**, who until 1350 prohibited him from assuming his duties as archbishop of Thessalonike. *See also* **GREGORAS, NIKEPHOROS; KYDONES, PROCHOROS; LAVRA, GREAT; MESSALIANISM; PHILOKALIA; SAINT.**

PALAMISM. *See* **GREGORAS, NIKEPHORAS; KABASILAS, NICHOLAS CHAMETOS; KALLISTOS I; PALAMAS, GREGORY.**

PALERMO. City in northwest **Sicily**. Taken by the **Vandals** in 440, it was recaptured in 536 by Belisarios when he invaded Sicily. The **Arabs** captured Palermo in 831, making it their capital. After 1072 it was the capital of **Norman** Sicily, and the site of a flourishing **silk** industry. **Roger II** was crowned in Palermo in 1130, as was **Henry VI** in 1194. It was in Palermo that the **Sicilian Vespers** erupted in 1282.

PALESTINE. Region called the Holy Land situated between the **Mediterranean** and the Jordan River valley, including the Dead Sea and Sea of Galilee, and the Golan Heights in the north. Its southern extent was the Negev desert. Its major cities included **Caesarea Maritima, Jerusalem, Skythopolis, Neapolis, and Gaza**.

The impact of state-supported Christianity on the region was great. Palestine became a focus for pilgrimage after **Constantine I the Great's** mother **Helena** made her own journey there, where she allegedly discovered the **True Cross**. **Monasticism** spread quickly; among its many famous monks were **Euthymios the Great** and **Sabas**.

Palestine also produced the famous historians **Eusebios of Caesarea**, **Sozomenos**, and **Prokopios of Caesarea**. **Chorikos of Gaza** and **Prokopios of Gaza** were among the notable rhetoricians from the school of **rhetoric** at Gaza. Up to the Muslim conquest, Palestine continued to be home to **Jews**, **Orthodox Christians**, **Monophysites**, and **Samaritans**. In 614 the **Persians** captured Jerusalem and carried off the True Cross. **Herakleios** restored the True Cross to Jerusalem ca. 629, but Byzantine rule over the region proved to be ephemeral. Muslim domination of the region was completed by 638, the year bishop **Sophronios** was forced to surrender Jerusalem to the **Arabs**.

PALMYRA. (Tadmor in Syriac.) Oasis capital of the kingdom of Palmyra, in the desert of **Syria**. After it fell to the Roman emperor Aurelian in 273, **Diocletian** made it into a military bastion that helped to protect the eastern frontier. **Justinian I** restored its **fortifications**. However, those fortifications could not resist the **Arabs**, who conquered it in 633. *See also* PETRA; SERGIOPOLIS.

PAMMAKARISTOS, CHURCH OF HAGIA MARIA. *See* GLABAS, MICHAEL TARCHANEIOTES.

PAMPHYLIA. The coastal plain of south **Asia Minor** between **Lycia** and **Cilicia**. The region was difficult to defend against **Arab** naval attack from **Syria**. The only havens of safety were its fortified cities, including Side, Syllaion, and above all the major port of **Attaleia**, seat of the **theme** of **Kibyrrhaiotai**. A section of the **army** of the **Second Crusade** commanded by **Otto of Freising** reached Attaleia in 1148, and they found it almost isolated amid a countryside much ravaged by the **Seljuks**. *See also* NAVY.

PANAGHIA TON CHALKEON. *See* THESSALONIKE.

PANARETOS, MICHAEL. His **chronicle**, covering the years 1204–1390, is the principal source for the **history** of the **Empire of Trebizond**. His long service to Alexios III Komnenos included participation in the **emperor's** military expeditions and acquisition of direct knowledge of the major political and ecclesiastical events at court for the years after 1340, the period for which the chronicle is most useful.

PANDECTS. *See* DIGEST.

PANHYPERSEBASTOS. *See* SEBASTOS.

PANNONIA. Roman **province** in central Europe that bordered the **Danube** to the north and east, and the province of **Noricum** to the west. **Diocletian** divided it into four provinces (Pannonia I, Pannonia II, Savia, and Valeria) ca.

295. It was overrun by **barbarians** in the late fourth century and settled by **Avars** in the sixth century. *See also* ALBANIANS; COTRIGURS.

PANTELEEMON MONASTERY. *See* ATHOS, MOUNT.

PANTEUGENOS, SOTERICHS. Theologian who was condemned in 1157 for his views on the **Eucharist**; **patriarch**-designate of **Antioch** and a deacon of **Hagia Sophia** in **Constantinople**. He was attacked in 1156 by Nicholas of Methone, theologian and supporter of **Manuel I Komnenos**, for maintaining the view that it was to the Father alone (not to the entire Trinity) to which the Eucharist was offered. This view had been condemned at a synod in Constantinople earlier that same year. Manuel I called a new council in 1157 that condemned Panteugenos and cast Manuel I in the role of defender of **Orthodoxy**. *See also* CHRIST, THEOLOGY OF; *FILIOQUE*; LITURGY; THEOLOGY.

PANTOKRATOR. Greek for “all-sovereign” (or “Ruler of All”), a term applied to God in Revelation 19:6. In **art**, the Pantokrator refers to a way of representing Christ in a bust-length, frontal portrait, holding a Gospel book in his left hand and blessing with his right hand. This image was frequently painted in the central **dome** of churches, as in the church at **Daphni**, near **Athens**. The **Pantokrator Monastery** in **Constantinople** was renowned.

PANTOKRATOR MONASTERY. *See* GUNTHER OF PAIRIS; PANTOKRATOR; PHILANTHROPY.

PAPACY. Office and administrative jurisdiction of the **pope** of **Rome**. The term comes from the Greek “papas,” which means father, from which “pope” is also derived. Eastern influence on the papacy is also seen in the many Greek and Syrian popes during the seventh and eighth centuries.

The claim of the pope to be father over the entire **church** is at the heart of **papal primacy**, the most intractable issue between the eastern and western churches. *See also* CAESAROPAPISM; CHURCH SCHISM OF 1054; CRUSADES; UNION OF THE CHURCHES.

PAPAL PRIMACY. The eastern and western **churches** defined this differently, which became a central issue in the separation of the eastern and western churches.

The Byzantine church gave the **bishop** of **Rome** honorary primacy, but it never accepted the **papacy**’s view that the bishop of Rome was a primate over the entire church. This the papacy demanded, claiming inherited superior apostolic power from the first apostle St. Peter, using Matthew 10:2 and 16:18 as supporting texts, along with the forged **Donation of Constantine**. In any case, the Byzantine church took a more collegial view toward the power of

bishops, seeing ultimate primacy as residing in the consensus of bishops at an **Ecumenical Council**. *See also* LEO I THE GREAT; PATRIARCH; PENTARCHY; UNION OF THE CHURCHES.

PAPHLAGONIA. Region of north **Asia Minor** situated between **Bithynia** and **Pontos**, consisting of the south shore of the **Black Sea** and inland territory. The chief **cities** included **Amastris** and its **metropolis Gangra**. It belonged to the **theme** of **Opsikion** before becoming its own theme in the early ninth century.

Theophilos's wife **Theodora** came from Paphlagonia, as did **Michael IV Paphlagon**. After the **Battle of Mantzikert** in 1071 the **Seljuks** overran the interior. However, the coast remained in Byzantine possession until the **Ottomans** subjugated it in the late 14th century. *See also* **TIMBER**.

PARAKOIMOMENOS. The imperial chamberlain who guarded the **emperor's** bedchamber. Usually *parakoimomenoi* were **eunuchs**, but sometimes not, as in the case of the future emperor **Basil I**, appointed to the post by **Michael III**. In the 10th century it became an extremely powerful office. For example, **Joseph Bringas** administered the empire as *parakoimomenos* of **Romanos II**.

PAREKKLESION. A chapel, freestanding or attached, along the side of a **church**, or located within a church's upper story. Perhaps the most famous *parekklesion* is the one built alongside the **Church of the Chora Monastery** in **Constantinople** that contains **frescoes** important for the study of 14th-century monumental painting. *See also* **GLABAS**, **MICHAEL TARCHANEIOTES**.

PARIS PSALTER. *See* **PSALTER**.

PAROIKOS. A **peasant** dependent on a large landowner (including monasteries, churches, even charitable institutions). The *colonus* of earlier centuries may provide a link to the *paroikos*, but this has been impossible to demonstrate. The numbers of *paroikoi* seem to have increased during the 10th century. In the 11th century their status became hereditary, with the recipient assuming all obligations to the landowner.

From **Romanos I** through **Basil II** legislation against the *dynatoi* attempted to deal with the replacement of independent farmers by the growing number of *paroikoi*. However, by the 13th century *paroikoi* on large estates increased so much that they replaced independent **village** communities almost entirely. **Pronoia** grants could involve the tax revenues and services of *paroikoi*. *See also* **AGRICULTURE**; **ECONOMY**; **MONASTICISM**; **TAXATION**.

PARTITIO ROMANIAE. Literally, "the sharing of Romania," the title of the

treaty of 1204 that ruthlessly divided up **Byzantium** among the major participants of the **Fourth Crusade**.

Latin emperor **Baldwin of Flanders** received five-eighths of **Constantinople**, in addition to a quarter of imperial territory that included **Thrace**, a portion of northwest **Asia Minor**, and several islands in the **Aegean Sea**, notably Lesbos, Chios, and Samos. **Boniface of Montferrat** seized **Thessalonike** and its surrounding territory to form the Kingdom of Thessalonike. Subsequent to the treaty, in 1205 a Latin principality was founded in the **Peloponnesos** by **William I Champlitte** and **Geoffrey I Villehardouin**. In that same year, **Othon de la Roche** was granted **Athens** and **Thebes**.

Venice got the lion's share, including three-eighths of **Constantinople**, the Ionian islands, the islands of **Crete**, **Euboea**, **Andros**, and **Naxos**, as well as the most important ports of the Hellespont and the **Sea of Marmara**. This allowed them, in effect, to dominate the sea route from Venice to Constantinople. Long after the **Latin Empire** had collapsed the Venetians could look back on this treaty as providing them with the foundation for their colonial empire in the eastern **Mediterranean**.

PASTOPHORIA. See *DIAKONIKON*; *PROTHESIS*.

PATMOS. Island off the southwest coast of **Asia Minor** in the **Aegean Sea**, where tradition has it St. John the Divine wrote the New Testament's Book of Revelation. Its great Byzantine monument is the Monastery of St. John the Theologian, founded by Christodoulos of Patmos, who was given the island by **Alexios I Komnenos** in 1088. Thereafter, Patmos was attacked by pirates and **Arabs**, including by **Tzachas** in around 1090. It fell into Venetian hands in 1207. In 1461, as a consequence of the fall of **Constantinople**, Pope Pius II placed the island under papal protection. The **Ottomans** occupied it in 1537.

PATRAS. See *DANELIS*; *SPHRANTZES*, *GEORGE*.

PATRIARCH. Title of the **bishop** of one of the five patriarchal **sees**: **Rome**, **Constantinople**, **Alexandria**, **Antioch**, and **Jerusalem**. From the perspective of the Byzantine church, authority over Christendom was shared collectively by the five bishops as a *pentarchy* ("the power of five," in Greek), with the bishop of Rome given honorary primacy only, not **papal primacy**.

Likewise, the title "Ecumenical Patriarch," used by the bishops of **Constantinople** from the time of Patriarch **John IV "Faster"** onward, did not signify universal overlordship over the entire **church**, but rather the preeminence of the bishop of Constantinople over those bishops under the political dominion of **Byzantium**. See also *PAPACY*.

PATRIARCHAL SCHOOL. Established by **Alexios I Komnenos**, if not

earlier, the school provided higher **education** for **clergy** and monks. Core subjects included **theology** and related subjects, but other topics could be introduced, depending on the teacher. **Michael Italikos**, for example, taught a broad range of topics that included the Holy Scriptures, **rhetoric**, **philosophy**, and **mathematics**. Other famous 12th-century scholars who taught in the school included **Eustathios of Thessalonike** and the rhetorician Nikephoros Chrysoberges.

PATRIARCHATE. *See* PATRIARCH.

PATRIKIOS. A long-lived honorary title, created by **Constantine I the Great**, granted to important military and civil officials. Its importance gradually diminished after the 10th century; it disappeared entirely after the beginning of the 12th century. *See also* TELERIG; THEOKTISTOS; VITALIAN.

PATZINAKS. *See* PECHENECS.

PAULICIANS. **Armenian** sect whose state was centered at Tephrike in northeastern **Cappadocia**. It flourished briefly from ca. 843, until Byzantine forces stormed it in 878, establishing on its ruins first a **kleisoura**, then a **theme**. What is known about Paulician doctrine is that it embraced **Iconoclasm**. Paulician beliefs may have had roots in ancient **Manichaeism**. It seems likely that the Paulicians influenced the **Bogomils** of **Bulgaria**, who subsequently influenced the Cathars of Western Europe, who were known by various names, such as the Albigenians. *See also* BASIL I.

PAUL OF AEGINA. Physician whose seventh-century *Epitome of Medicine*, based on **Hippocrates**, **Galen**, and **Oribasios**, remained the chief medical text in **Byzantium**. It exerted considerable influence on Islamic and European medicine through translations into Arabic and Latin. The sections on pharmacology and on surgery were particularly influential.

PAUL OF LATROS. *See* LATROS.

PAUL SILENTIARIOS. *See* GREEK ANTHOLOGY; HAGIA SOPHIA.

PAUSANIUS. *See* GEOGRAPHY.

PBOW. *See* PACHOMIOS.

PEASANTS. Peasants comprised the overwhelming majority of **Byzantium's** inhabitants. Their world was that of the **village**, which in all periods would

have been largely self-sufficient, with a small number of **artisans** that included smiths, potters, masons, and those who made leather goods. There was always at least one church, and perhaps nearby a monastery.

Like the rest of Byzantine society, the nuclear family formed the fundamental unit of peasant villages in all periods. Around each nuclear family was an extended family that provided mutual support. Family members all worked, including children, although the tasks of **women** were more concentrated in and around the house, where clothes needed washing and vegetable gardens needed tending. More strenuous agricultural duties, such as harvesting, were done chiefly by males. Gender defined certain artisan skills; for example, women did spinning and weaving. A village smith, or peasant who made leather goods, would be male.

Working together a peasant family could hope to pay their taxes and survive from year to year. If the husband died, the wife inherited the family property and continued to maintain the family. However, droughts were always a threat, and droughts could produce famines. Outbreaks of the **plague** often spread into the rural countryside. Enemy invasions could have a devastating impact on peasants and their villages.

Much could depend on where a peasant's village was located. If it was near a large town or **city**, or near a major **highway**, transporting farm produce to larger markets could be relatively easy. The Arab traveler **Harun Ibn-Yahya** records in his memoir (ca. 900) that it took him 12 days to journey from Constantinople to **Thessalonika**, and that all along the way he saw villages and cultivated land. A village along the **Via Egnatia** was well located. Otherwise **transportation**, like so many things in a peasant's life, could be difficult.

Peasants were at the bottom of the social scale, but there were distinctions of wealth among them, and limited vertical ascent up the social scale was possible. One might be able send one's son off to be an artisan's apprentice in a nearby city or monastery; a soldier's life could offer some upward mobility.

Great upward mobility for peasants was rare, but it did happen in the late fifth century when the son of a peasant left the village of Berderiana in the **Balkan Peninsula** (near modern Skopje, Macedonia, in the former Byzantine **province** of Dardania) to seek his fortune in **Constantinople**. He became a soldier and rose rapidly through the ranks to commander of a palace regiment. When the emperor **Anastasios I** died childless in 518, he intrigued behind the scenes to gain the throne as **Justin I**, reigning from 518 to 527.

Justin I was illiterate, according to **Prokopios of Caesarea**, and had to sign documents with the help of a stencil. However, his nephew, also a village boy, he brought to Constantinople to be educated. He would succeed his uncle as **Justinian I** (527–565), and became one of the most renowned Byzantine emperors.

If one excludes such rare examples, the more general picture of peasants and peasant villages is described, or can be inferred, from the biographies

(vitae) of saints, as in the *vita* of **Theodore of Sykeon**, which mentions details about Theodore's birthplace, the village of Sykeon, in **Asia Minor**. The **Farmer's Law** offers much detail as well about rural villages in seventh or eighth century, in some part of the **Balkan Peninsula**, probably **Macedonia** or **Thrace**.

Peasants and their villages also appear in tax inventories (*praktika*), for **taxation** on peasants was of paramount interest to the state. After all, the overwhelming majority of tax revenues to the Byzantine state in all periods came from peasants, and this is what chiefly concerned the Byzantine state in regard to peasants. In all periods taxes were assessed on what a peasant actually owned, which would have comprised productive land, draft animals, and livestock. Tax assessment and collection (the latter typically twice yearly) was a huge endeavor by the state, requiring an extensive **bureaucracy** that allowed Byzantium to not only assess and collect taxes, but transport tax collections to state treasuries. Sometimes peasants paid their taxes in services to the state, at other times with agricultural produce, but the state generally preferred **gold** coins, *nomismata*.

Peasants were either free, or dependent on a large landowner. The proportion of free to dependent varied during the course of the Byzantine Empire, depending on the prevalence of large estates. During the fourth to sixth centuries, when large estates dominated much of the countryside of Byzantium, dependent *coloni* were numerous. The decline of large estates during the **Dark Ages** from the seventh to the 10th century, allowed free peasant villages to thrive. From the 10th through the 12th century, with the rise of large landowners (*dynatoi*), a dependent peasantry emerged again. From the 13th century until the end of Byzantium peasants were overwhelmingly *paroikoi*. In sum, peasants and the villages they lived in were not static, timeless entities, but changed over time.

Much of Byzantine military policy was directed toward defending peasants and their land. This was particularly true in Asia Minor after the advent of **Islam**, where many peasants were enlisted as farmer-soldiers, granted *stratitika ktemata*, and expected to serve in local militias to defend their theme against Arab raiders. For although there was much about peasants and their villages that changed over time, what never changed was the fundamental fact that Byzantium's **economy** was chiefly based on **agriculture**, and it was the agricultural surplus of peasant labor on which the state depended.

Peasant revolts did not occur in Byzantium. The "masses," when they played a significant role in Byzantine **history** at all, did so in urban contexts. The urban **population** of Constantinople, for example, on occasion rebelled against an **emperor**. Justinian I, after all, put down a popular revolt in Constantinople called the **Nika Revolt**. There was no such equivalent among the peasantry in the Byzantine countryside.

It is important to keep in mind that the prosperity of the Byzantine state, its

army and **fortifications**, its vast bureaucracy, its **diplomacy**, as well as the magnificent **art** and **architecture**, was paid for largely by peasants. *See also* ALLELENGYON; EXKOUSSEIA; FEUDALISM; KANON.

PEC. Serbian cultural and religious center. In 1346 **Stefan Urosh IV Dushan** proclaimed an independent Serbian patriarchate at Pec, something never acknowledged by the Byzantine **church**. The estrangement caused by this proclamation was resolved in 1375 when the head of the Serbian church was accorded the title of **patriarch**.

PECHENECS. Warlike, nomadic people (or Patzinaks) from the Eurasian **steppe** who appeared on **Byzantium's** northern frontier in the late ninth century. They moved westward from the Volga, perhaps under pressure from the **Uzes**, driving the **Magyars** beyond the **Dnieper**, and settling between the Don and lower **Danube**.

They were organized into eight tribes, and they had no king. They were often enemies of **Bulgaria** and the **Rus**, which usually suited Byzantine interests; for example, they killed Svjatoslav, Byzantium's Rus adversary, in 972. They also served as **mercenaries** in Byzantine armies. Thus, the Pechenegs helped to stabilize Byzantium's northern frontier. However, in 1047 they became a direct threat when a new horde of Pechenegs crossed the Danube to plunder **Thrace**. In 1053, a 30-year truce was arranged that accepted Pecheneg settlement south of the Danube.

Nevertheless, raids into Thrace followed in 1078 and 1087; the 1087 raid included Uzes and **Cumans**. The Pecheneg problem was solved temporarily by **Alexios I Komnenos**, who nearly wiped them out at the **Battle of Mount Lebounion** in 1091. The remnants were resettled and found work as mercenaries in Alexios I's armies.

A final wave of Pechenegs met the same end in 1122. Crossing the Danube, they pillaged **Macedonia** and Thrace before being defeated by **John II Komnenos**, who instituted an annual day of celebration to commemorate his victory. *See also* DOROSTOLON; MANTZIKERT, BATTLE OF; PRES LAV.

PELAGIA THE HARLOT. Famous and beautiful fourth-century (possibly fifth-century) dancer of **Antioch** who became a **saint**. According to her *vita* she experienced a sudden conversion to Christianity due to the influence of Bishop Nonnos. Disguised as a **eunuch**, she retired to an obscure grotto on the Mount of Olives in **Jerusalem**. There she lived out her days, and only upon her death was the truth discovered. The *Menologion* of **Basil II** refers to her as a harlot, hence the epithet. *See also* WOMEN.

PELAGONIA, BATTLE OF. Decisive battle fought in 1259 on the plain of Pelagonia, near **Kastoria**. The **army** of the **Empire of Nicaea**, led by John,

the brother of **Michael VIII Palaiologos** won a decisive victory over coalition forces from **Michael II Komnenos Doukas** of the **Despotate of Epiros**, **Manfred** of **Sicily**, and **William II Villehardouin** of the Principality of Achaia.

As soon as the battle began the coalition forces began to desert. John's **Cuman** archers carried the day. William II was captured and all of Manfred's 400 knights surrendered. Michael VIII Palaiologos was now able to concentrate on the recovery of **Constantinople** without fear of attack from the West. In addition, William II's ransom included handing over to Michael VIII three key fortresses of Frankish Achaia: **Mistra**, **Monemvasia**, and **Maina**. *See also* FORTIFICATIONS.

PELEKETE MONASTERY. *See* LACHANODRAKON, MICHAEL; OLYMPOS, MOUNT.

PELLA. *See* VIA EGNATIA.

PELOPONNESOS. The peninsula of southern **Greece**, whose name means "Island of Pelops," joined to the Greek mainland by the narrow Isthmus of **Corinth**. It was part of the Roman province of **Achaia**, whose capital was Corinth in Roman and early Byzantine times. The devastation wrought by **Alaric**'s invasion of 396–397 resulted in a barrier wall called the **Hexamilion** across the Isthmus of Corinth.

Nevertheless, in the late sixth century the Peloponnesos was invaded by **Slavs** who settled chiefly in mountainous regions, like the Melingoi and Ezeritai who lived in the Tayegetos Mountains. Byzantine power was reestablished during the reign of **Nikephoros I**. In 1205, in the aftermath of the **Fourth Crusade**, **William I Champlitte** and **Geoffrey I Villehardouin** began their conquest of the Peloponnesos, creating the Frankish principality of Achaia, with strongholds at **Mistra**, **Monemvasia**, and **Maina**. The Franks referred to the Peloponnesos more generally by the enigmatic name **Morea**.

In 1262 much of Frankish Achaia, including **Mistra**, was returned to Byzantine hands following the **Battle of Pelagonia** (1259). The **Despotate of Morea** (1348–1460) was intermittently threatened by the **Ottomans**. **Manuel II Palaiologos** rebuilt the Hexamilion in 1415, but the Ottomans overran it in 1423 and 1446. The last vestige of **Byzantium** in the Peloponnesos fell in 1460, when **Mistra** surrendered to **Mehmed II**. *See also* ACCIAJUOLI; ALBANIANS; DANELIS; NAVARRESE COMPANY.

PENDENTIVE. Vaulting in the shape of a curved triangle that supports the base of a **dome** between the supporting **arches**. When four pendentives are placed between the tops of four arches that form a square, a continuous circular base is created for a dome to rest on.

Another solution of how to place the circular base of a dome on a square

consisting of four arches is to connect the tops of the arches with four half-conical niches called squinches; this provides an octagon for the dome to rest on. Both the pendentive and the **squinch** allowed domes to be erected over traditional church basilicas. The first use of a pendentive to create a domed church was in **Hagia Sophia**, built by **Justinian I**. *See also* ARCHITECTURE.

PENTAPOLIS. *See* CYRENAICA.

PENTAPYRGION. *See* CHRYSOTRIKLINOS.

PENTARCHY. Greek term for “the rule of five,” referring to the Byzantine theory, which evolved in the fifth and sixth centuries (formally sanctioned by **Justinian I**), that church authority is collective, residing in the five patriarchates of **Rome**, **Constantinople**, **Alexandria**, **Antioch**, and **Jerusalem**. It followed that no church council could be called unless all five were present.

This theory was contested by the **papacy**, which subsequently claimed exclusive **papal primacy** over the **church**, not just honorary primacy among equal partners. The theory was also weakened by the conquest of the Near East by the **Arabs**, since the sees of Alexandria, Antioch, and Jerusalem were no longer a part of **Byzantium**. *See also* ARCHBISHOP; CLERGY.

PERA. *See* GALATA.

PERGAMON. *See* GALEN; MAXIMOS OF EPHESUS; NEOPLATONISM.

PERIBLEPTOS MONASTERY. *See* CONSTANTINOPLE; ROMANOS III ARGYROS.

PERI STRATEGIKES. *See* STRATEGIKA.

PERSIA. The Persia known to **Byzantium** was created in 226 when the **Sassanians** overthrew the Parthians. This new and highly nationalistic state made Zoroastrianism the state religion and revived the imperialistic aspirations of ancient Persia. This resulted in centuries of intermittent struggle with Byzantium.

Interaction with Persia went beyond warfare. Active diplomatic relations acquainted Byzantium with Persian court ceremonial, which was adopted in the Byzantine court. **Herakleios**, after defeating Persia, expropriated the title of the Persian king, *basileus*, making it the chief title of the Byzantine **emperor**. Until **Justinian I** developed domestic **silk** production, the Persians acted as intermediaries in the silk **trade**. **Manichaeism**, which the Persians

persecuted, had an impact on Byzantium, notably on Augustine. Nestorians, persecuted in Byzantium, found refuge in Persia.

Nevertheless, it is the centuries of intermittent warfare, chiefly in **Mesopotamia**, that characterized Byzantine-Persian relations (e.g., in the sixth century Byzantium was at **war** with Persia from 505 to 507, from 527 to 532, from 540 to 545, and from 572 to 591). The Persians even sacked **Antioch** in 540, but it was in the early seventh century that Persian armies made extraordinary advances. From 609 to 619 they conquered **Syria**, Palestine, and **Egypt**. The long counteroffensive from 622 to 628 by Herakleios, among the greatest military exploits in Byzantine history, culminated in the utter defeat of Persia. In 631 the **True Cross** was restored to **Jerusalem** with great celebration.

This final victory in Persia marked the utter triumph of Byzantium after centuries of intermittent warfare with Persia. It also came a year before the death of Muhammad the Prophet. Soon after Muhammad the Prophet's death in 632 Persia was attacked by the **Arabs**; by the middle of the seventh century the Arab conquest of Persia was complete. In effect, the Byzantine defeat of Persia only paved the way for Arab expansion. *See also* DIPLOMACY; TABARI.

PETER III OF ARAGON. *See* SICILIAN VESPER.

PETER MONGOS. *See* TIMOTHEOS AILOUROS.

PETER OF ATROA. *See* OLYMPOS, MOUNT.

PETER OF BULGARIA. Tsar of **Bulgaria** from 927 to 969; son of **Symeon of Bulgaria**. Unlike his bellicose father, Peter sought peace with **Byzantium**, concluding a treaty (927) that lasted almost 40 years.

This policy produced important concessions from Byzantium. Peter's title *basileus* of Bulgaria was recognized, as was the independence of the Bulgarian church. His marriage to Maria, daughter of the brother of **Romanos I Lekapenos**, made Peter a subservient member of the imperial family. The remainder of his reign saw Bulgaria weakened by internal dissension with the **Bogomils** and by the plotting of his nobility. The weakness of Bulgaria toward the end of Peter's reign prompted **Nikephoros II Phokas** to rescind tribute in 966, and to encourage **Svjatoslav** to invade Bulgaria. This Svjatoslav did in 968, shortly before Peter died. *See also* THEOPHYLAKTOS.

PETER OF BULGARIA. Founder with his brother **Asen I** of the **Second Bulgarian Empire** in 1185; its capital was at **Turnovo**. The brothers may have been **Vlachs**, as suggested by **Nicetas Choniates**. By 1190 Peter and Asen I had defeated every attempt of **Isaac II Angelos** to gain control of

Bulgaria. Peter's alliance with Isaac II in 1193 produced a split between the brothers. Peter died in Turnovo in 1197, a year after Asen was murdered by **Ivanko**.

PETER OF COURTENAY. *See* LATIN EMPIRE.

PETER THE FULLER. **Patriarch** of **Antioch** three times; he was ejected twice for his **Monophysitism**. The second of his two terms (476–477; the first was 469–471) occurred during the brief reign of the usurper **Basiliskos**. **Zeno** allowed him back for a third term in 482 after he accepted the ***Henotikon***. He remained at his post until his death in 488. His career is an example of how, after the **Council of Chalcedon**, Monophysitism continued to provoke serious discord within the Byzantine **church**. An uncertain tradition claims he was a fuller, hence the epithet. *See also* DIONYSIOS THE AREOPAGITE, PSEUDO-; TRISAGION.

PETER THE HERMIT. Popular preacher of the **First Crusade**, who led a multitude of poor people and petty knights to **Constantinople** in 1096. **Alexios I Komnenos** helped transport them to **Asia Minor**, where they were ambushed and defeated by **Kilij Arslan I** near **Nicaea** on 21 October 1096.

Peter's failure left an unfavorable impression of the Crusader movement on **Byzantium**, and the **Seljuks** of Asia Minor expected further easy victories over subsequent Crusader forces. In the *Alexiad* of **Anna Komnene** there is an unflattering portrait of Peter and his followers, who are rightly condemned for their lack of discipline. *See also* GUIBERT OF NOGENT.

PETER THE PATRICIAN. *Magister officiorum* under **Justinian I** from 539 to 565; lawyer, diplomat, and historian. His diplomatic embassies included negotiations with **Persia** in 562, and with the king of the **Ostrogoths**, **Theodahad**. In his *Anekdotai* (*Secret History*), **Prokopios of Caesarea** claims that Peter, acting on orders from **Empress Theodora**, persuaded Theodahad to kill **Amalasuntha**.

Peter's own historical work, judging from the fragments that survive, went from Augustus to the time of **Julian "The Apostate."** He also wrote a work on state ceremonial that **Constantine VII Porphyrogennetos** included in his *De ceremoniis*. *See also* DIPLOMACY; HISTORY; ZOSIMOS.

PETRA. Capital of the ancient desert kingdom of the Nabataeans (an **Arab** tribe), located in modern Jordan. Conquered by the Romans in 106, it continued to be the center of a vast caravan trade until the rise of **Palmyra**.

PETRONAS. Highly decorated general under **Theophilos** and **Michael III** who was a brother of Theophilos's wife **Theodora** and **Bardas**. Theophilos made him *patrikios*, and *droungarios tis viglas*. During the reign of Michael

III he was made *strategos* of the **theme** of **Thrakesion**. In 856 he led an **army** deep into **Mesopotamia** as far as **Amida**, then attacked Tephrike. In 863 at the Battle of Poson he won a brilliant victory over **Umar**, **emir** of **Melitene**, who was killed in this battle and whose army was destroyed.

PETRONIUS MAXIMUS. Roman **emperor** in the West (455). Consul in 433 and 443, he plotted the murder of **Aetius** in 454, and he may have plotted the murder of **Valentinian III**, who he succeeded in 455. He forced Valentinian's widow **Eudoxia** to marry him and gave her daughter Eudokia to his son Palladius. Eudokia had been promised to **Gaiseric**, leader of the **Vandals**. Aggrieved, Gaiseric besieged **Rome**, and Petronius tried to flee, only to be recognized and killed by angry citizens. *See also* LEO I THE GREAT.

PHILADELPHIA. Despite its rescue in 1304 by the **Catalan Grand Company**, this heavily fortified city, the key to the defense of western **Asia Minor** against the **Turks**, remained in a precarious position throughout the 14th century. When **Bayezid I** finally conquered it in 1390, it was the last Byzantine city in Asia Minor. Tragically, **Manuel II Palaiologos**, as a vassal of Bayezid I, was forced to participate in the reduction of this proud city. *See also* OTTOMANS.

PHILANTHROPY. Philanthropy was important in **Byzantium** both in theory and in practice. In theory, the **emperor**, as God's viceroy on earth, was expected to set an example of Christian philanthropy. To this end, in major **cities** the state funded public hospitals, poor houses, inns for travelers, homes for the aged, and orphanages (the imperial supervisor of state orphanages was called the *orphanotrophos*).

Monasteries had parallel philanthropic institutions. The monastic *xenon* provided lodging for travelers. Some *xenones* were homes for the aged, even medical facilities. The most famous *xenon* in Byzantium was located in the **Pantokrator Monastery** in **Constantinople**. Endowed by Emperor **John II Komnenos**, it included a hospital with 50 beds, a home for older men, and psychiatric services as well. *See also* MONASTICISM.

PHILARETOS THE ALMSGIVER. The *vita* of this **saint**, who died in 792, is important for what it reveals about conditions in northeastern **Asia Minor** in the eighth century, particularly about the destructive effects of **Arab** raids and the encroachments of powerful magnates (*dynatoi*). Philaretos came from a wealthy Armenian family, whose landholdings were impoverished by Arab raids. The saint gave away much of his property, and his neighbors, some of whom were powerful magnates, took the rest. The family fortunes were restored only when his granddaughter Maria was chosen as wife for **Constantine VI** in a **bride show** in 788. *See also* GANGRA.

PHILES, MANUEL. *See* GLABAS, MICHAEL TARCHANEIOTES.

PHILIP OF SWABIA. Son of **Frederick I Barbarossa** and king of **Germany** (1198–1208). Philip apparently conspired with **Boniface of Montferrat** to restore **Alexios IV Angelos** and **Isaac II Angelos** to the throne of **Byzantium**. Philip's motives had to do with the fact that his wife Irene was Alexios IV's sister, making deposed emperor Isaac II his father-in-law. Philip saw himself as helping to reclaim Byzantium for his in-laws, and by extension, for himself as well. *See also* **FOURTH CRUSADE**.

PHILIP OF TARANTO. *See* NAUPAKTOS.

PHILIPPI. City in western **Macedonia** on the **Via Egnatia** midway between **Thessalonike** and **Constantinople**. The city's former wealth derived from its location on the major east-west **highway** across the **Balkan Peninsula**, the **Via Egnatia**, and the maritime **trade** of its port, **Christoupolis**. After the sixth century the city continued as a Byzantine *kastron*, interrupted by occasional periods of foreign occupation; the **Ottomans** captured it ca. 1387.

PHILIPPIKOS. **Emperor** from 711 to 713; general under **Justinian II**. When he usurped power, he executed not only Justinian II but also the emperor's son and advisors. In support of **Monothetism** he deposed **Patriarch Kyros** and convened a council in 712 that condemned the Sixth **Ecumenical Council**. It was his failure to stem the victories of **Maslamah** in the East and **Tervel** in **Thrace** that led to his downfall. Soldiers from the **theme** of **Opsikion** deposed and blinded him in 713.

PHILIPPIKOS. *Magister militum* of the East under **Maurice**; he was also Maurice's son-in-law. His successes against the Persians from 584 to 587 failed to deliver a knockout punch so Maurice replaced him with **Priskos** in 587. Philippikos's soldiers mutinied in protest and he was reappointed in 589, only to lose his command to **Komentiolos** that same year. **Phokas** forcibly retired him to a monastery in 603. In 613, shortly before Philippikos's death, **Herakleios** recalled him to active service. The vagaries of Philippikos's career reflect the vagaries of warfare with **Persia** in this period. *See also* **WAR**.

PHILIPPOPOLIS. City in northern **Thrace** situated on the **highway** from **Belgrade** to **Constantinople**. Its strategic location meant that it was occasionally subject to hostile attack by **Pechenegs**, Crusaders, and especially Bulgarians, whose border with **Byzantium** was near Philippopolis. **Basil II** stopped at the city on his way back to Constantinople after campaigning against **Samuel of Bulgaria** in 1004. During the **Third Crusade** it was occupied briefly by **Frederick I Barbarossa**. The **Ottomans** captured it in

1363, making it their capital of **Rumeli**, before moving the capital to **Adrianople**. *See also* MICHAEL ITALIKOS.

PHILOKALIA. An 18th-century collection of Byzantine texts written by the great mystics and ascetics of **Byzantium**. The collection includes **Antony the Great**, **Gregory of Sinai**, **John of Damascus**, **Symeon the New Theologian** and many others. It was translated into **Old Church Slavonic** in 1793. *See also* ASCETICISM; CYRILLIC; EREMITES; JOHN KLIMACHOS; SAINT.

PHILOPONOS, JOHN. *See* NEOPLATONISM; PHILOSOPHY; PROKLOS; SCIENCE.

PHILOSOPHY. In early Byzantine times the **Academy of Athens** was the center of philosophical inquiry, especially of **Neoplatonism** as taught by **Proklos** and his student Ammonios of **Alexandria**. Ammonios's students included **Damaskios** and John Philoponos, whose attacks on **Aristotle's** cosmology prefigured later attacks by Galileo.

When **Justinian I** closed the **Academy of Athens** in 529, Damaskios and six other philosophers sought refuge in **Persia**. Justinian I allowed them to return to the empire in 532 with the promise that they would not be harassed. Despite the church's suspicion of Neoplatonism, its impact on **theology** can be seen in the writings of the so-called **Pseudo-Dionysios the Areopagite**, also in those of **John of Damascus**.

After Justinian I, to the revival of education in the 11th century, **Leo the Mathematician**, Photios, and Arethas of Caesarea kept philosophical studies alive. Higher education was revived by **Constantine IX Monomachos** in the form of schools of philosophy and law. The school of philosophy was led by **Michael Psellos**, whose interests lay chiefly in Neoplatonism. Psellos's pupil **John Italos** focused on Aristotle, as did Italos's students **Eustratios of Nicaea** and **Michael of Ephesus**.

During the **Palaiologan Dynasty**, philosophical studies flourished under **George Akropolites** (a student of **Nikephoros Blemmydes**), **George Pachymeres**, **Theodore Metochites**, Nikephoros Choumnos, and Nikephoros Gregoras. Even on the eve of **Byzantium's** extinction, Neoplatonic studies continued under **Bessarion** and **George Gemistos Plethon**. Plethon so impressed Cosimo de' Medici at the **Council of Ferrara-Florence** that Cosimo founded the Platonic Academy. **Gennadios II Scholarios** defended Aristotle against Plethon's criticism, in addition to defending **Thomas Aquinas**. *See also* ARGYROPOULOS, JOHN; BARDAS; CHRIST, THEOLOGY OF; EUSTATHIOS OF THESSALONIKE; HYPATIA; KYDONES, DEMETRIOS; KYDONES, PROCHOROS; MACEDONIAN RENAISSANCE; MAGNAURA; MAXIMOS OF EPHEBUS; MAXIMOS THE CONFESSOR; MICHAEL ITALIKOS; PAGANISM; PLOTINOS; PORPHRY; THEODORE OF

PHILOSTORGIOS. Ecclesiastical historian who wrote a continuation of the *Church History* of **Eusebios of Caesarea** that spans the years 300–435. That his work survives only in fragments (in the *Epitome* of **Photios**) is perhaps explained by his espousal of **Arianism**, and of its proponent **Eunomios**. Much better preserved are the works of **Socrates**, **Sozomen**, and **Theodoret of Cyrrhus**, who also continued Eusebios's work, but who embraced **Orthodoxy**. *See also* HISTORY.

PHILOTHEOS, KLETOROLOGION OF. The most important and exhaustive of official lists (called *Taktika*) of offices and dignities of the Byzantine state. The work was composed in 899 by a certain Philotheos, who was both a *protospatharios* as well as an *atriklines* (an official in charge of official banquets).

The term *kletorologion* means roughly an invitation list to a banquet, the immediate use of which would have been to offer instruction on the order of seating at state banquets. The significance to modern scholars is that it provides the most complete list of its kind, with definitions of each title and its importance. Essentially, the *kletorologion* provides a detailed glimpse of the Byzantine **bureaucracy** in the late ninth century. *See* DE CEREMONIIS; KOUROPPALATES; LEO VI; PROTOSTRATOR.

PHILOTHEOS KOKKINOS. Patriarch of **Constantinople** from 1353 to 1354, and again from 1364 to 1376; writer; monk. He was a disciple and admirer of **Gregory of Sinai**, also a friend of **John VI Kantakouzenos**. He was made patriarch when the previous patriarch **Kallistos I** refused to crown **Matthew I Kantakouzenos**.

In a larger sense, his elevation as patriarch demonstrated the victory of **Hesychasm**; indeed, he was one of a series of Hesychast patriarchs of the 14th century who included **Isidore I Boucheiros** and **Kallistos I**. Deposed when **John V Palaiologos** regained the throne in 1354, he engineered in his second term the canonization of **Gregory of Sinai** (1368) and led opposition to John V's conversion to Roman Catholicism. He also made claims for his authority over the entire **church** that proved quite unrealistic in the face of growing ecclesiastical regionalism. His numerous writings include **hagiography**, hymns, polemics, and dogmatic works. *See also* LAVRA, GREAT; MONASTICISM; MUSIC; THOMAS MAGISTROS.

PHOBEROU MONASTERY. The Monastery of St. John the Baptist in Phoberon, at the north end of the **Bosporos**. The famous **icon** painter Lazaros was allowed to take refuge there after the **emperor Theophilos** flogged him and burned his palms with red-hot nails. *See also* ICONOCLASM; MONASTICISM; THEODORE GRAPTOS.

PHOKAIA. City situated at the entrance to the Gulf of **Smyrna** in **Asia Minor**. From 1088 to 1092 **Tzachas** made it notorious as the home base for his marauding fleet. From 1275 when it was ceded by **Michael VII Palaiologos**, the **Zaccaria** family of **Genoa** made it their key to good fortune, exploiting its harbor to export alum (derived from the mineral kalunite, used in leather tanning and dyeing).

Prosperity attracted envy in the form of the **Catalan Grand Company**, which sacked Phokaia and the Zaccaria stronghold of “New Phokaia” (north of the city) in 1307 or 1308. In 1402 the **Gattilusio** family of Genoa seized old Phokaia. Genoese rule came to an end in 1455 during the reign of **Sultan Mehmet II** when the **Ottomans** conquered the region.

PHOKAS. Emperor from 602 to 610. His tyranny and military failures mark him as perhaps the worst of Byzantine emperors. A junior military officer raised to the throne by rebellious soldiers who overthrew **Maurice**, he proved utterly incapable of resisting **Chosroes II**, who captured the frontier fortress of **Dara** in 604 and invaded **Asia Minor** (allegedly to avenge Maurice). **Avars** and **Slavs** flooded the **Balkan Peninsula** into **Thrace**, all of which produced army rebellions and internal dissension that Phokas responded to with a reign of terror.

The revolt that succeeded in toppling him was engendered by the **exarch of Carthage**, who sent a fleet commanded by his son **Herakleios** against Phokas, and that was supported by his cousin Niketas, whose troops wrested **Egypt** from Phokas in 610. When Herakleios’s fleet appeared before **Constantinople** on 3 October 610, Phokas was overthrown. *See also* GREGORY I THE GREAT; PERSIA.

PHOKAS, BARDAS. General, rebel, member of one of the most powerful families of the military **aristocracy** (*dynatoi*) of **Asia Minor**. In 971 he attempted to overthrow **John I Tzimiskes**, who had assassinated his uncle **Nikephoros II Phokas**. Before Bardas Phokas reached the capital, another general, **Bardas Skleros**, was sent against him. Outnumbered, Phokas surrendered and was exiled to **Chios**, where he was forced to become a monk.

In 977 Bardas Skleros rebelled against **Basil II**, and Bardas Phokas slipped out of his monastic habit to raise another **army** in rebellion. Both rebels were suppressed, but in 987 Bardas Phokas rebelled again and was only defeated in 989 when Basil II received reinforcement of 6,000 **Varangians** from **Vladimir I**, Prince of **Kiev**. The rebellions of both Bardas Phokas and Bardas Skleros illustrate the threat of the military **aristocracy** in the late 10th century. *See also* CAESAREA.

PHOKAS, PETER. *See* BOURTZES, MICHAEL; NIKEPHOROS II PHOKAS.

PHOTIOS. Controversial **patriarch** of **Constantinople** from 858 to 867, and again from 877 to 886. The controversy began when he was made patriarch in 858 while still a layman. The deposed **Ignatios** garnered much sympathy, including the support of **Pope Nicholas I**, especially after Photios condemned the *filioque* in the Latin creed. **Basil I**'s need of papal support in **Italy** lay behind the formal deposition of Photios at a council held in Constantinople in 869–870, which restored Ignatios as patriarch.

Only after Ignatios's death was Photios returned to the patriarchal throne, through the action of yet another council in Constantinople, held in 879–880, which revoked the decision of the previous council.

Photios was a noted teacher like **Leo the Mathematician**, also a writer of homilies and letters. In one of his homilies he describes a **Rus** attack on Constantinople in 860. He compiled a *Lexicon* of words and expressions, and he wrote a commentary on **Aristotle's** *Physics*. His *Bibliotheca* is a priceless legacy. It summarizes 386 books by pagan and Christian authors that he read. Many of these works, such as those of **Philostorgios**, are known chiefly, or only, through the *Bibliotheca*. *See also* HADRIAN II; KANDIDOS.

PHRANTZES, GEORGE. *See* SPHRANTZES, GEORGE.

PHRYGIA. Landlocked region of rugged topography in west-central **Asia Minor**, traversed by major military **highways**, along which the strategic military station of **Dorylaion** was situated. Other important cities included **Kotyaion**, **Synada**, **Akroinon**, and **Amorion**. The region was the original home of an assortment of Christian heretics, including **Montanists**, **Novatians**, and the sect of Athinganoi who observed the Jewish Sabbath and kept the Mosaic law (though not circumcision).

Phrygia was defended from **Arab** raids by the **themes** of **Opsikion** and **Thrakesion**, but in the late 11th century it succumbed to the **Seljuks**. Indeed, victories over the Seljuks by the armies of the **First Crusade** had the effect of pushing the Seljuks back from the **Aegean Sea** coast and concentrating them in Phrygia, making the region a barrier to Byzantine and Crusader armies. By 1098 **Alexios I Komnenos** was resettling some of the Greek population farther to the west. By the early 13th century the region was lost to the Seljuks.

PHYSIOLOGOS. *See* GLYKAS, MICHAEL.

PIAZZA ARMERIA. Site in **Sicily** of a vast imperial villa, construction of which began in the early fourth century. It is among the most elaborate villas of its kind, incorporating approximately 3,500 square meters of floor **mosaics**, many of them hunting scenes. It may have been a country villa for a member of the **tetrarchy**, perhaps **Maximian**.

PILGRIMAGE. Christian pilgrimage focused on the **Holy Land** where Christ lived and died, particularly on **Jerusalem**. **Constantine I the Great** made the chief holy places of Christ's life available to pilgrims by constructing memorial churches in **Jerusalem** on the Mount of Olives and at the Holy Sepulchre, as well as in Bethlehem. His mother Helena was an ardent pilgrim, discovering, according to legend, the **True Cross**.

Outside the Holy Land the faithful made pilgrimages to numerous tombs of **martyrs** (*martyria*) and other **saints**, including those of Saint Demetrios in **Thessalonike**, of Saint **Menas** at **Abu Mina** in **Egypt**, and of **Saint Thekla** near **Seleukeia**. In the fifth century, a pilgrimage complex was developed around the column of **St. Symeon Stylites the Elder** at **Qalat Seman** in **Syria**. **Persian** invasion, and, subsequently, the **Arab** occupation of the Near East, disrupted pilgrimage, but did not curtail it. The solution to this problem was foreseen as early as the fourth century, when Constantius II transferred the **relics** of saints Luke, Timothy, and Andrew to **Constantinople**, where they were lodged safely in the **Church of the Holy Apostles**.

More relics were moved to the capital, which was seen as a kind of safe deposit vault for relics, including the True Cross, which **Herakleios** considered prudent to transfer to Constantinople. So many relics ended up in Constantinople that it was called the New Jerusalem.

For knights of the **Fourth Crusade**, allegedly on armed pilgrimage to the Holy Land, the conquest of Constantinople in 1204 was a bonanza of relic acquisition. The West, so deficient in holy places as compared to the East, now competed equally. After the Fourth Crusade the Sainte Chapelle was built in Paris to house the crown of thorns and other thieved relics.

PILGRIM FLASK. Pilgrim flasks (*ampullae*) of various materials contained oil, water, or earth from a holy site for use as **amulets**, or for supposed medicinal purposes. Well-known types include **Menas** flasks from **Abu Mina**, and small pottery flasks called *ungentaria*. Pilgrim tokens and medallions, made of sanctified earth and stamped with a blessing or with an image of a **saint**, were valued for the same reasons.

PILGRIM TOKEN. *See* AMULET; MAGIC; *MARTYRION*; PILGRIM FLASK; RELIC; RELIQUARY.

By the end of the fourth century there were more than 30 pilgrimage sites in the Holy Land, and by the seventh century more churches at those sites had appeared, such as Holy Sion (site of the Last Supper) and Holy Wisdom (site of Christ's scourging). Hospices and monasteries fed and housed poor pilgrims. More sumptuous lodgings were available for those who could afford them. New private houses appeared, built by those who could afford to live and die in the Holy Land.

PINDAR. Perhaps the greatest lyric poet of ancient **Greece** (died ca. 438

B.C.), whose work was much read in **Byzantium**. Those who wrote commentaries on Pindar included **Eustathios of Thessalonike**. *See also* LITERATURE; THOMAS MAGISTROS.

PINDOS. The great mountain range of northwest **Greece** that extends south from **Albania**, east of **Epiros**, and west of **Macedonia**. Kekaumenos mentions the **Vlachs** inhabiting Pindos in the 11th century.

PIPPIN III. *See* CONSTANTINE V; DONATION OF CONSTANTINE; MUSIC.

PISA. Italian maritime republic in Tuscany on the Arno River. **Byzantium** used Pisa, like **Genoa**, as a counterweight to the rising commercial power of **Venice**. In 1111 **Alexios I Komnenos** extended Pisa **trading** privileges that included trading quarters along the Golden Horn. Privileges were renewed in 1136 by **John II Komnenos**, lost in 1163, and restored in 1170 by **Manuel I Komnenos**. The Pisans suffered in the general slaughter of Latins in **Constantinople** in 1182. Nevertheless, Pisan privileges were again renewed in 1192 by **Isaac II Angelos**, partly because some Genoese had taken to piracy in Byzantine waters.

The conquest of Constantinople by the **Fourth Crusade** in 1204 was a triumph for Venice and a setback for Pisa and Genoa. Pisa never fully recovered its commercial position in Byzantium, and in 1439 its privileges were given to Florence.

PISIDIA. Region in southwestern **Asia Minor** north of **Pamphylia**, northeast of **Lycia**, and south of **Phrygia**. A mountainous region, parts of it were almost inaccessible. **Antioch**, its metropolis, never fully recovered from its destruction by the **Arabs** in 717. The **Seljuks**, who penetrated the region after the **Battle of Mantzikert** (1071), were forced to retreat in 1097 when the **First Crusade** entered Pisidia, but they returned after the army's passage. **John II Komnenos** retook **Sozopolis** in 1120, but it fell again to the Seljuks in 1180, after which the region was effectively lost to **Byzantium**. *See also* IKONION.

PLAGUE. Two major plagues are described in Byzantine historical sources. The first occurred from 541 to 544, a graphic account of which is given by **Prokopios of Caesarea** in his *Wars*. The second was the plague of 1348–1349, described by **John VI Kantakouzenos** in his personal memoir, the *Histories*.

PLANOUEDES, MAXIMOS. Late 13th-century scholar, teacher, and philologist, noted for his translations of Latin authors, for example, Cato the Elder, Cicero, Julius Caesar, **Boethius**, and **Augustine**, for his collection of

epigrams included in the **Greek Anthology**, as well as for his letters and other writings.

PLATO. *See* ABBASID CALIPHATE; ARGYROPOULOS, JOHN; GEORGE OF TREBIZOND; NEOPLATONISM.

PLATO OF SAKKOUDION. *See* MOECHIAN CONTROVERSY; OLYMPOS, MOUNT.

PLETHON, GEORGE GEMISTOS. Philosopher from **Mistra** whose deep understanding of Plato inspired the Medici foundation of the Platonic Academy in Florence. His trip to **Italy** to attend the **Council of Ferrara-Florence** in 1438–1439 brought him in contact with scholars in Florence, providing an important opportunity for the transmission of Greek classical learning to the Renaissance.

At Mistra he continued to teach (**Laonikos Chalkonkondyles** was one of his students) and to write. Among his works is the controversial *A Treatise on the Laws*, which espouses **Neoplatonism**, including a belief in the Olympian gods. *See also* LITERATURE.

PLISKA. First capital of **Bulgaria**. According to tradition, Pliska was founded by the Bulgar **khan Asparuch**. **Nikephoros I** sacked it in 811. Despite **Omurtag's** reconstruction, it declined after **Symeon of Bulgaria** founded **Preslav** in 893. **Basil II's** forces captured it around 1000, along with Preslav, as part of the Byzantine conquest of northern Bulgaria.

PLOTINOS. The great philosopher of **Neoplatonism**, born in **Egypt** in 205. His essays, which were arranged by his pupil Porphyry into groups of nine (the *Enneads*), and Porphyry's *Life of Plotinos*, exerted an enormous impact on subsequent **philosophy**, especially the study of Plato, **theology**, even **art**.

For Plotinos, the reality of the universe consists of a hierarchical ascendancy, toward the One (the Good, Divine Intellect, God), upward through the stages of Body (the lowest stage), Soul, and Mind. Thus, the ascendant reality of the cosmos is mirrored in the microcosm of each individual, in whom is embedded the desire to be united with the One. An individual's ascent begins with recognition of this innate desire, and is accomplished through contemplation.

Maximos of Ephesus and **Proklos** identified contemplation with theurgy, a **magic** that relied on rites and prayers to invoke the aid of the gods. Plotinos was still read with great interest by later Byzantine intellectuals, including **Michael Psellos**, **Theodore Metochites**, and **Plethon**. Except for works of **Aristotle**, Plotinos's works form the most intact body of philosophy preserved from antiquity.

PNEUMATOMACHOI. *See* ECUMENICAL COUNCILS; THEODOSIOS I.

POETRY. Poetry in **Byzantium** included oral poetry, which has survived, although some oral poetry may be reflected in **romances**, as in the epic romance called ***Digenses Akrites***. As highbrow **literature**, poetry has many examples, virtually all of them imitations of antique classical style (e.g., the style of Homer). More original is **church** poetry, used in the **liturgy**; for example, the poetic songs created within the format of the ***kontakion***, the chief type of Byzantine hymn. Church poetry is sung and, as such, is an important part of Byzantine **music**. *See also* AKATHISTOS HYMN; ANDREW OF CRETE; EPHREM THE SYRIAN; EUGENIKOS, JOHN; ROMANOS THE MELODE.

POLYCHROME WARE. *See* POTTERY.

POLYEUKTOS. **Patriarch** of **Constantinople** from 956 to 970. Polyeuktos's intervention in political affairs contradicts the popular image of the Byzantine **church** as utterly subservient to the state. He came into conflict with **Nikephoros II Phokas** over the emperor's edicts curtailing monastic properties. He continued to oppose the **emperor** on one policy after another. When **John I Tzimiskes** and Nikephoros II's wife **Theophano** conspired together to murder Nikephoros II, Polyeuktos demanded that John expel his mistress Theophano from the palace and abolish Nikephoros II's hated edicts. Only when he did these things did Polyeuktos permit John's coronation to take place.

POLYEUKTOS, CHURCH OF SAINT. *See* HAGIA SOPHIA.

PONTOS. Region in northern **Asia Minor** that borders the south coast of the **Black Sea**, situated east of **Bithynia** and **Paphlagonia** and north of **Cappadocia**. Its fertile coastline is sheltered by the natural protection of a dense, mountainous interior, rich in mineral deposits. Its chief city was the strongly fortified **Trebizond**, capital of the **Empire of Trebizond**. *See also* DAZIMON; EUCHAITA; MINES.

POPE. The term comes from the Greek "papas" ("father"), an affectionate term for priests used throughout the church in the fourth century. **Bishops** were also called "papas," but over the centuries the term became exclusively applied to one bishop, the bishop of **Rome**, head of the chief bishopric in the West, referred to as the **papacy**.

When the German barbarians occupied the West in the fifth century, popes assumed the leadership of threatened **Orthodox** populations. As Byzantine control over Italy faltered, it was Pope **Leo I** who dealt directly with **Attila's**

army when it besieged Rome in 452. However, when **Justinian I** reconquered **Italy** from the **Ostrogoths**, it was Pope **Vigilius** who was made pope by Byzantine troops, and who, when he fell into disfavor with Justinian I, was ordered to **Constantinople** and placed, for a time, under house arrest. The inability of Justinian I's successors to maintain control over Italy opened up new avenues of papal leadership, as witnessed by the papal reign of Pope **Gregory I the Great**.

The first pope to demand that "papas" be used as a title only by the bishop of Rome was **Pope Gregory VII** (1073–1085). Along with this demand was the demand that the pope in Rome was father over the entire **church**. This assertion of **papal primacy** is the reason the **church schism of 1054** continued beyond the fall of Constantinople to the **Ottomans** in 1453. It has not been fully healed to this present day. *See also* ARGYROS; CHALCEDON, COUNCIL OF; CHARLEMAGNE; CHARLES I OF ANJOU; CRUSADES; DOMINICAN ORDER; EUGENIUS IV; FELIX III; FIRST CRUSADE; FRANCISCANS; GELASIUS I; GREGORY II; GREGORY III; GREGORY VII; GREGORY X; HADRIAN I; HADRIAN II; HUMBERT; ICONOCLASM; INNOCENT III; JOHN I; LEO III; LEO IX; MARTIN I; NICHOLAS I; NICHOLAS III; NICHOLAS V; ROBERT GUISCARD; SCHISM; THREE CHAPTERS; *TYPOS*; UNION OF THE CHURCHES; ZACHARIAS.

POPULATION. Estimates of the population of **Byzantium**, which fluctuated over the long course of its **history**, are informed guesswork. For much of the period of Byzantium's history that can be called Late Roman (330–642) it can be estimated at from 15 to 20 million. For some **cities** the population can be estimated. In the fourth century, **Antioch** may have had as many as 200,000 inhabitants. In the fifth and sixth centuries **Constantinople** may have had a population of 400,000, which suggests the size and importance of the imperial capital. **Jerusalem** is said to have had a population of 53,000 in the sixth century. (For provincial cities, 50,000 may have been the norm at the time.)

Population decline began during **Justinian I**'s reign when (in the 540s) a **plague** (probably bubonic plague) struck Byzantium. Plague returned intermittently in the seventh and eighth centuries to wreak its devastation. In the **Balkan Peninsula**, already depopulated by the **Huns** (as the mid-fifth century account of **Priskos** makes clear), raids and settlements of **Bulgars**, **Slavs**, and **Avars** continued into the **Dark Ages**.

During the Dark Ages (642–843) Byzantine territory was reduced in size by Arab conquests. Most of Byzantium's large cities were lost to the **Arabs** during this period. Cities and towns that did remain were reduced in size. Constantinople may have been reduced to as little as 100,000 inhabitants. Overall, during the Dark Ages, due to continued intermittent plague and territorial losses, Byzantium's population may have contracted by a half or two-thirds.

Byzantium's population increased beginning in the early ninth century and picked up substantially during the military and economic revival from 843–1025. By 1025 the population of Byzantium may have reached 12 million. However, after the **Battle of Mantzikert** in 1071, the **Seljuks** began their conquest of Anatolia, which reduced the population of Byzantium substantially. In the mid-12th century Byzantium may have had around seven or eight million inhabitants.

By the 12th century Constantinople's population may have expanded to around 300,000 (perhaps to around 400,000 by 1204). By comparison, in the 12th century **Venice** had fewer than 80,000 inhabitants, and Paris fewer than 20,000.

The **Latin** occupation of Constantinople (1204–1261) precipitated a decline in the capital's population, as well as in Byzantium as a whole. After 1261 Byzantium was largely confined to western **Asia Minor**, areas in **Greece**, and some islands in the **Aegean Sea**. Constantinople in 1261 may have not exceeded 100,000 inhabitants. Civil wars in the 14th century, and plague (or Black Death) that struck in 1347, further reduced the population of Byzantium, including its capital, by at least a fourth.

By the time the **Ottomans** besieged Constantinople in 1453 the city had about 50,000 inhabitants, and it ruled very little outside its walls. *See also* BARBARIANS; DEVSHIRME; DROUGOUBITAI; GREECE; JANISSARIES; *PARTITIO ROMANIAE*; PEASANTS; SKLAVENIA; TURKS; VILLAGES.

PORPHYRIOS OF GAZA. Saint and bishop of **Gaza** who in 401 journeyed to **Constantinople** to appeal to the emperor **Arkadios** to help him stamp out **paganism** in Gaza. Arkadios, his wife **Eudoxia**, and the patriarch **John Chrysostom** all agreed that the famous temple in Gaza called the Marneion, dedicated to the local god Marnas, must be destroyed. Arkadios ordered its destruction, and Eudoxia provided the money to build a Christian **basilica** in its place. The *vita* of Porphyrios is traditionally attributed to his disciple Mark the Deacon.

PORPHYROGENNETOS. The epithet (Greek for “born in the purple”) refers to a son of a reigning emperor who was born in the Porphyra, that part of the **Great Palace** where there was a bedchamber of porphyry, a stone of reddish purple (the color associated with emperors), where imperial children were born. One of the most famous emperors of the **Macedonian Dynasty** was **Constantine VII Porphyrogennetos**.

PORPHYRY. Neoplatonist philosopher (ca. 233–ca. 306), and student of **Plotinos** who was born in **Tyre**. He was Plotinos's biographer and editor of his *Enneads*, and a severe critic of Christianity. He wrote an enormous number of works, some of them having little or nothing to do with

Neoplatonism, including his *Against the Christians*, which survives only in fragments. *Against the Christians* was a work that Christian intellectuals such as **Eusebios of Caesarea**, **Jerome**, and even **Augustine** wrestled with. **Theodosios II** read it and found it so dangerous that he ordered it burned in 448. *See also* PAGANISM; PHILOSOPHY.

POTTERY. Pottery was a major **industry**, notable for not being centralized, since pottery was produced in towns and **villages**, monasteries, as well as major **cities**.

Coarseware included amphoras for the storage and transportation of wine. Apparently, there was a market for empty amphoras in the sixth century, judging from the **Yassi Ada shipwreck**. Other coarseware storage vessels, like *pithoi*, were also produced. However, what **Byzantium** is noted for is its kitchen and tableware. Until the sixth century red slipwares, often stamped, predominated. For example, African red slipware was made in **Carthage** and shipped throughout the **Mediterranean**, as were other slipwares.

In the seventh century red-slipped pottery was gradually replaced by pottery decorated with monochrome lead glazed wares, applied directly over the fabric. Stamped designs were used in the ninth century to produce impressed ware. Also in the ninth century more than one glaze was used to produce polychrome ware.

The truly distinctive medieval Byzantine pottery was produced from the 11th century onward. Most famous was Byzantine sgraffito ware, in which designs were scratched through a clay slip into the darker pot fabric before covering glazes were applied. Incised ware cut away larger portions of applied slip.

Beginning in the 11th century, western pottery (e.g., Italian proto-maiolica ware) was imported into Byzantium, and by the end of the 12th century “Byzantine” pottery is sometimes difficult to pin down to specific Byzantine manufacturing. For example, the elegant Byzantine Zeuxippus ware, a type of fine sgraffito pottery, was probably produced at various places within and without Byzantium in the 13th century. *See also* ARTISANS.

PRAECEPTA MILITARIA. Traditional Latin title (in English, *Military Maxims*) for a work written by **Nikephoros II Phokas**; the title in Greek is *Strategike ekthesis kai syndaxis Nikephorou despotou* (*Exposition and Treatise on Warfare by the Emperor Nikephoros*). The work was intended as a practical manual for field commanders and presents a view of the Byzantine **army** in the 10th century. Such practical handbooks on military affairs (called *strategika*) were not uncommon in **Byzantium**. The first two of six chapters concern the use of infantry in battle. Chapters 3 and 4 deal with the *kataphraktoi*, and the concluding chapters have advice on diverse topics, including how to create camps and fortify them. The *Taktika* of Nikephoros Ouranos, the general who defeated **Samuel of Bulgaria**, revises some of this

material.

PRAEPOSITUS SACRI CUBICULI. The grand chamberlain, invariably a **eunuch**, and one of the most powerful civil officials. He administered the emperor's private chambers, imperial receptions, even the imperial estates in **Cappadocia**, using a large staff of eunuchs called *koubikoularioi*. In the case of weak **emperors**, his influence could be enormous, as seen in the career of **Eutropios**. *See also* BUREAUCRACY; CHRYSAPHIUS.

PRAETORIAN PREFECT. Civil official who governed one of the four great praetorian **prefectures** (**Gaul, Italy, Illyricum**, and the East) from the fourth to seventh centuries. A praetorian prefect supervised all aspects of civil administration, from the grain supply to judicial and financial matters. Under praetorian prefect were the *vicarii* of **dioceses** and the governors of **provinces**. **Constantinople** and **Rome** each fell under the separate administration of an urban prefect, the **Eparch of the City**. *See also* BUREAUCRACY; CODEX HERMOGENIANUS; PRAITOR.

PRAITOR. Provincial civil administrator in the 11th–12th centuries who was responsible for fiscal and judicial matters. After the **Fourth Crusade** conquered **Constantinople** in 1204 the office fell into disuse. Provincial military administration during the 11th–12th centuries shifted (with the decline of *stratitika ktemata* and **themes**) from the *strategos* to a military governor called the *doux* (or *katepano*). *See also* BUREAUCRACY; PRAETORIAN PREFECT; PROVINCES.

PRAKTIKA. *See* TAXATION.

PREFECT. *See* BOOK OF THE EPARCH; EPARCH OF THE CITY; PRAETORIAN PREFECT; PREFECTURE.

PREFECTURE. Any administrative unit governed by a prefect. The largest were the four great prefectures organized by **Constantine I the Great** that comprised the empire from the fourth to the seventh centuries: **Gaul, Italy, Illyricum**, and the East.

Each of these great administrative units (governed by a **praetorian prefect**) was further divided into dioceses; each **diocese** was divided into **provinces**. In the seventh century this system collapsed and was replaced by administrative units called **themes**. *See also* BUREAUCRACY; DOUX; KATEPANO; PRAITOR; STRATEGOS.

PRESLAV. Great Preslav (not to be confused with Little Preslav, the Bulgarian port at the mouth of the **Danube River**). **Symeon of Bulgaria** transferred the capital of **Bulgaria** from Pliska to Great Preslav in 893.

Svjatoslav conquered it in 969, but **John I Tzimiskes** took it from him in 971, forcing Svjatoslav to withdraw from Bulgaria entirely. **Byzantium** then annexed Bulgaria and abolished its **patriarchate**.

Another dramatic reversal occurred in 986 when **Samuel of Bulgaria** reoccupied it. However, **Basil II** recaptured Preslav in his campaign of 1000–1004 in northern Bulgaria. By the middle of the 11th century it was in possession of the **Pechenegs**.

PRESLAV, LITTLE. *See* PRESLAV.

PRESPA. *See* MACEDONIA.

PRICE EDICT. *See* EDICT ON PRICES.

PRIEST. *See* CHURCH.

PRIMARY CHRONICLE. *See* RUSSIAN PRIMARY CHRONICLE.

PRIMIKERIOS. Honorary title used for the senior person holding any of a number of civil, military, or **church** offices. For example, each of the palatine guards had a *primikerios*, as did each of the civil services. The *primikerios sacri cubiculi* was chief of staff of the imperial bedchamber, and the *megas primikerios* was the master of ceremonies in the **Great Palace**. Both of these palace offices were held by **eunuchs**. *See also* BUREAUCRACY.

PRINCES'S ISLANDS. Group of nine islands in the **Sea of Marmara**. They contained numerous monasteries, and they were used as places of exile, especially the island of Prote. *See also* MONASTICISM.

PRISCIAN. Distinguished Latin grammarian and poet who left Vandalic North Africa to settle in **Constantinople**, where he wrote a panegyric to the **emperor Anastasios I** ca. 503. His Latin grammar became a standard textbook in the medieval West. *See also* GRAMMATIKOS; LITERATURE.

PRISKOS. Author of an eyewitness account of an embassy to **Attila** in 448. Priskos accompanied his friend Maximin, who was ambassador to the **Huns**, across the **Danube** to the court of Attila. He describes **Naissus** as deserted. The court of Attila is described in detail, including the food and entertainment at a banquet hosted by Attila for his guests. Priskos wrote a longer work known as *Byzantine History*. It survives only in fragments and may be the source of the account of the embassy. *See also* HISTORY.

PRISKOS. General who was briefly *magister militum* under **Maurice** in 588 until a mutiny against him forced the emperor to reappoint **Philippikos**. In

592 Maurice made him commander of the **army** along the **Danube**, where he won some victories against the **Avars**. He weathered a series of revolts among his troops in 593, was briefly replaced by Maurice's brother Peter in 594, and reappointed to his command the following year. He survived the reign of **Phokas**, but **Herakleios** forced him into retirement (as a monk) in 612 when he failed to entrap a Persian army. *See also* KOMENTIOLOS; PERSIA.

PRIZREN. *See* CONSTANTINE BODIN.

PROCHIRON. A handbook of **law** published in 907 by **Leo VI** that revised the *Epanagoge*. Its purpose was to provide a brief overview of the laws that governed **Byzantium**. It proved popular until the end of the empire, and its translation into **Old Church Slavonic** was treated with great authority by the **Bulgarians**, **Serbs**, and **Rus**.

PROCOPIUS. *See* PROKOPIOS.

PRODROMOS, THEODORE. Twelfth-century panegyrist, poet, and writer of **romance**. He worked at the court of **John II Komnenos** and **Irene Doukaina**, becoming immensely popular. His romance *Rodanthe and Dosikles* is derivative, harkening back to a novel of the third century by Heliodoros of Emesa entitled the *Aithiopica*. *See also* LITERATURE.

PROKLOS. **Neoplatonist** philosopher, mathematician, and astronomer, who taught at the **Academy of Athens**. For Proklos (unlike **Porphry**), Plotinos's **philosophy** became a way of self-knowledge that used **theurgy** and **mathematics** to unite the soul with the divine. He died in 485, but his subsequent influence was enormous. Despite the hostility of John Philoponos, **Pseudo-Dionysios the Areopagite** incorporated his ideas into Christian **theology**. In the 11th century, interest in Proklos was revived by **Michael Psellos**, **John Italos**, **Eustratios of Nicaea**, and **Michael of Ephesus**. Thereafter, interest in his work, if only for the purpose of refutation, never flagged in **Byzantium**. *See also* ASTRONOMY; MATHEMATICS; MAXIMOS OF EPHESES; PAGANISM; PROKOPIOS OF GAZA.

PROKONNESOS. *See* MARMARA, SEA OF.

PROKOPIOS. Usurper (365–366) and relative of the **emperor Julian** “**The Apostate**.” His revolt expressed army discontent with **Valens** over changes in some of Julian's policies and the removal of officials appointed by Julian. Prokopios presented himself as Julian's legitimate successor, but the revolt found little support in the **army** as a whole. He was arrested and executed.

PROKOPIOS OF CAESAREA. The historian of **Justinian I**'s reign. His

works include the *Wars*, which, though concentrating primarily on Justinian's wars against the **Vandals**, **Persians**, and **Ostrogoths**, also provide something of an internal history of the **emperor's** reign. The *Buildings* (*De aedificiis*) has even more praise of Justinian than does the *Wars*, as one might expect of works written on commission.

Prokopios's true feelings about Justinian and the empress Theodora are expressed in his *Anekdota* (*Secret History*), which is a mix of scurrilous gossip and fact. **Belisarios**, whose secretary Prokopios had been, is portrayed in the *Anekdota* as a weakling, completely under the control of his wife Antonina. Antonina is herself accused of political intrigues with Theodora and of a scandalous relationship with her adopted son Theodosios. Justinian and Theodora are viewed as demons intent on destroying **Byzantium**. *See also* CROTONE; DARA; HISTORY.

PROKOPIOS OF GAZA. Rhetorician from **Gaza** whose varied works include polemics against the **Neoplatonism** of **Proklos**, commentaries on the Old Testament, a description of a mechanical clock (*horologion*), and numerous letters. His panegyric on **Anastasios I** mentions the so-called **Long Wall** that Anastasios I built. *See also* RHETORIC; THEURGY.

PRONOIA. Fiscal institution consisting of a grant of revenues (in the form of **taxation**, rents, labor services) from dependent **peasants** (*paroikoi*) on an estate. The grantee is referred to by the conventional term "pronoiar."

Military *pronoia* seems to have begun with **Manuel I Komnenos** in response to the decline of *stratitika ktemata*. No **feudalism** resulted, since soldier-pronoiers derived money from their granted lands, but they did not live on the land, nor could their sons inherit *pronoia* grants (until **Michael VIII Palaiologos** allowed this for the sons of soldiers). Soldier-pronoiers, along with **mercenaries**, undergirded the military revival of the Komnenian period, and they continued to be the basic components of late Byzantine armies. *See also* AGRICULTURE; ARMY; *CHARISTIKION*; ECONOMY; *PAROIKOS*; PEASANTS; VILLAGE.

PROPONTIS. *See* MARMARA, SEA OF.

PROSKYNESIS. (Greek for "prostration" or "obeisance.") The act of full prostration before a Byzantine **emperor**, required as a sign of servility, typically performed by foreign diplomats during interviews with the emperor. For example, when **Liutprand of Cremona** had an audience with **Constantine VII Porphyrogennetos** in 949 he did the required *proskynesis* three times. When he finally looked up he found that the emperor had been mechanically elevated on his throne to ceiling height. In art after the eighth century the *proskynesis* replaced the *orant* as an indication of prayer. *See also* DIPLOMACY.

PROSOPOGRAPHY. The study of names of elite individuals (e.g., those who held administrative offices, honorific titles, military commands) and, where family connections can be established, of their families. This is done by the study of written **chronicles** and **histories**, as well as by the study of other documentary sources, including tax records and letters.

The names on **seals** are of particular importance for the study of provincial administration, which is poorly represented, overall, in historical documents. Thus, prosopography provides information about how civil and military administration changed over time (e.g., how the **theme** system developed). It also provides information about the role of aristocratic families, and administrative posts held by members of the Palaiologan family during the **Palaiologan Dynasty**. *See also* ARISTOCRACY; BUREAUCRACY.

PROTHESIS. The term means “offering” in Greek, referring to the preparation of the bread and wine during the **Eucharist**. It has other related meanings, including the Eucharist itself, and in Byzantine churches it refers to the northern of two storage chambers (collectively referred to as **pastophoria**) flanking the central **apse**. The *prothesis* is the chamber where the sacred bread and other elements of the Eucharist were stored and prepared. The other storage chamber, the **diakonikon**, is located on the south side of the church’s central apse. *See also* BASILICA; CHURCH; CLERGY; LITURGY.

PROTO-BULGARIAN INSCRIPTION. *See* OMURTAG.

PROTO-MAIOLICA WARE. *See* POTTERY.

PROTONOTARIOS. *See* PROTOS (PROTO-).

PROTOS (PROTO-). Literally “the first.” A *protos* was the chief administrator of a group of monasteries, for example, **Mount Athos** and **Meteora**. However, “proto-” as the first part of a title could mean simply the highest-ranked member of a category of officials or dignitaries. For example, the *protopsebastos* was the highest-ranked **sebastos**. The *protonotarios* was the chief of a group of notaries, for example, of the **emperor**’s personal notaries. It can also indicate a high-ranking palace official or dignitary with various specialized duties, such as the *protoprovestiarios*. *See also* BUREAUCRACY; PROTOSPATHARIOS; PROTOSTRATOR.

PROTOSEBASTOS. *See* PROTOS (PROTO-).

PROTOSPATHARIOS. Honorific title that ordinarily made its recipient a member of the **senate**. Prior to the 10th century it was usually awarded to commanders of the **themes**. In the 10th century two categories were created, the **eunuchs** and the “bearded,” each with a different distinguishing garb. The

title was further expanded to include civil officials, some with special court functions, including judicial duties. *See also* BUREAUCRACY; IRENE; VOISLAV, STEFAN.

PROTOSTRATOR. Keeper of the imperial stables, according to the *Kletorologion of Philotheos*. He supervised a large staff of grooms and stable managers, as well as officials in charge of chariots and weapons. During the **Palaiologan Dynasty**, the *protostrator* was a high military commander responsible for certain ceremonial functions. *See also* BUREAUCRACY.

PROTOVESTIARIOS. Technically speaking, keeper of the *vestiarion* (the imperial wardrobe) of the **emperor**. However, from the ninth to 11th centuries the *protovestiarios* commanded armies, conducted peace negotiations, and performed other significant public tasks. From the 12th century onward the office became a highly honorary title, without specific responsibilities, conferred upon a trusted relative of the emperor's family. *See also* ARMY; BUREAUCRACY; DIPLOMACY.

PROUSA. City (modern Bursa) situated in **Bithynia** near Mount Olympos. In the early 14th century relatively few cities in **Asia Minor** remained in Byzantine hands as the **Ottomans** rapidly expanded. Prousa resisted **Sultan Osman's** sieges of 1302, 1304, and 1315. The city finally fell in 1326 to **Orhan**, who made it his capital. Osman was buried there. Prousa was one of the casualties of **Timur's** invasion of Asia Minor in 1402. Timur's **Mongols** captured and pillaged the city.

PROVINCES. The Roman Empire was administered through its provinces. Provincial administration was dramatically reorganized by **Diocletian**, who divided larger provinces into smaller ones (thereby increasing their number to nearly 100) and organized them into 12 **dioceses**. **Constantine I the Great** subsequently created still larger administrative units called **prefectures**, a system that collapsed in the seventh century and was replaced by administrative units called **themes**. *See also* BUREAUCRACY; *NOTITIA DIGNITATUM*; PRAETORIAN PREFECT; *PRAITOR*.

PRUDENTIUS. Christian Latin poet (348–ca. 410) born in Spain; high official under **Honorius**. He was a writer of Christian hymns, and of instructive poems on the Trinity and on the derivation of sins and vices.

His poems, for example, *Pschomachia* (*The Battle for the Soul of Man*) were the first to combine Christian themes within the stylistic format of classical Roman **poetry**. In his poetry old pagan modes were renewed. Prudentius became noted for using allegory for Christian purposes. In effect, he placed Christian themes for the first time squarely within the great cultural tradition of classical Latin poetry. He died ca. 410. *See also* LITERATURE;

MUSIC.

PSALTER. Christian prayer book containing the Old Testament Book of Psalms and other devotional works. It was used in the **liturgy**, as well as for private reading. Like Gospel Books, psalters were often richly illustrated, especially aristocratic psalters, a chief example of which is the 10th-century Paris Psalter. *See also* ART; *CODEX*.

PSELLOS, MICHAEL. Historian, premier intellectual and writer of his time, courtier and advisor to several 11th-century **emperors**. **Michael VII Doukas** was his pupil. Whatever one thinks of his character (which was necessarily chameleon-like to have survived so long as a courtier) his active participation from 1042 to 1078 in the affairs of state gave him an extraordinary understanding of court life. His *Chronographia*, covering the years from 976 to 1078, is a work that, like the *Alexiad* of **Anna Komnene**, has profoundly shaped modern understanding of 11th-century **Byzantium**. The understanding of human behavior displayed in the *Chronographia* is profound. Indeed, some of the portraits he draws, for example, of imperial personalities like **Zoe** and **Constantine IX Monomachos**, are unforgettable. Together these portraits form an explanation of the 11th-century decline that focuses on the failure of imperial leadership after **Basil II**'s death in 1025. Psellos's letters contain vivid description and exploration of psychological motivation (e.g., regarding the nature of friendship).

The impact of his learning on contemporaries was great, combining as it did **theology** and **philosophy**, including **Neoplatonism**, the study of which he revived. He was enormously curious about everything, including things occult. He and his circle of friends, who included patriarchs **John VIII Xiphilinos** and **Constantine III Leichoudes**, created a vibrant intellectual atmosphere in mid-11th century **Constantinople**. Psellos may have died around 1082, the year John Italos was tried for **heresy**. *See also* DOUKAS, JOHN; EUSTATHIOS OF THESSALONIKE; HISTORY; JOHN THE ORPHANOTROPHOS; MAUROPOUS, JOHN; OLYMPOS, MOUNT; ZONARAS, JOHN.

PSEUDO-SYMEON, CHRONICLE OF. *See* SYMEON LOGOTHETE.

PTOLEMY. *See* ASTRONOMY; GEOGRAPHY; GEORGE OF TREBIZOND; KOSMAS INDIKOPLEUSTES; SCIENCE; STEPHEN OF BYZANTIUM.

PULCHERIA. Empress; sister of **Theodosios II**. She exemplifies how a woman could exercise power due to her proximity to the throne; other prominent fifth and sixth century examples included **Eudoxia**, **Athenais-Eudokia**, **Verina**, **Ariadne**, **Theodora**, and **Sophia**.

When Pulcheria's father **Arkadios** died in 408, she became head of the regency for her brother Theodosios II, then only seven. Her influence over the young, kindly, and weak-willed brother was great, despite disputes with Theodosios II's wife Athenais-Eudokia and with **Patriarch** Nestorios. When Theodosios II died in 450, Pulcheria, who had taken a vow of virginity, agreed to a nominal marriage to the aged general Marcian in order to support his accession to power. *See also* CHRYSAPHIUS; EPHESUS, ECUMENICAL COUNCIL OF.

Q

QAL'AT SEMAN. **Pilgrimage** complex near **Antioch**, located at the site of the pillar on which the **stylite** called **Symeon the Stylite the Elder** (died 459) sat for some 30 years, as a form of **asceticism**.

Built ca. 476–490, its central core is an octagonal structure (which may or may not have had a roof), in the center of which was Symeon's pillar. Radiating out from the octagon are four **basilicas**, probably aimed at managing the large numbers of pilgrims. Monastic buildings are located in the immediate vicinity. The entire complex is situated on a prominent hill, below which are the remains of a small settlement where pilgrims could find places to stay. Constructed with the support of the **emperor Zeno**, the complex is a portion of the finest **architecture** produced in **Byzantium** in the fifth century, with finely carved capitals of acanthus and other lovely architectural details. *See also* MONASTICISM; PILGRIM FLASK.

QUAESTOR OF THE SACRED PALACE. The Quaestor of the Sacred Palace (*quaestor sacri palatii*) was the supreme legal minister whose duty it was to draft imperial laws, in addition to being the emperor's chief legal advisor. The famous **Tribonian** occupied this post during the reign of **Justinian I**. *See also* LAW.

QUINCUNX. *See* ARCHITECTURE; CROSS-IN-THE-SQUARE CHURCH.

R

RADAGAISUS. *See* RAETIA.

RAETIA. Roman alpine **province** that included parts of modern Switzerland, Bavaria, and the Tyrol. It provided a buffer for **Italy** until the northern part was abandoned to the **Alemanni** after 389. In 401 the **barbarian** chieftain Radagaisus invaded Raetia. It was recovered around 430 by **Aetius**, but lost again around 450, after Aetius's death.

RASFAH. *See* SERGIOPOLIS.

RAŠKA. *See* SERBIA; STEFAN NEMANJA; ZETA.

RASTISLAV. *See* CYRIL AND METHODIOS; GLAGOLITIC; MORAVIA.

RAVENNA. **City** in northeastern **Italy** near the coast of the **Adriatic Sea**. **Honorius** transferred his court from **Milan** to Ravenna in 402, making it the capital of the West. It was the capital of **Odoacer**'s regime, as well as that of the **Ostrogoths**. The **Exarchate** of Ravenna was itself created in response to the Lombard invasion of Italy (568); Ravenna fell to the **Lombards** in 751.

Perhaps the city's most famous monument is the Church of **Saint Vitale**, with its mosaic wall panels depicting **Justinian I**, **Theodora**, and **Maximian**, **archbishop** of Ravenna from 546 to 556. Other monuments include the Mausoleum of **Galla Placidia** and the churches of St. Apollinare Nuovo and St. Apollinare in Classe. *See also* ARCHITECTURE; EUTYCHIOS.

RAYMOND OF AGUILERS. Historian of the **First Crusade** who participated in the First Crusade as chaplain of **Raymond of Toulouse**. His work, entitled *Historia Francorum qui ceperunt Iherusalem* (*History of the Franks Who Captured Jerusalem*), covers the years 1095–1099 and is one of the best sources for the later part of the **Crusade**, from the capture of **Antioch** onward. He is clearly antagonistic toward **Byzantium**.

RAYMOND OF POITIERS. Prince of **Antioch** (1136–1149). When **John II Komnenos** besieged Antioch in 1137, Raymond capitulated and accepted the Treaty of **Devol**. He swore homage to John II, gave John free entry into Antioch, and promised to return it to Byzantine hands. However, he reneged on his promise, which prompted John II to invade the region again in 1142. The problem resolved itself after the fall of **Edessa** in 1144. With Antioch more directly endangered, Raymond was forced to swear homage to **Manuel I**

Komnenos. The alliance with Antioch was sealed in 1161 when Maria of Antioch, the daughter of **Raymond of Poitiers**, married Manuel I.

RAYMOND OF TOULOUSE. Military chief of the **First Crusade**; count of Toulouse in **France**. His relationship with **Alexios I Komnenos** was a model of cooperation and trust. He accepted Byzantine overlordship of his **County of Tripoli**, in return for material aid from Alexios I, sent to him from **Cyprus**. He also worked with Alexios I to ease passage of the Crusade of 1100–1101 through **Constantinople**. Raymond died in 1105 outside the walls of Tripolis while still besieging the city (it did not fall until 1109).

Anna Komnene in her *Alexiad* has only praise for Raymond, who appears to have personified the Byzantine vision of a Crusader: noble, courageous, and a willing client of **Byzantium**.

RED SEA. *See* CATHERINE, MONASTERY OF; CEYLON.

REFECTORY. (*Trapeza*, in Greek.) Dining hall in a monastery of the *koinobion* type.

RELICS. The bones of **martyrs** were prized for their miraculous powers, as were objects associated with the life of Christ, and with the holy family. The objects used in Christ's passion (e.g., the crown of thorns, the Holy Lance, the **True Cross**) were particularly prized. Some relics, like the True Cross, were broken up into bits and pieces and scattered throughout Christendom, multiplying the miraculous powers of these relics.

At the **martyria** of **saints**, Christians purchased water and oil made holy by being placed on the saint's tomb and put in **pilgrim flasks**. Soil from pilgrim sites was also considered holy by association, and was carried home by pilgrims either loose, or bought as pilgrim tokens. **Constantinople** rapidly became the repository for numerous important relics, which were stolen by Crusaders when the **Fourth Crusade** captured the city in 1204. Many ended up in church treasuries in **Venice** and other European **cities**. *See also* MAGIC; PILGRIMAGE; RELIQUARY.

RELIQUARY. A container for **relics**, typically for the bodily remains (perhaps a fragment) of a **saint** after his or her death, as well as for objects that the saint may have worn or used. Reliquaries were also used for pieces of the **True Cross**.

Such containers could be placed under altars, hidden from view, or could be elaborate gem-studded receptacles meant for viewing. An *enkolpion* (Greek for "on the chest"), which was worn around the neck, was a type of jewelry that could contain a fragmentary relic (**amulet** or inscription) to protect the wearer.

RHETORIC. Byzantine society was predominantly an oral society in which public careers, including those in the **church**, required rhetoric, which is to say eloquent speaking, above all else. This included the ability to give formal speeches, for which clarity and style, based on ancient models like Demosthenes, were available for study in handbooks. It also included the ability to make logical arguments that were persuasive. Rhetoric also included the study of elegant written expression.

There were professors of rhetoric in all major **cities**, many of whom became exceedingly famous. Since to speak and write well required a sound knowledge of classical Greek **literature**, rhetoric necessarily included the study of ancient Greek literature, even a basic understanding of classical mythology. Thus, it was chiefly by rhetoric that one's **education** and refinement were expressed.

RHINE. The Rhine River (1,320 kilometers long) comprised the northern frontier of the Roman Empire, along with the **Danube** River farther to the east. The Rhine's defenses (*limes*) were abandoned in 406 in the face of massive numbers of invading German **barbarians** who included **Vandals** and **Alans**.

RHODES. Island in the **Aegean Sea** off the southwest coast of **Asia Minor**. In 654 **Muawiya** briefly occupied the island, destroying the famous Colossus of Rhodes. Despite this and subsequent attacks, the island remained in Byzantine hands. Its strategic importance increased during the period of the **Crusades** when it was one of the chief points of call for ships going between **Italy** and **Syria**.

After the capture of **Constantinople** in 1204 it came under the control of the Gabalas family, who had a long history of service with the Byzantine fleet. Leo Gabalas was succeeded by John Gabalas in 1240, and not until 1249 was the **Empire of Nicaea**, under **John III Vatatzes**, able to retake the island. Thereafter, it was ruled by **Genoa**, and, after 1309, by the **Hospitallers**, who held it until the **Ottomans** conquered it in 1522. *See also* MARTINA; RHODIAN SEA LAW; TAFUR, PERO.

RHODIAN SEA LAW. The *Nomos Nautikos* (*Maritime Law*), or, as it is sometimes called, the *Nomos Rhodios* (*Rhodian Law*), is a collection of maritime **law** dating from the seventh or eighth century, and appended to the *Ecloga*. It deals with diverse aspects of commercial navigation, including liability for losses in case of piracy or storm, and punishable offenses. *See also* NOMOS STRATIOTIKOS.

RHODOPE MOUNTAINS. The most impenetrable mountain range of the **Balkan Peninsula**, densely wooded and rugged. Only a few passes aid communication between the coastal plain of **Thrace** and the upper **Hebros**

River valley. The **theme of Strymon** was created partly to defend those passes. *See also* IVANKO.

RHOMAIOT. Greek term meaning “Romans,” which is how the Byzantine state referred to its citizens. The imperial title *Basileus ton Romaion* (*Emperor of the Romans*) was jealously guarded from the time of **Charlemagne** onward. “**Rum**” is how Muslim writers referred to the empire, and, thus, the **Sultanate of Rum** was what the **Seljuks** called their conquests in **Asia Minor**.

After 1265, as **Byzantium** contracted to something approaching the confines of ancient **Greece** and as scholars during the **Palaiologan Dynasty** became seriously interested in ancient Greek civilization, the term *Hellenes* (Greeks) was also used to designate the inhabitants of Byzantium.

RICHARD I LIONHEART. *See* CYPRUS; ISAAC KOMNENOS; THIRD CRUSADE.

RICIMER. *Magister militum* who made and unmade western emperors from 456 to 472. He was a **barbarian** (grandson of Wallia, king of the **Visigoths**) who defeated the **Vandals** at sea, off Corsica (456), and fought the **Ostrogoths** and Alemanni in defense of **Italy**. In 456 he deposed **Avitus**, made **Majorian** emperor in 457, then deposed Majorian in 461. He accepted **Leo I**’s nominee Anthemios as emperor (467–472), but he replaced him with Olybrius in 472.

RILA MONASTERY. *See* JOHN OF RILA.

ROADS. *See* HIGHWAYS AND ROADS.

ROBERT CRESPI. *See* HERVÉ FRANKOPOULOS; ROUSSEL DE BAILLEUL.

ROBERT GUISCARD. Robert the “Crafty” (Guiscard), the Norman adventurer who conquered Byzantine southern **Italy** from 1057 to 1071. In 1059 **Pope Nicholas II** legitimized his rule in return for an alliance, recognizing him as Duke of **Apulia** and Calabria. In 1071 his forces conquered **Byzantium**’s last stronghold, **Bari**. Palermo in **Sicily** fell in 1072 to the **Normans**. Robert and his son **Bohemund** invaded Byzantine possessions in northern **Greece** in 1081–1082, hoping to march eastward on the **Via Egnatia**. **Alexios I Komnenos** eventually succeeded in stemming their assault, reconquering **Dyrrachion** after the death of Robert Guiscard in 1085. *See also* KOUROPALATES; TARANTO; WILLIAM OF APULIA.

ROBERT of CLARI. Author of an eyewitness account of the **Fourth**

Crusade. Robert's viewpoint as a lowly knight stands in contrast to that of Geoffrey de Villehardouin, whose work more closely reflects the Fourth Crusade's leadership.

Robert's account supports the view that the Crusade's diversion to **Constantinople** had more to do with accident than conspiracy. Nevertheless, Doge **Enrico Dandolo** and **Conrad of Montferrat** are viewed as playing decisive roles in the decision to divert the Crusade. Also valuable in his work is the description he provides of monuments and **relics** in Constantinople.

ROBERT OF COURTENAY. *See* LATIN EMPIRE.

ROBERT OF FLANDERS. *See* FIRST CRUSADE.

ROBERT OF NORMANDY. *See* FIRST CRUSADE.

ROBERT THE MONK. *See* GESTA FRANCORUM ET ALIORUM HIEROSOLIMITANORUM.

RODANTHE AND DOSIKLES. *See* EUGENIANOS, NIKETAS; PRODRAMOS, THEODORE; ROMANCE.

ROGER II. Norman king of **Sicily** from 1130 to 1154 who attacked **Byzantium** in 1147 while **Manuel I Komnenos** was preoccupied with the **Second Crusade**. Roger's fleet captured **Kerkyra**, and pillaged **Euboea**, **Thebes**, and **Corinth**, carrying off **silk** weavers to **Palermo** to support the fledgling silk industry there. Hostilities continued into 1149, when Byzantium recaptured Kerkyra, and Roger's fleet made a vain attack on **Constantinople**. Modern visitors to **Sicily** connect his name to two great monuments that he constructed, the *Capella Palatina* in Palermo and Cefalù, the mosaics of which were executed by Byzantine craftsmen. Cefalù has one of the great images of Christ **Pantokrator** in the semidome of its **apse**.

ROGER DE FLOR. Commander of the **Catalan Grand Company**, a band of professional Spanish **mercenaries** hired by **Andronikos II Palaiologos** in 1303 to fight the **Ottomans** in western **Asia Minor**. He offered Andronikos his several thousand mercenaries for nine months, in return for which he demanded double the usual pay, the hand of Andronikos's 16-year-old niece Maria, and the title of *megas doux*. Andronikos accepted these terms. By the spring of 1303 the Catalans had achieved some victories against the Ottomans in western Asia Minor. At **Philadelphia** that year they defeated an Ottoman army, slaughtering some 18,000 **Turks**, and by 1304 the Catalans had recovered much of western Asia Minor.

However, Andronikos II's eldest son and co-emperor, **Michael IX Palaiologos** hatched a plot. Roger was invited to a formal state banquet at

Adrianople, where he was assassinated (30 April 1305). His Catalan troops wreaked their vengeance around their encampment at **Gallipoli**, after which they marched through **Thrace**, looting as they went. In 1308 they pillaged northern **Greece**, then descended into central Greece where the French duke of **Athens** hired them. In 1311 the Catalans turned on the duke and defeated his army, then marched to Athens where they set up their own duchy. It lasted until 1385, when it surrendered to Nerio I **Acciajuoli**, the ruler of **Corinth**. The entire episode illustrates how utterly weakened and desperate the Byzantine state had become.

ROMAIOI. See RUM.

ROMANCE. This popular type of fiction, inherited from classical times, was revived in the 12th century. For example, the *Achilleis*, probably composed around the beginning of the 15th century, recalls Homer's Trojan war, as do the main characters, a hero of chivalry named Achilles and his companion Patroklos. However, the setting, with its jousts and tournaments, is more that of Frankish **feudalism**. Certain features remind one of the Byzantine epic poem *Digenes Akritas*. Another example is *Rodanthe and Dosikles* by **Theodore Prodromos**. See also EUGENEIANOS, NIKETAS; LITERATURE; POETRY; PRODROMOS, THEODORE.

ROMANOS I LEKAPENOS. Emperor from 920 to 944. He was the first of a series of emperors, the last being **Basil II**, who legislated against powerful landed magnates, the *dynatoi*, by making it difficult for them to purchase peasant landholdings.

His first edict, the Novel of 922, made it difficult for the *dynatoi* to purchase peasant land except when they already owned property in the **village**. A subsequent edict in 934 expresses frustration that the *dynatoi* were circumventing the law and decreed the restoration of peasants' properties. At the beginning of his reign, the **Tome of Union** ended the long controversy over the *tetragamy*.

Externally, the war with **Symeon of Bulgaria** ended in 927, after which General **John Kourkouas** began offensive operations in **Armenia** and northern **Mesopotamia**, having mixed results against **Sayf al-Dawla** until he captured **Melitene** in 934. **Nisibis**, **Dara**, **Amida**, and **Martyropolis** were captured in 943. In 944 he besieged **Edessa**, which was forced to relinquish its famous *mandyion*. Also worthy of mention is the failed attack on **Constantinople** by the **Rus** in 941. See also BULGARIAN TREATY; THEOPHYLAKTOS.

ROMANOS II. Emperor from 959 to 963, succeeding his father **Constantine VII Porphyrogenetos**. His second wife was the infamous **Theophano**. Like **Romanos I Lekapenos** he legislated against the *dynatoi*,

attempting to protect the *stratiotika ktemata* against their encroachments.

Externally, his great general **Nikephoros II Phokas** reconquered **Crete** in 961, and he had great success against **Sayf al-Dawla**, capturing **Anazarbos** in **Cilicia** and **Germanikeia**. In 962 Aleppo, Sayf al-Dawla's capital, fell after a determined siege. It was Nikephoros II Phokas who succeeded in gaining the throne after Romanos II died, despite opposition from Romanos's *parakoimomenos*, **Joseph Bringas**. *See also* THEODORE DAPHNOPATES.

ROMANOS III ARGYROS. Emperor from 1028 to 1034, succeeding **Constantine VIII**. He held the prestigious office of **Eparch of the City**, and by marrying Constantine VIII's daughter **Zoe** he established a connection with the **Macedonian Dynasty**. His reign is generally counted a disaster.

He abandoned **Basil II's** policy of requiring the *dynatoi* to pay additional taxes for **peasant** holdings by rescinding the *allelengyon*. He lavished money on church construction, including the Peribleptos Monastery and the church at **Blachernai** in **Constantinople**, both of which he paid for out of state funds. His humiliating defeat before Aleppo in 1030 only added to the general feeling of dissolution about his reign. Zoe and others conspired to drown him in 1034.

ROMANOS IV DIOGENES. Emperor from 1068 to 1071. He is remembered for losing the **Battle of Mantzikert** to **Alp Arslan** in 1071, one of the most famous of Byzantine defeats, one that opened up **Asia Minor** to **Seljuk** expansion. Romanos IV also failed to properly defend **Bari**, which fell to the **Norman Robert Guiscard** in 1071, completing the Norman conquest of Byzantine **Italy**. Taken captive at the Battle of Mantzikert, Romanos IV was released only after making a treaty with Alp Arslan that promised an annual tribute and a personal ransom. However, upon reaching Byzantine territory he was deposed and blinded by palace conspirators.

Mantzikert exposed the failure of **Byzantium** to defend its borders after the death of **Basil II** in 1025. Basil II's aggressive expansionism had to be discarded as impractical, but his professionalization of the **army** might have been continued. In any case, undisciplined conscripts from the **themes** and unreliable **mercenaries** were not the answer.

ROMANOS THE MELODE. Creator of the Byzantine **hymn**. He was a **church** deacon from **Emesa**, in **Syria**, possibly of Jewish heritage, who settled in **Constantinople** during the reign of **Anastasios I**. He composed a thousand **hymns**. Only a fraction of these hymns survive under his name. He developed and promoted the *kontakion*, a sermon in verse, chanted by preacher and choir, that was the most popular form of hymn in the late fifth and sixth centuries.

Much modern discussion has focused on the authorship of particular hymns, for example, the **Akathistos Hymn**, as well as how much Romanos

was influenced by Syriac religious poetry and Jewish psalmody. Subsequent hymnographers, including **Kosmas the Hymnographer**, were much influenced by Romanos, although his beloved *kontakion* was gradually replaced by another kind of church hymn, the *kanon*. *See also* MUSIC; POETRY.

ROME. Rome's political decline began with the establishment of **Constantinople**, referred to as New Rome, in 324. The **Visigoths** pillaged Rome in 410, as did the **Vandals** in 455. It changed hands during **Justinian I's** war against the **Ostrogoths**.

As Byzantine influence in **Italy** declined, beginning in 568 with the **Lombard** invasion, **popes** such as **Gregory I** were able to carve out an independent role for the **papacy**. This increased Rome's political importance in the West, but not until the Italian Renaissance did the city regain its former glory. *See also* ALARIC; ATTILA; BATTLE OF THE MILVIAN BRIDGE; LEO I THE GREAT; MAXENTIUS; PAPAL PRIMACY.

ROMULUS AUGUSTULUS. Last western **emperor**, who reigned from 475–476. He came to power after the overthrow of **Julius Nepos**. His own overthrow by **Odoacer** in 476 long provided the traditional date for the end of the Roman Empire. In reality, the medieval Roman Empire (what modern scholars called **Byzantium**) survived in **Italy** until the **Normans** conquered **Bari** in 1071. In the East, of course, Byzantium survived until 1453.

ROSSANO. City in southern **Italy** that **Byzantium** controlled until the **Normans** conquered it ca. 1059. Rossano and its environs were a center of **monasticism**. Neilos of Rossano founded the monastery of St. Adrian near Rossano. Rossano is also known for the famous Rossano Gospels (*Codex Rossanensis*), the earliest known illustrated Greek Gospel texts. *See also* ART; CODEX; LIBRARIES.

ROSSANO GOSPELS. *See* ROSSANO.

ROUSSEL DE BAILLEUL. Commander of the Norman **mercenaries** at the **Battle of Mantzikert** in 1071. Previous Norman commanders **Robert Crespin** and **Hervé Frankopoulos** proved unreliable, as did Roussel, who sought to use the turmoil in **Asia Minor** as an opportunity to carve out a kingdom for himself, much the same as other **Normans** had in southern **Italy**. His rebellion of 1073 was successful in this regard, creating a brief Norman mini-state in the **Armeniakon**. Roussel was suppressed in 1075 by general and future emperor **Alexios I Komnenos**. *See also* DOUKAS, JOHN; KOUROPALATES; NIKEPHORITZES.

RUBENIDS. Fleeing from the **Seljuks** in the aftermath of the **Battle of**

Mantzikert, this **Armenian** dynasty established itself in **Cilicia** from ca. 1073 to 1226. In Cilicia's eastern coastal plain and mountains to the north, the Rubenids created a prosperous kingdom. In 1085 Thoros I captured **Anazarbos** and made it his capital. **John II Komnenos** recaptured Anazarbos in 1137, forcing the Rubenids back into the mountains for a while. **Manuel I Komnenos** recaptured Anazarbos again in 1158, forcing the submission of Thoros II. The **Battle of Myriokephalon** (1176) ended Byzantine influence in Cilicia, but the Rubenids continued to struggle with the principality of **Antioch** until the end of the dynasty in 1226. *See also* MOPSUESTIA.

RUFINUS. The individual who served as the power behind the throne in the East from the death of **Theodosios I** on 17 January 395 until Rufinus's own death on 27 November 395. He was *magister officiorum* from 388 to 392 and **praetorian prefect** from 394. After Theodosios's death, Rufinus held sway over the mind of the child-emperor **Honorios**, becoming his trusted advisor. However, nothing could save him from his western rival **Stilicho**, who had the Gothic general **Gainas** arrange for Rufinus's murder (a description of which is preserved in a poem by **Claudian**).

RUM. Arabic term for **Byzantium**, derived from the fact that the Byzantines, as they are called by modern scholars, referred to themselves as *Romaioi*, meaning Romans, and, until 1204 (when the **Latin Empire** appropriated the term), to their empire as *Romania*. The **Seljuks** of Anatolia used the term for their **Sultanate of Rum**, and the **Ottomans** later used *Rumeli* to designate their Byzantine territorial conquests in the **Balkan Peninsula**. Rumeli Hisar, for example, is the famous fortress built in 1451 by **Mehmed II** on the European side of the **Bosporos**.

RUM, SULTANATE OF. **Seljuk** state established in Anatolia after the **Battle of Mantzikert**, organized by its first ruler, Suleyman Ibn Kutlumush ca. 1078. **Nicaea**, its first capital, surrendered to the forces of **Alexios I Komnenos** in 1097, when it was besieged by the army of the **First Crusade**. After this, the capital was moved to **Ikonion**. The sultanate declined in the 13th century, following the appearance of the **Mongols** in **Asia Minor**, and it disintegrated in the early 14th century. *See also* EMIRATE; KARAMAN, EMIRATE OF; OSMAN; SARUHAN.

RUMELI. *See* PHILIPPOLIS; RUM.

RUMELI HISAR. *See* BOSPOROS; mehmet ii.

RUS. Name given to the Vikings (also called **Varangians**) who organized the first Russian state at **Kiev**, and who traversed the **Dnieper** to attack and trade with **Constantinople**. The first Rus attack on the city was in 860, according to

a homily of **Photios**. An attack by **Oleg** in 907 was followed by a trading agreement in 911. **Igor** launched more raids in 941 and 943 (or 944), resulting in a renewal of trading privileges; the last Rus attack on **Constantinople** was in 1043. The growing power of the Rus is seen in **Nikephoros II Phokas**'s request for the Rus to invade **Bulgaria**. **Svjatoslav** did so in 968. The highpoint in this trajectory of Byzantine-Rus relations was **Vladimir I**'s marriage in 988 to Anna, sister of **Basil II**, followed by Vladimir's conversion to Christianity. Vladimir's loan of 6,000 Varangians to help Basil II fight against **Bardas Phokas** inaugurated a policy of using Varangians as **mercenaries**, most prominently in the elite Varangian Guard.

Byzantine civilization had a profound impact on the converted Rus. For example, **Jaroslav the Wise** remade Kiev in the image of Constantinople, with a Cathedral of St. Sophia and its own **Golden Gate**. After the demise of **Byzantium** the influence of Byzantine civilization continued in **Moscow**, the self-proclaimed "Third Rome." *See also* AMASTRIS; CHERSON; COMMERCE AND TRADE; DIPLOMACY; GEORGE OF AMASTRIS; HETAIREIA; SARKEL.

RUSSIAN PRIMARY CHRONICLE. Conventional title for a compilation (dated to the second decade of the 12th century) that has been variously referred to as the *Chronicle of Nestor*, or *The Tale of Bygone Years* (this last derived from a phrase in the first sentence of the text). Part of the work's importance is that it is the chief historical source for the early history of **Rus-Byzantine** relations, including treaties resulting from Rus attacks on **Constantinople**. Its authorship has been attributed to Nestor, a monk from Caves Monastery in **Kiev**. *See also* NOVGOROD.

S

SABAS. Saint from **Caesarea** in **Cappadocia** who founded a *lavra* near **Jerusalem** in 483. Today it is called Mar Saba, and it is one of the oldest functioning monasteries. He continued the work of his mentor, **Euthymios the Great**, who also exerted a great influence on the development of **monasticism** in **Palestine**. Sabas twice went to **Constantinople** on missions from the patriarch of Jerusalem, where he defended the decrees of the **Council of Chalcedon**. His *vita* was written by **Cyril of Skythopolis**.

SABELLIANISM. See EUSTATHIOS OF ANTIOCH.

SAGION. Short cloak (a type of *chlamys*) that was commonly worn in the imperial court. **Emperors** wore a purple, jeweled *sagion* over the *skaramangion*. See also **LOROS**.

saint. A holy man or **woman**, including **martyrs** as well as living saints whose Christian lives were perfected, often by **asceticism**. Saints worked **miracles**, and after their death their **relics** continued to produce miracles. Typically a saint was commemorated in **hagiography** by a biography called a *vita*. The date of a saint's death was also commemorated in the church calendar of feastdays, by being portrayed on **icons**, and in the name of church buildings. Some saints (e.g., **Symeon the Stylite the Elder**) achieved great fame during their lifetimes. See also **ANTONY THE GREAT**; **APOPHTHEGMATA PATRUM**; **ATHANASIOS OF ATHOS**; **ATHANASIOS OF METEORA**; **ATHOS, MOUNT**; **AUGUSTINE**; **BASIL THE GREAT**; **CONSTANTINE I THE GREAT**; **CYRIL AND METHODIOS**; **CYRIL OF SKYTHOPOLIS**; **DOROTHEOS OF GAZA**; **EGERIA**; **EREMITE**; **EUTHYMIOS OF SARDIS**; **EUTHYMIOS THE GREAT**; **EUTHYMIOS THE YOUNGER**; **FIVE MARTYRS OF SEBASTEIA**; **FORTY MARTYRS OF SEBASTEIA**; **FORTY-TWO MARTYRS OF AMORION**; **GEORGE OF AMASTRIS**; **GREGORY OF DEKAPOLIS**; **GREGORY OF NAZIANZOS**; **GREGORY OF NYSSA**; **GREGORY OF SINAI**; **HELENA**; **ICON**; **JEROME**; **JOHN KLIMACHOS**; **JOHN OF RILA**; **JOHN "THE ALMSGIVER"**; **MAKARIOS THE GREAT**; **MARY OF EGYPT**; **MELANIA THE YOUNGER**; **MONASTICISM**; **MOSCHOS, JOHN**; **NEILOS OF ROSSANO**; **PELAGIA THE HARLOT**; **PHILARETOS THE ALMSGIVER**; **PHILOKALIA**; **PORPHYRY OF GAZA**; **RELIQUARY**; **SAVA OF SERBIA**; **STEPHEN THE YOUNGER**; **STYLITE**; **SYMEON METAPHRASTES**; **SYMEON THE NEW THEOLOGIAN**; **SYNAXARION**; **THEKLA, SAINT**; **THEODORA (WIFE OF THEOPHILOS)**; **THEODORE GRAPTOS**; **THEODORE OF**

STOUDIOS; THEODORE OF SYKEON; THEOPHANES GRAPTOS; VLADIMIR I; WONDROUS MOUNTAIN.

SAINT HILARION CASTLE. *See* CYPRUS.

SAKELLARIOS. (Greek for “treasurer.”) Title of a high-ranking civil or ecclesiastical official whose duties were mostly financial. The **emperor’s** *sakellarios* supervised the *sakellion* (the imperial treasury). *See also* BUREAUCRACY.

SAKELLION. The imperial treasury where coined money was stored, supervised by the *sakellarios*. Other duties were gradually added to the staff of the *sakellion*, including the control of weights and other **measures**, the keeping of an inventory of imperial monastic properties, and the financial responsibility for public amusements. It is not to be confused with the *vestiarion*.

SALADIN. **Sultan** of **Egypt** from 1169 to 1193, and scourge of the **Crusaders**. He founded the Muslim dynasty of the **Ayyubids**. With **Egypt** firmly in his possession in 1169, he reunited the conquests of **Nur al-Din** in **Syria**, taking **Damascus** in 1174 and Aleppo in 1183. For the first time, the Crusaders faced a united Muslim world. This helps to explain Saladin’s stunning defeat of a Crusader army at the Battle of Hattin in 1187.

After Hattin, Byzantine policy became pro-Saladin, which inflamed Crusader sentiments. It was Saladin who urged **Isaac II Angelos** to resist the army of **Frederick I Barbarossa** as it traversed Byzantine territory in 1189–1190 during the **Third Crusade**. *See also* CONRAD OF MONTFERRAT; IMAD AL-DIN; TYRE.

SALAMIS (CONSTANTIA). *See* CYPRUS; EPIPHANIOS.

SALERNO. City on the Gulf of Salerno in southwest **Italy** conquered by the **Lombards** from **Byzantium**. It was part of the Duchy of **Benevento**, despite Byzantine technical sovereignty. As a result of the **Arab** victory at **Garigliano** in 915, Salerno switched allegiance to **Otto I** of **Germany**. Despite the waning of Byzantine political influence, Byzantium’s cultural influence on Salerno continued, as seen in the huge bronze doors (dated 1100) of its cathedral. *See also* LONGOBARDIA.

SALONA. Birthplace of **Diocletian**, located on the coast of **Dalmatia** near **Split** and the site of Diocletian’s retirement palace. Ruled by the **Ostrogoths** in the fifth century, **Justinian I’s** general **Mundus** reconquered it in 535. In the 630s, to escape the attacks of **Slavs** and **Avars**, the inhabitants moved to Split.

SAMARITANS. Jewish separatists who were never tolerated by **Byzantium**, and who were persecuted repeatedly for their insurrections in Palestine during the fifth and sixth centuries. After the revolt of 529, in which they crowned one of their leaders, **Justinian I**'s killed tens of thousands of them, destroyed their synagogues, and deprived them of their sacred Mount Gerizim.

SAMO. *See* MORAVIA; SLAVS.

samonas. *See* DOUKAS, ANDRONIKOS; DOUKAS, CONSTANTINE; EUNUCHS; LEO VI.

SAMOS. Island in the **Aegean Sea** off the coast of **Asia Minor**. The **Arabs** attacked Samos repeatedly in the seventh and eighth centuries. In the ninth century it became part of the **theme** of Samos with its capital at **Smyrna**. Around 1088 **Tzachas** captured it, making it part of his maritime principality, but it was in Byzantine hands again several years later. In 1204 **Baldwin of Flanders** was given Samos, along with **Lesbos** and **Chios**. A fleet of **John III Vatatzes** seized it around 1225, but in 1304 it fell to the Genoese, who held it (despite a Byzantine reconquest of 1329–1346) until 1475, when it was captured by the **Ottomans**. *See also* EPHESUS.

SAMOSATA. City located at a strategic crossing of the upper **Euphrates River**. It is mentioned in the wars with **Persia**. **Julian** “**The Apostate**,” for example, used it as a naval station in his Persian campaign of 363. Once occupied by the **Arabs** in 639, it was often attacked by Byzantine expeditions. In 873 **Basil I** seized it temporarily. **John I Tzimiskes** reconquered Samosata in 958. By the late 11th century it was in the hands of the **Turks**. *See also* DIGENES AKRITES; SAYF AL-DAWLA.

SAMOTHRACE. *See* GATTILUSIO.

SAMUEL OF BULGARIA. Ruled **Bulgaria** from 976 to 1014; first Bulgarian ruler to adopt the title **tsar**. Samuel's invasions of **Greece** from 981 to 986, which reached as far as the **Peloponnesos**, culminated in a great victory over **Basil II** at the pass called **Trajan's Gate**.

However, from 991 to 1014 Basil II struck back in a series of expeditions that reclaimed Greece and took the war into Bulgaria. In 997 Basil's general Nikephoros Ouranos won a decisive victory over Samuel in central Greece at the Spercheios River. In 1004 he captured **Skopje**, and **Dyrrachion** fell in 1005. In 1014 Basil surrounded Samuel's army in the mountain passes of Kleidion and captured 14,000 prisoners, whom he blinded, sending them back to Samuel in groups of a hundred, each group led by a single soldier with one eye. Samuel is said to have died, presumably from a stroke, when he saw his blinded troops. *See also* DALMATIA; DIOKLEIA; PRES LAV.

SANUDO TORSELLO, MARINO. Venetian nobleman related to the Venetian dukes of **Naxos**; historian; anti-Ottoman propagandist. His failed efforts to arouse the West to a Crusade against the **Ottomans** left a rich legacy of letters (from 1323 to 1337), including some to **Andronikos II Palaiologos**. His historical essays include a valuable account of Frankish **Greece** and of the Venetian colonies, which continues (to 1310) the work of **Geoffrey de Villehardouin**. *See also* FOURTH CRUSADE; VENICE.

SARDINIA. Island in the western **Mediterranean Sea**, separated from Corsica to its north by the Strait of Bonifacio. The **Vandals** seized it around 455 and held it until **Justinian I** reconquered it in 534. Despite its brief occupation in 551–552 by **Totila**, and subsequent attacks by the **Lombards** it remained in Byzantine hands until **Arabs** from **Spain** conquered it in 1003.

SARDIS. Capital (*metropolis*) of Lydia in **Asia Minor**. The historian **Eunapios**, who wrote from Sardis, describes a philosophical school there. Recent excavations have revealed the extent of its civic monuments and churches, many of which were destroyed ca. 616, perhaps by a **Persian** raid. The seventh-century Byzantine fortress survived for centuries, despite a brief occupation by the **Arabs** in 716 and by **Tzachas** from 1092 to 1098. Sardis prospered again under the **Lascarid Dynasty**, as did the entire region. However, after 1261 the Turkish advance in **Lydia** was relentless. The **Emirate** of **Saruhan** conquered Sardis ca. 1315. *See also* FORTIFICATIONS; HISTORY; METROPOLITAN.

SARKEL. The name, which means “White House,” refers to a fortress on the mouth of the Don River constructed by **Theophilos** ca. 833 at the request of the **Khazars**. Its purpose was to protect against the **Rus**, who threatened the Khazars on the lower Don and the Byzantine **theme** of **Cherson**. Nevertheless, Rus forces under **Svjatoslav** destroyed Sarkel in 965.

SARMATIANS. Nomadic people, related to the **Scythians**, who settled in a broad swath along the northern periphery of the **Black Sea**, and north of the lower **Danube**. During the reign of **Constantine I the Great** they crossed the Danube in 323, and pillaged **Thrace** before the **emperor** forced them to retreat back across the Danube. Constantine I conquered them in 334, after which they were settled within the empire as farmers and soldiers. *See also* BARBARIANS; STEPPE.

SARUHAN. One of the early 14th-century **emirates** founded in western **Asia Minor** on the ruins of the **Sultanate of Rum**. Its capital was **Magnesia**, which Saruhan conquered in 1313; Sardis fell soon thereafter. **Andronikos III Palaiologos** concluded treaties with Saruhan in 1329 and 1335, and for a time the Saruhan emirate seemed of more importance than the emirate of

Osman. However, in 1410 the **Ottomans** occupied it. *See also* **TURKS**.

SASSANIANS. Dynasty that ruled **Persia** from 226 to 651, with its capital at Ctesiphon; **Byzantium's** long-time eastern foe until **Herakleios** conquered the Sassanian state in 628. Ardashir I made its official religion **Zoroastrianism**. His successor Shapur I was one of **Rome's** most dangerous enemies, and subsequent kings **Chosroes I** and **Chosroes II** posed grave threats to Byzantium. Under Yazdgird III, the last Sassanian king, the **Arabs** advanced into Persia, destroying Persian resistance in 642. Yazdgird III remained a fugitive at large for another 10 years before he was killed, bringing to an end a dynasty that ruled Persia for more than four centuries. *See also* **JUSTIN I**; **JUSTINIAN I**; **KATAPHRAKTOI**; **MANICHAEANISM**; **MAURICE**.

SAVA OF SERBIA. Serbian **saint** and monk who organized the Serbian church. At the request of his father, **Stefan Nemanja**, he founded the Serbian monastery of **Hilandar** on **Mount Athos**, where he lived as a monk before being consecrated in 1219 as the first archbishop of the church of **Serbia**. He traveled widely, endowing other churches and monasteries in the **Holy Land**, **Thessalonike**, and **Constantinople**.

SAYF AL-DAWLA. **Hamdanid emir** of **Mosul** and **Aleppo**, who was **Byzantium's** chief Arab opponent in **Syria** and **Mesopotamia** from 936 to 962. He defeated **John Kourkouas** in 938 on the upper **Euphrates River**, and he won a victory near Aleppo in 944 and another major victory in 953. However, the tide began to turn in Byzantium's favor. In 958 **John I Tzimiskes** defeated him, capturing **Samosata** in northern Mesopotamia. In 962 **Nikephoros II Phokas** captured Aleppo and plundered it. Still, only after Sayf al-Dawla's death in 967 was Byzantium able to make significant territorial gains in Syria and Mesopotamia.

SAYINGS OF THE DESERT FATHERS. *See* **APOPTHEGMATA PATRUM**.

SCHISM. From the Greek word for "division," referring to a division within the **church**. Such schisms have been one of the chief characteristics of the history of Christianity. Indeed, most such schisms, like that begun by Martin Luther in 1517, resulted in separate Christian churches (e.g., Lutheran, Calvinist, Swiss Reformed).

The most serious divisions in the early Christian church were due to theological controversies concerning Christ. Was his relationship to God the Father one of subordination and inferiority (**Arianism**)? Were his human and divine natures separate (**Nestorianism**)? Was Christ wholly divine (**Monophysitism**)? Each of these divisions produced separate Arian,

Nestorian, and Monophysite churches.

The **church schism of 1054** between the eastern and western churches (not fully healed to this day) had a long history, so to speak. The first schism between the eastern and western churches was the **Akakian Schism** of 484–519, a result of **Zeno**’s attempt to pacify Monophysites by an edict (*Henotikon*) that interpreted Christ’s human and divine natures loosely. That Byzantine emperors should have anything to say about theology was anathema to the **pope**. The modern term for this is “**caesaropapism**.” From the Byzantine point of view the **papacy**’s claim of **papal primacy** over the entire church was also anathema. Papal inauguration of the **Crusades**, and papal support of the **Fourth Crusade** in 1204, which resulted in a forcible reunion of the churches in territories controlled by the **Latin** conquerors, put the seal of longevity onto the church schism of 1054. *See also* CHALCEDON, COUNCIL OF; CHRIST, THEOLOGY OF; CONSTANTINOPLE, FIFTH ECUMENICAL COUNCIL; CONSTANTINOPLE, SIXTH ECUMENICAL COUNCIL; ECUMENICAL COUNCILS; FERRARA-FLORENCE, COUNCIL OF; *FILIOQUE*; HERESY; ICONOCLASM; ORTHODOXY; THREE CHAPTERS; UNION OF THE CHURCHES.

SCHISM OF 1054. *See* CHURCH SCHISM OF 1054.

SCHOLAE PALATINAE. Senior imperial guard unit, originally five regiments of 500 cavalrymen each, perhaps created by **Constantine I the Great**. **Justin I** added four additional regiments. They had a long and distinguished **history**, especially from the time of **Constantine V**, when it became the most important *tagma*, under the command of the *domestikos ton scholon*, who, on occasion, commanded the entire field **army**. Together, the *scholae palatinae*, the *exkoubitores*, and (from the early ninth century) the *hikanatoi* formed an elite strike force.

SCHOLARES. *See* SCHOLAE PALATINAE.

SCHOLASTICISM. *See* AQUINAS, THOMAS; GENNADIOS II SCHOLARIOS; THEOLOGY.

SCIENCE. Modern science, as we understand it, began in the 17th century with Galileo and Newton, and with the early contributors to the scientific method (including Galileo, Francis Bacon, and Descartes). The widespread influence of modern science was a phenomenon of the 18th century in Europe.

Byzantine science was, for the most part, unoriginal. It depended heavily on ancient science, which was revered, copied, and commented on. Generally speaking, ancient Greek scientists, including **Aristotle**, did not operate like modern scientists. For example, they did not formulate hypotheses and then conduct experiments to test their hypotheses. This is important to keep in

mind when considering Byzantine science, which was so heavily dependent on ancient science. Nevertheless, Byzantine commentators could, on occasion, be critical in their appraisals. For example, John Philoponos attacked Aristotle's law of falling bodies and demonstrated, contrary to Aristotle, that a vacuum could exist.

Such original achievements as there were tended to be in areas of applied science, for example, in **medicine** and in **engineering** (e.g., the **dome** of **Justinian I's Hagia Sophia**). **Kallinikos** invented **Greek Fire**, and **Leo the Mathematician** a **beacon system** to warn of Arab attacks in **Asia Minor**.

Both theoretical and applied science overlapped with superstition and **magic**. For example, the study of **astronomy** could easily degenerate into **astrology**. Chemistry was synonymous with **alchemy**. The boundary between **mathematics** and numerology was hardly clear, and number symbolism overlapped with **Neoplatonic philosophy** and **theology**. **Byzantium's** chief scientific contribution was to transmit ancient Greek science to the Islamic world.

Finally, the number of referrals for this entry, as compared to those for **saint** and **theology**, points to the fact that Byzantium considered holiness to be a much greater source of power than science. *See also* ABBASID CALIPHATE; ANTHEMIOS OF TRALLES; ISIDORE OF MILETUS; MAGNAURA; TECHNOLOGY; THEODORE OF GAZA.

SCRIPTOR INCERTUS. Anonymous Greek historical source (the Latin title means *Unknown Writer*) for the years 811–816. It contains two fragments, one describing **Nikephoros I's** disastrous expedition against the **Bulgars** in 811, the other the reigns of **Michael I** and **Leo V**. The second fragment seems definitely part of a longer (lost) work, perhaps of a contemporary historian like Sergios the Confessor. He died ca. 829 and is known to have authored a historical work covering the years 741–828. *See also* HISTORY.

SCYTHIA MINOR. *See* DINOGETIA; DOBRUDJA; SCYTHIANS.

SCYTHIANS. Nomadic **steppe** tribe settled north of the **Black Sea** until displaced by the **Sarmatians** in the second or first century b.c. However, the name survived in Scythia Minor, a province south of the **Danube**, that flourished from the fourth through sixth centuries and included such prosperous cities as **Histria**.

SEALS. Beginning in the sixth century lay and **church** officeholders secured their documents and correspondence with lead seals. About 50,000 of these lead seals have survived; their study is referred to as silliography. Some have family names and offices that are well known; some do not. Members of the **Palaiologan** family are known only because their seals have been preserved. Other influential families in the ruling elite, at different historical periods, can

also be studied through seals. Without the evidence of seals, some lay and ecclesiastical offices would otherwise be poorly understood.

A *kommerkiarios*, for example, was a customs and excise officer, mentioned first in an inscription of a law promulgated by **Anastasius I** (491–518). *Kommerkarioi* also supervised the sale of certain commodities, like **silk**. Their special seals had an image of the reigning **emperor**, the Indictions for which the seal was valid, and the location of the warehouses in the region under this official's control.

To chronologically study the seals of the *kommerkarioi* is to see how the office changed from region to region, over time. Ninth and 10th-century seals from these officials demonstrate that by this time the *kommerkarios* supervised military equipment for the **themes**.

Without seals the study of Byzantine administration in the **provinces** would be weak, as would the study of existence of places where arms were manufactured and stored. About 30 gold seals (*chrysobulls*), which were used to seal imperial documents, are known. *See also* BUREAUCRACY; PROSOPOGRAPHY.

SEBASTEIA. City in **Cappadocia** whose location on a major **highway** across **Asia Minor** explains why the **Persians** burned it in 575, and why the **Arabs** repeatedly attacked it. In 1021 it was ceded to King Senacherim Arcruni in return for **Vaspurakan**. In 1059 it became the first important city in Asia Minor to be plundered by **Turks**, who occupied it permanently toward the end of the 11th century. Legendary martyrs include the **Five Martyrs of Sebasteia** and the **Forty Martyrs of Sebasteia**. *See also* DANISHMENDIDS; DAZIMON; VASPUKAKAN.

SEBASTOKRATOR. **Alexios I Komnenos** created the title of *sebastos* and its variations, this title being one of them. It was awarded to imperial relatives. Only the title of *basileus* and, beginning with **Manuel I Komnenos**, “despot” were of higher rank.

SEBASTOS. “Revered,” in Greek, and the basis of **Alexios I Komnenos**’s new array of titles, for example, *sebastokrator*, *protosebastos* (the highest-ranked *sebastos*), and *panhypersebastos* (an even higher-ranking title than *protosebastos*). **Alexios I** conferred it on his own relatives and on members of the nobility. By the end of the 12th century it was dispensed so frequently as to become debased. In the 13th century it was awarded to important foreigners as a tool of **diplomacy**.

SECOND BULGARIAN EMPIRE. Founded by the brothers **Asen I** and **Peter of Bulgaria** in the wake of a massive revolt in Byzantine-occupied Bulgaria in 1185. The immediate cause was excessive Byzantine **taxation**. The brothers may have been **Vlachs**, or even **Cumans**. By 1188 they

reestablished an independent Bulgaria with a capital at **Turnovo**. The new state fought off periodic attacks from Byzantine forces. **Kalojan** and **John Asen II** secured the stability of the new empire, which was threatened by **Mongol** and **Ottoman** attacks in the 14th century. By 1373 the Second Bulgarian Empire was a dependency of the Ottomans. Ottoman **Sultan Murad I** conquered it in 1393. *See also* CHILIA; DOROSTOLON; IVAJLO; IVANKO.

SECOND CRUSADE. The Second Crusade (1147–1149) was launched in response to the fall of **Edessa** to **Zangi** in 1146. The threat to **Constantinople** posed by the **First Crusade** was renewed during this **Crusade**, as the armies of **Conrad III** and **Louis VII** passed through the city in 1147. **Manuel I Komnenos** viewed the approaching armies with justifiable apprehension. Conrad's army committed acts of violence at **Adrianople**, and outside the walls of Constantinople. **Odo of Deuil** reports that some in Louis VII's army called for an attack on Constantinople.

Manuel I Komnenos was forced to remain in Constantinople to protect the city. He tried to persuade Louis VII to join him in an alliance against **Roger II** of **Sicily**. This attempt not only failed but Roger II used Manuel I's preoccupation with the Crusade to occupy **Kerkyra** and to attack **Corinth** and **Thebes** in 1147. As soon as the Second Crusade was on its way, Manuel I opened hostilities against Roger II, regaining Kerkyra in 1149. Thus, the Second Crusade was as fraught with danger for **Byzantium** as the First Crusade had been. *See also* MICHAEL ITALIKOS; OTTO OF FREISING; WILLIAM OF TYRE.

SECRET HISTORY. *See* ANEKDOTA.

SEE. The administrative jurisdiction of a **bishop**, which invariably included the bishop's **city**, along with its surrounding territory. Metropolitan bishops exercised ecclesiastical jurisdiction over provinces. Sees that were **dioceses** were administered by **patriarchs**.

SEKRETON. Generally speaking, a governmental bureau. For example, the fiscal administration was comprised of a number of *sekreta*, including the *genikon* and *sakellion*, which handled both expenditure and revenue. From the seventh century onward it could also refer to a patriarchal court, council, or bureau of the *chartophylax*. From the 14th century the term also included imperial supreme courts. *See also* BUREAUCRACY; CHARTOULARIOS; LOGOTHETES.

SELEUKEIA. Coastal **city** in Isauria in southeastern **Asia Minor**. Its importance resided chiefly in its role as defender of the Isaurian coast from **Arab** raids. To this end, it became capital of the **theme** of **Kibyrrhaiotai**,

then of a **kleisoura**, and finally, in the 10th century, of the theme of Seleukia. A local synod of 359 achieved prominence in 370 when **Valens** demanded that all eastern bishops follow its support of **Arrianism**. The city was also noted for **Saint Thekla**, whose shrine was at nearby **Meriamlik**.

SELJUKS. Turkish dynasty of **steppe** nomads founded by Seljuk. His grandson Tughrul Beg conquered Baghdad in 1055, bringing the Islamic Caliphate under his possession. Superior mobility allowed Seljuk horsemen to penetrate the border defenses of **Asia Minor** and sack **Melitene** in 1058. In 1067 they pillaged **Caesarea**. But it was the victory of Tughrul Beg's son and successor, **Sultan Alp Arslan**, at the **Battle of Mantzikert** in 1071 that opened up Asia Minor to expansion by the Seljuks.

The **Sultanate of Rum** was quickly established with its capital at **Nicaea**, until 1097, when they were forced to surrender the city to **Alexios I Komnenos** and the **army** of the **First Crusade**. Their new capital was established at **Ikonion**, from where (after the defeat of **Manuel I Komnenos** in 1176 at the **Battle of Myriokephalon**) they extended their control over most of Asia Minor.

Their decline began with their defeat by the **Mongols** in 1243 and continued until the early 14th century when the **Emirate of Osman** began its phenomenal expansion in Asia Minor. *See also* ARMENIA; DANISHMENDIDS; DORYLAION; IMAD AL-DIN; LAODIKEIA; SINOPE; THEODOSIROUPOLIS.

SELYMBRIA. Port **city** located west of **Constantinople** along the northern shore of the **Sea of Marmara** at the end of the **Via Egnatia**. The southern end of the **Long Wall** of **Anastasios I** extended to the west of Selymbria. The city was strongly fortified, as attested by the fact that in 1385 when future **John VII Palaiologos** received Selymbria to administer, it was one of the few places independent of Ottoman rule in the vicinity of Constantinople. It surrendered to the **Ottomans** after Constantinople was captured in 1453. *See also* DEMETRIOS PALAIOLOGOS.

SEMISSIS. *See* COINAGE.

SENATE. Advisory and ceremonial body in **Rome** that **Constantine I the Great** duplicated in **Constantinople** and which continued to exist until the end of **Byzantium**. Occasionally its actions were significant, as in the accession of **Anastasios I**, in the support of many senators of the **Nika Revolt**, and when the senate deposed **Martina** and **Heraklonas**. It might also act as a tribunal, as in 653 when **Pope Martin I** was accused of supporting the rebellion of **Olympios** and tried for high treason. Revocation of its authority by **Leo VI** accelerated its decline. However, despite its loss of any real power, it remained an advisory body to the **emperor** until the end of the empire. *See*

also ALTAR OF VICTORY; *SPECTABILIS*.

SERBIA. The first organized Serbian state was called Raška. It was established in the ninth century by Serbs, namely, **Slavs** who settled in the **Balkan Peninsula** during the reign of **Herakleios**, who converted to **Orthodoxy** and recognized Byzantine authority. Until ca. 930 it was dominated by neighboring **Bulgaria**. In ca. 1170 **Stefan Nemanja** proclaimed an independent Serbia, but he was forced to acknowledge Byzantine overlordship when **Manuel I Komnenos** led an **army** into Serbia. Nevertheless, the successors of Stefan Nemanja expanded Serbia over the next two centuries (from ca. 1168 to 1371) into a powerful state under such famous rulers as **Stefan Urosh I**, **Stefan Urosh II Milutin**, **Stefan Urosh III Dechanski**, and **Stefan Urosh IV Dushan**.

The location of Serbia was such that it threatened the two main **highways** through the **Balkan Peninsula**: the **Via Egnatia** and the military road from **Belgrade** through **Naissus** and **Serdica** to **Adrianople** and **Constantinople**. Serbia resisted the **Ottomans**, even after the defeat in 1389 at Kosovo Polje. Despite the leadership of Stefan Lazarevich and **George Brankovich**, Serbia was entirely occupied by the Ottomans by 1459. *See also* NEMANJIDS.

SERBS. *See* DYRRACHION; SERBIA.

SERDICA. Modern Sophia, **Bulgaria**. Serdica's importance lay in its strategic location along major highway systems, the most important of which was the **Belgrade-Naissus-Serdica-Philippopolis** road to **Constantinople**. The Council of Serdica (ca. 343) attempted to settle the question of the **Orthodoxy** of **Athanasios**, but it failed. The western bishops confirmed it, but the eastern bishops did not.

The city suffered from the attacks of **Visigoths** in the late fourth century and **Huns** during the time of **Attila**, but it remained in Byzantine hands until **Krum** conquered it and massacred its garrison in 809. With the victory of **Basil II** over Bulgaria, it became a Byzantine city again, until **Asen I** captured it in 1194. The **Ottomans** conquered it in 1382. *See also* DACIA.

SERFDOM. *See* COLONUS.

SERGIOPOLIS. (Arabic Rasafah.) Major sixth-century garrison city on the **Euphrates River** frontier, north of **Palmyra**. **Anastasios I** named the town after a **saint** named Sergios, who was martyred during the reign of **Diocletian** with a saint named Bakchos (the **Church of Sergios and Bakchos** in **Constantinople** is named after them). **Justinian I** rebuilt the city, refortifying its walls, but it fell to **Chosroes I** in 540, and to the **Arabs** in the seventh century. Today its ruins, including the monumental Basilica A, form (along with **Qalat Seman**, the **pilgrimage** shrine in honor of **Symeon Stylites** the

Elder) an impressive example of the architectural richness of late antique Syria.

SERGIOS I. Patriarch of Constantinople from 610 to 638. He allowed **Herakleios** to expropriate **church** valuables in 621 to finance the **war** against the **Persians**. He led the defense of Constantinople in 626 during its siege by **Avars** and **Persians**. His **Monoenergism** and support of the ***Ekthesis*** were subsequently condemned (in 680). *See also* SOPHRONIOS.

SERGIOS AND BAKCHOS, CHURCH OF. Monastic **church** built ca. 530 by **Justinian I** and **Theodora** in the imperial Palace of **Hormisdas**, near the area of **Constantinople** called **Boukoleon**. Its intended use may have been for Syrian **Monophysite** monks who lived in the capital and were favored by Theodora.

Unlike traditional Christian **basilicas** this church had a centralized type of plan used previously for tombs of **martyrs** (***martyria***), audience halls, and baptisteries. A central **dome** rests on the arches of eight piers. Around this is an outer shell, and between the piers supporting the dome is a passageway, so that one can circulate around the interior of the church. This was a radical new church design, one that Justinian I used as a basis for a much more ambitious centralized-plan church, **Hagia Sophia**. *See also* ARCHITECTURE; SERGIOPOLIS.

SERGIOS THE CONFESSOR. *See* *SCRIPTOR INCERTUS*.

SERGIUS I. *See* JUSTINIAN II; TRULLO, COUNCIL IN.

SERRES. City in **Macedonia** northeast of **Thessalonike**, strategically situated on the broad, fertile plain through which the **Strymon** (modern Struma) River passes before exiting into the **Aegean Sea**. It changed hands between **Normans** and **Bulgars** in the late 12th century. It was recaptured by **John III Vatatzes** in 1246 and fell to **Stefan IV Dushan** in 1345. The **Ottomans** captured it in 1383.

SERVIA. City in **Greece** south of Berroia that guarded the **highway** to **Larissa**, where the middle course of the Haliakmon River runs through a broad plain. Its name may derive from its settlement by Serbs under the protection of **Heraklios**. The city's strategic location explains its capture and recapture, beginning with **Basil II's** war with **Bulgaria**. It fell to the **Ottomans** in the late 14th century.

SEVERIANOS. Bishop of **Gabala** in **Syria** who became embroiled in a power struggle with **John Chrysostom** in 401. He was a trusted deputy of Chrysostom until the latter tried to send him back to Gabala. Severianos

resisted this, turned to Chrysostom's opponents for support, and they rallied behind him. Chrysostom was forced to reconcile with him, and he had to abandon his attempt to force Severianos's removal to Gabala.

SEVEROS. Bishop of Antioch from 512 to 518 and untiring promoter of **Monophysitism**. He gained great prominence during the reign of **Anastasios I**, who favored him. However, in 518 **Justin I** sent Severos into exile and launched a persecution of Monophysites. **Justinian I** invited him to **Constantinople** for negotiations, where **Theodora** arranged for him to stay at the Great Palace. Nevertheless, he was condemned at a synod in Constantinople in 536 and spent the last years of his life in the Egyptian desert. The theologian **Leontios of Byzantium** (died ca. 543) wrote a work attacking him. **Zacharias of Mytilene** wrote his *vita*. *See also* DIONYSIOS THE AREOPAGITE, PSEUDO-.

SEVERUS. Emperor and augustus in the West from 306 to 307. Made **caesar** to **Constantius Chlorus** in 305, he became augustus upon the death of Constantius Chlorus in 306. Galerius sent him against the usurper **Maxentius**, son of **Maximian**. However, Maximian's troops revolted and Severus soon found himself a prisoner of Maxentius, who executed him in 307.

SGOUROS, LEO. Byzantine administrator of Nauplia who carved out an independent state for himself in the northeast **Peloponnesos** from 1201 until his death in 1207. His was one of several revolutions (like that of **Ivanko**) that occurred as **Alexios III Angelos's** regime disintegrated. Sgouros first seized Nauplia, then Argos and **Corinth**. The **Fourth Crusade's** conquest of **Constantinople** produced a brief power vacuum in the Peloponnesos that allowed Sgouros to attack **Athens**, where **Michael Choniates** defended the Acropolis. **Thebes** was captured and **Thessaly** fell under his sway. However, with the arrival of **Boniface of Montferrat** Sgouros was forced to flee to the Acrocorinth, where he died under siege in 1207.

SGRAFFITO WARE. *See* POTTERY.

SHAPUR I. *See* SASSANIANS.

SHIITES. *See* FATAMIDS.

SHIRKUH. *See* NUR AL-DIN.

SICILIAN VESPER. The uprising in **Sicily** in March 1282 that thwarted **Charles I of Anjou's** planned attack on **Constantinople**. Charles's fleet at **Messina** was destroyed, and with the arrival of **Peter III of Aragon** (son-in-law of **Manfred**) in August of that year the French were driven from the

island. **Michael VIII Palaiologos** seems to have promoted and subsidized the Aragonese invasion. In any case, it was a stunning humiliation of Charles I of Anjou, and of the **papacy** that had supported him.

SICILY. Largest island in the **Mediterranean Sea**, separated from the Italian mainland by the Strait of **Messina**. While Sicily linked **Italy** to **Africa**, it also divided the Mediterranean into eastern and western parts.

Conquered by **Gaiseric** in 475, it remained in Vandal hands until the **Ostrogoths** captured it in 491. **Belisarios** took the island for **Justinian I** in 535–536, after defeating the **Vandals** in North Africa. Arab raids on the island began in 652, and when **Constans II** took up residence in Syracuse from 663 to 668, it was ostensibly to defend Sicily against the **Arabs**. Despite Sicily's elevation to the status of a **theme** by ca. 700, Arab raids continued throughout the eighth century. In 826 the **Aghlabids** invaded the island, capturing **Palermo** in 831. **Syracuse** fell in 878 and by 902, when **Taormina** fell, the Aghlabids had effective control of the island. Byzantine expeditions to recover Sicily, most notably under **George Maniakes** from 1038 to 1042, failed.

What **Byzantium** was unable to do the **Normans** succeeded at. Their conquest began in 1060 and was completed by 1091. Norman rule, which produced such architectural gems as the **Capella Palatina** and Cefalù (built by **Roger II**), and **Monreale** (built by **William II**), were decorated in the Byzantine style, perhaps using Byzantine artisans. **Henry VI** of **Germany**, who was married to Constance, daughter of Roger II, inherited Sicily after the death of William II in 1189. The death of **Frederick II Hohenstaufen**'s son **Manfred** in 1266 allowed **Charles I of Anjou** with papal support, to claim Sicily as his own. However, the **Sicilian Vespers**, conspired for by **Michael VIII Palaiologos**, ejected Charles from Sicily in 1282.

SIDE. *See* PAMPHYLIA.

SIDON. *See* BERYTUS; TYRE.

SIDONIUS. *See* AVITUS; EPARCHIUS; MAJORIAN.

SIGISMUND OF HUNGARY. *See* NIKOPOLIS, CRUSADE OF.

SILENTARIOS. *See* ANASTASIOS I.

SILENTIUM. By the sixth century this was an imperial council consisting of the **consistorium** and **senate**. However, the *silentium* subsequently evolved toward a less permanent body that met at the command of the **emperor** to discuss important affairs of state, or even of the church. The term might even refer to ceremonial occasions over which the emperor presided. *See also*

SILK. Silk production was a privatized state **industry**, centered in **Constantinople** and also, from the 11th century, in **Athens**, **Corinth**, **Thebes**, and **Thessalonike**. **Justinian I** established the industry by first smuggling silkworm eggs from **China**. He then created the mulberry-tree plantations necessary to support silkworms, and he set up the factories necessary for weaving. The industry's importance was twofold: as a supplier of rich court and church vestments and furnishings (e.g., for curtains and tapestries) and as a controlled luxury item for foreign **trade**. The ***Book of the Eparch*** describes the **guild** that controlled all aspects of its production.

Exported silk, which was as highly coveted as **gold** by foreign rulers, was rigorously monitored. Much of it was exported as imperial **subsidies and gifts**. Byzantine officials, themselves dressed in the finest silks, reminded ambassador **Liutprand of Cremona** that in his native Saxony people wore the skins of animals, a remark that infuriated Liutprand. Liutprand's attempt in 968 to smuggle five pieces of purple silk out of Constantinople for Otto I met with failure; they were confiscated.

Byzantium's monopoly of silk began to erode in the 12th century. In 1147 **Roger II of Sicily** attacked Corinth and Thebes, carrying off their silk weavers. Despite this the silk industry survived. According to **Benjamin of Tudela**, in the 1160s the silk industry in Thebes was flourishing. *See also* ARTISANS; DANIELIS; PALERMO.

SILLIOGRAPHY. *See* SEALS.

SILVER. Silver **mines** were located throughout the empire in such diverse locations as **Cyprus**, **Armenia**, and the **Caucasus**. Even the mines in Attica, so famous in classical antiquity, continued to produce silver in Byzantine times.

Silver **coinage** was second only to **gold** in value. The silver ***miliaresion*** was evaluated at 12 to the gold ***nomisma***. Silver was the metal most used for liturgical vessels; for example, chalices, patens, spoons, crosses, and censers. It also framed **icons** and was used for the covers of liturgical books, often decorated with gems and inlaid work. Silver was used for domestic table services (including plates, bowls, spoons), for furniture revetments, and for kitchenwares (e.g., ladles, strainers) and bathwares (e.g., mirrors and small boxes).

Silver ingots and silver objects manufactured by the state were stamped with control marks (e.g., with the names of officials, imperial busts, the reigning emperor's name), presumably attesting to the silver's purity.

SILVESTER I. *See* DONATION OF CONSTANTINE.

SIMOKATTES, THEOPHYLAKTOS. The last of the Roman imperial historians. He wrote a **history** of the reign of **Maurice**, who ruled 582–602, continuing the work of **Menander Protector**. He was a contemporary of the **emperor** Maurice, probably a judge, who was born in **Egypt**. Incidental to his main **theme**, but of unusual interest, is information about Asia, including the **Turks** of central Asia and the Chinese empire.

SIMONIS. The daughter of **Andronikos II Palaiologos** and **Irene-Yolanda of Montferrat** who was married in 1299 at age five to Serbian king **Stefan Urosh II Milutin**. He was then about 40, and Simonis was his fourth wife, all of which meant that the marriage was considered scandalous. Milutin agreed to raise her as a child in the royal family until she was of suitable age to become a real wife to him. **Theodore Metochites** negotiated the arrangements that secured peace with **Serbia**, which was the whole point of the marriage to begin with. After Milutin's death in 1321, she returned to **Constantinople**, where she lived out her life as a nun. *See also* DIPLOMACY; WOMEN.

SINAI. *See* CATHERINE, MONASTERY OF SAINT.

SINGIDUNUM. *See* BELGRADE.

SINOPE. Port city in **Pontos** on the south shore of the **Black Sea**. After the revolt of the **Armeniakon** in 793, **Constantine VI** executed the bishop of Sinope for supporting the rebellion. In 834 Sinope was at the center of the rebellion of **Theophobos** and his followers. Captured by the **Seljuks** in 1081, it was recaptured by **Alexios I Komnenos**. Annexed by the **Empire of Trebizond** in 1204, it was lost to the **Turks** soon after 1214.

SIRMIUM. City and border fortress on the middle of the **Danube**, in the diocese of **Pannonia**. It surrendered to the **Avars** in 582 after a siege of two years. **Belgrade** fell two years after Sirmium was conquered. From these two cities both the Avars and **Slavs** were positioned to menace northern and central **Greece**.

SIXTH ECUMENICAL COUNCIL. *See* CONSTANTINOPLE, SIXTH ECUMENICAL COUNCIL AT.

SKANDERBEG. George Kastrioti of Albania, the last Christian leader to successfully oppose the **Ottomans** in the **Balkan Peninsula**. Son of a prince in northern **Albania**, he was taken hostage to the court of **Murad II** where he converted to **Islam**, and he became an officer in the Ottoman army. He deserted in 1443, renounced Islam, and successfully organized Albanian resistance to the Ottomans until his death in 1468. The Ottomans called him

Iskender Beg (meaning Alexander *beg*, or Lord Alexander), which translated into Albanian as Skanderbeg.

SKARAMANGION. A kind of *chaftan* in the form of a long **silk** under-tunic (*chiton*) with a belt, worn under a *sagion*. Only the **emperor** could wear a purple *skaramangion*. *See also* CHLAMYS; KAMISION; LOROS.

SKLAVENIA. *See* CONSTANS II; DROUGOUBITAI; JUSTINIAN II; SLAVS.

SKLAVENOI. *See* DROGOUBITAI; SLAVS.

SKLEROS, BARDAS. General, rebel, and member of one of the great families of military **aristocracy** (*dynatoi*) of **Asia Minor**. His greatest victory as general was the defeat of **Svjatoslav** in 971. In 976 the army of **Mesopotamia** proclaimed him **emperor** (*basileus*). **Bardas Phokas** also revolted and **Basil II** faced two lengthy rebellions.

Bardas Skleros fled to **Arab** territory in 979 after Bardas Phokas defeated him, but Skleros rebelled again in 987, and was taken captive by Bardas Phokas. After the death of Bardas Phokas he fought Basil II until 989, when he reconciled with the emperor and was given a generous exile on lands granted him in **Bithynia**.

His career, like that of his great rival Bardas Phokas, demonstrates how threatened the Byzantine state was by the military aristocracy, who dominated **army** high commands in the late 10th and early 11th centuries. *See also* BOURTZES, MICHAEL; WAR.

SKLEROS, ROMANOS. *See* MANIAKES, GEORGE.

SKOPJE. City in northern **Macedonia**. It was destroyed by earthquake in the early sixth century. Thereafter the city's history is obscure until **Basil II** seized it in the early 11th century. In 1282 the Serbs occupied it; **Stefan Urosh IV Dushan** was crowned there in 1346. The **Ottomans** captured it in 1391. The lovely Church of St. Panteleemon at Nerezi (dated ca. 1164) is located near Skopje. *See also* PETER DELJAN; SAMUEL OF BULGARIA.

SKRIPOU, CHURCH OF THE PANAGHIA. *See* BOEOTIA.

SKYLITZES, JOHN. Historian who wrote a **chronicle** from 811 to 1057, continuing the chronicle of **Theophanes the Confessor**. Its value as an independent source increases dramatically with the reign of **Basil II**. The later historian **George Kedrenos** copied Skylitzes almost word for word in his own work. *See also* HISTORY; ZONARAS, JOHN.

SKYTHOPOLIS. *See* PALESTINE.

SLAVERY. Slavery existed throughout the history of **Byzantium** as an inheritance from Roman times that the **church** tolerated. Prisoners of war were a common source of slaves. From the 10th century onward campaigns in the **Balkan Peninsula** were a major source of slaves, as were lands north of the **Black Sea**.

Slaves were used in imperial workshops and for a variety of other urban tasks. However, their use in the countryside never eclipsed free **villages** and free **peasants**, which remained the norm. Slavery was accepted in the West as well. The eastern shore of the **Adriatic Sea** became Europe's "slave coast," where **Slavs** were obtained. In west European languages "slave" became synonymous with Slavs; the term in Greek was *doulos*, which could also be used in reference to holy men, in the sense of being a servant of God. *See also* DALMATIA; DANIELIS.

SLAVS. Indo-European peoples from central and eastern Europe, called *sklavenoi* in Byzantine historical sources. Their raids across the **Danube** in the sixth century posed a serious threat from ca. 579 onward, when the **Avars** led them into Byzantine territory in great numbers.

The Slavs settled as far south as the **Peloponnesos**, and in 626 they combined with the Avars and **Persians** to attack **Constantinople**. With the Avars, they attacked **Thessalonike** in the late sixth and early seventh centuries; their first attack came in 586. In **Greece** the Slavs usually settled in more remote areas, which Byzantine historians referred to as *sklaviniai*.

Each *sklavinia* had its own leader (*archon*). From the ninth century onward they were gradually brought under Byzantine administrative control and Hellenized, becoming, in effect, Byzantines. However, pockets of independent *sklavenoi*, notably the **Melingoi** and **Ezeritai**, survived into the 15th century in the Peloponnesos.

North of Greece, Christianization of the Slavs was aided by **Old Church Slavonic** (**Glagolitic** and **Cyrillic**) and missionary efforts that began with the work of **Cyril and Methodios** in **Moravia**. The creation of a **Bulgar** state by **Asparuch** ca. 680, as well as the appearance of the Serbs and **Rus**, provided new threats on **Byzantium's** northern borders. These events had the effect of changing the ethnic composition of much of the **Balkan Peninsula**.

One of the great triumphs of Byzantium was that it evangelized these peoples, in the process giving them an alphabet and, thus, a **literature**. In effect, it civilized them. *See also* FARMER'S LAW; GREGORY OF DEKAPOLIS; MOLDAVIA; NORICUM; SIRMIMUM.

SMEDEREVO. *See* GEORGE BRANKOVICH.

SMYRNA. Port city (modern Izmir) on the **Aegean Sea** coast of **Asia Minor**.

Tzachas operated his fleet from **Phokaia**, at the northern entrance of the bay of Smyrna, until **Alexios I Komnenos** captured Smyrna. During the period of the **Laskarid Dynasty** (1208–1258) of the **Empire of Nicaea** it was a thriving center of **trade**. However, in 1317 **Turks** from the adjacent emirate of **Aydin** took the city from the Byzantines when they stormed the city's great upper fortress. *See also* GOUDELES TYRANNOS; LYDIA.

SOKRATES. Church historian who wrote a *History of the Church*, covering the years 305–439, providing a reliable continuation of **Eusebios of Caesarea's** ecclesiastical history. Sokrates includes some information on secular affairs, unlike Theodoret of Cyrrhus, and the work was mined by **Sozomenos** for the latter's own ecclesiastical **history**. *See also* EVAGRIOS SCHOLASTIKOS; GELASIOS OF CAESAREA; PHILOSTORGIOS.

SOLIDUS. *See* COINAGE; *FOLLIS*; *nomisma*.

SOL INVICTUS. *See* CONSTANTIUS CHLORUS.

SOLOMON. General of **Justinian I** who fought under **Belisarios** against the **Vandals** of North Africa in 533–534. He was a **eunuch** like **Narses**, another great general of Justinian I. Remaining in North Africa to battle the **Moors**, in 536 Solomon faced a serious revolt of two-thirds of the **army** that forced him to flee to **Sicily**. He was replaced by **Germanos**, who defeated the rebel leader Stotzas in 537. Reinstated to his command in 539, Solomon was killed fighting the Moors in 544, a year before Stotzas himself was killed in battle. *See also* THAMAGUDI.

SOPHIA. **Empress** and wife of **Justin II**. Like her aunt **Theodora**, she was ambitious and quite capable. As Justin II's mental health declined, she turned to **Tiberios I** for support, promoting him as heir-apparent and making him **caesar** in 574. She may have hoped to become Tiberios's queen after Justin II's death in 578, but Tiberios I kept her at arm's length. She died toward the end of **Maurice's** reign. *See also* WOMEN.

SOPHIA PALAIOLOGINA. *See* IVAN III.

SOPHOCLES. *See* EURIPIDES; THOMAS MAGISTROS.

SOPHRONIOS. **Patriarch** of **Jerusalem** from 634 to 638, and pupil of **John Moschos**. His staunch resistance to **Herakleios's** **Monoenergism** brought him into opposition with the patriarchs Kyros of **Alexandria** and **Sergios I** of **Constantinople**. He was forced to surrender Jerusalem to the **Caliph Umar** in 638, but he did so only after Umar agreed to guarantee certain religious and social rights of the Christian citizenry.

SOUDA. Popular lexicon of classical and biblical words, phrases, and personages, probably composed during the reign of **Basil II**. The enigmatic title means “palisade,” or, more loosely, “stronghold.” Its value lies partly in its occasional mention of Byzantine writers (e.g., **Menander Protector**) and partly in the insight it provides into matters about which educated Byzantines of the late 10th century wanted to know. It is also a good example of how ninth- and 10th-century scholars attempted to organize the legacy of **literature** that **Byzantium** inherited from the ancient world. *See also* IGNATIOS THE DEACON; MACEDONIAN RENAISSANCE.

SOZOMENOS. Church historian who authored *History of the Church*, a continuation of the ecclesiastical **history** of **Eusebios of Caesarea**, covering the years 324–425. Much of his information he derived from the church historian **Sokrates**, and also other sources, including **Olympiodoros of Thebes**. *See also* EVAGRIOS PONTIKOS; GELASIOS OF CAESAREA; OLYMPIODOROS OF THEBES; PHILOSTORGIOS; THEODORET OF CYRRHUS.

SOZOPOLIS. Two **cities** shared this name. One of them was ancient **Apollonia** on the **Black Sea**, which in the early 14th century was a prosperous port occupied by the **Bulgars**. It was liberated from the Bulgars in 1366 by **Amadeo VI of Savoy**, who turned it and **Mesembria** over to **John V Palaiologos**. For a time the west coast of the Black Sea was again in Byzantine hands.

The second Sozopolis was in **Pisidia** in **Asia Minor**. It was particularly important in the defense of Asia Minor against the **Seljuks** in the 12th century, since it protected the land route from the Meander valley to **Attaleia**. It fell to the **Seljuks** sometime after 1070, was retaken by **John II Komnenos** in 1120, and held out until 1180, when captured by the forces of **Kilij Arslan II**.

SPAIN. The Iberian Peninsula, which became a diocese within the administrative reforms of **Diocletian**. In 409 it was overrun by various **barbarians**, most notably by the **Vandals**, who crossed over into North Africa in 429. In 456, the **Visigoths** established a state in Spain that effectively ended Byzantine control, except for the brief reconquest ca. 550 of the southeastern corner of the peninsula by **Justinian I**.

The Visigothic state fell to the **Arabs** in 711, but Christian states and their soldiers formed in the northern part of the peninsula. Aragon, for example, played an important role in the **Sicilian Vespers**, and the **Catalan Grand Company** played a significant role in Byzantine affairs in the 14th century. *See also* HYDATIUS; PRUDENTIUS.

SPATHARIOS. The term means “sword-bearer” and refers to a bodyguard.

Imperial *spatharioi* were **eunuchs**. However, by the eighth century the term was simply a dignity, one that declined in importance until it disappeared in the late 11th century.

SPECTABILIS. The middle-rank title for members of the senate from the fourth century. It was below the rank of *illustris* and above the rank of *clarissimus*. In the sixth century those who held the rank of *spectabilis* were raised to the rank of *illustris*. Those with the rank of *illustris* were raised to a new rank, that of *gloriosus*.

SPHRANTZES, GEORGE. Historian, diplomat, close friend of **Constantine XI Palaiologos**. He undertook the most sensitive diplomatic missions for Constantine XI, held important administrative posts, including governor of **Patras** and governor of the **Morea**. He was an eyewitness to the fall of **Constantinople** in 1453.

His historical work, the *Chronicon Minus*, which covers the years 1413–1477, is one of the chief sources for the final decades of **Byzantium**. An expanded version of his work, the *Chronicon Maius*, is primarily a 16th-century compilation. *See also* CHALKOKONDYLES, LAONIKOS; CHRONICLE; DIPLOMACY; DOUKAS; HISTORY; KRITOBOLOS, MICHAEL.

SPICES. Spices such as pepper, ginger, and cinnamon were used extensively in the Byzantine diet, as well as for other purposes (e.g., in medicines and perfumes). There were regions of **Egypt** that produced spices, but most were imported from southeastern Asia. Even after the conquest of Egypt by the **Arabs** in the seventh century, spices were transshipped to **Alexandria**, which continued to be a major source of spices for **Byzantium**. By the 14th century, Italian traders were also obtaining spices from **Cyprus**. *See also* TRADE AND COMMERCE.

SPLIT. Modern **city** on the coast of **Dalmatia**, and site of the palace (more a fortified country residence) to which **Diocletian** retired in 305. The overall plan of the palace resembles that of a traditional Roman military camp; but, unlike an army camp, the interior contains public and private structures, including a large audience hall and Diocletian's intended mausoleum. The residents of nearby **Salona**, Diocletian's birthplace, fled to Split in the early seventh century to escape the attacks of **Slavs** and **Avars**.

SPOLIA. Recycled debris from ruined or abandoned buildings. Such debris became a common feature of Byzantine domestic and church construction from the fourth century onward. **Marble** spolia (columns, capitals, veneering) were particularly sought after during the **Dark Ages** when the marble trade diminished. It was easier to obtain building materials from one ruined

building to repair a less damaged (or more important) building. Stone rubble was the simplest and most plentiful kind of spolia. It was often mixed with concrete, then overlaid with courses of **brick** at intervals, after which the exterior surfaces could be disguised and consolidated further with plaster, bricks, or cut stones.

Ruined pagan temples were prime sources of building materials. Pagan statuary was also used for decorative purposes. **Constantine I the Great**, for example, decorated **Constantinople** with renowned pagan statuary from various places, including from Delphi. An added advantage, no doubt, was that the use of pagan spolia had the effect of stripping paganism of its former sacred power in the eyes of Christian beholders. *See also* ARCHITECTURE; ARTISANS; INDUSTRIAL PRODUCTION.

SQUINCH. An architectural device used, like the **pendentive**, to place a **dome** on a square bay. It consists of a small arch, or a corbeled, half-conical niche, placed across the corners of a square bay. The result is an octagonal base, suitable for resting a dome upon.

STAGOI. *See* THESSALY.

STAKRAKIOS. *See* IRENE.

STAKRAKIOS. Emperor briefly in 811. Crowned in 803, he was the son and heir of **Nikeophoros I**; he died in 811 at the hands of **Krum**. He was married in a **bride show** in 807 to a relative of the former empress **Irene** named **Theophano**. In the same battle that killed his father he suffered grave wounds from which he never recovered. He reigned, if one can call it that, for little more than two months before he died.

STEFAN LAZAREVICH. *See* GEORGE BRANKOVICH.

STEFAN NEMANJA. Ruler of **Serbia** from ca. 1168 to 1196; founder of the Nemanja dynasty of Serbia. The **Nemanjids** ruled Serbia to 1371. His declaration of independence faltered before an invasion of Raška by **Manuel I Komnenos** in 1172. Nevertheless, after Manuel I's death he was able to extend his territory, uniting **Zeta** with Raška. In 1168 Stefan founded **Hilandar Monastery** on **Mount Athos** with the aid of **Sava of Serbia**. In 1196 he retired to **Studenica Monastery** in Serbia, taking the monastic name of Symeon.

STEFAN UROSH I. King of **Serbia** from 1243 to 1276. In 1258 he joined with **Manfred**, king of **Sicily**, and **Michael II Komnenos Doukas** of the **Despotate of Epiros**, to oppose the expansion of the **Empire of Nicaea**. He was defeated in 1259 by **Michael VIII Palaiologos** at the **Battle of**

Pelagonia. Subsequent negotiations to marry his son **Stefan Urosh II Milutin** to Anna, daughter of **Michael VIII Palaiologos**, failed in 1272. *See also* NEMANJIDS.

STEFAN UROSH II MILUTIN. King of **Serbia** from 1282 to 1321, during whose reign Serbia became a major power in the **Balkan Peninsula**. Expansion into Byzantine **Macedonia** characterized the first part of his reign. In 1282 he launched a great offensive in this region, having allied Serbia with Byzantine foes **Charles I of Anjou** and **John I Doukas of Thessaly**. **Skopje** was conquered (1282), as was **Dyrrachion**. By 1298 his conquests reached just to the north of a line running from **Ohrid** east to **Prilep** and **Stip**. At this point, **Andronikos II Palaiologos**, on the advice of his general **Michael Tarchaneiotes Glabas**, made peace (1299).

Milutin accepted Andronikos's five-year-old daughter **Simonis** as his bride, along with acceptance of his conquests. Thereafter, Byzantine ceremonial and dress conquered the Serbian court, and Milutin constructed churches (using Byzantine artisans) in Serbia and throughout eastern Christendom, even in remote **Jerusalem** and on Mount Sinai. Included among his churches are also those at **Studenica**, at **Hilandar Monastery** on **Mount Athos**, and at **Gračanica**. *See also* NEMANJIDS.

STEFAN UROSH III DECHANSKI. Serbian king (1321–1331); son of **Stefan Urosh II Milutin**. He supported **Andronikos II Palaiologos** against **Andronikos III Palaiologos** during the civil war of the 1320s. After Andronikos II died in 1328, the expansion of **Serbia** into Byzantine **Macedonia** prompted Andronikos III to form an alliance with **Bulgaria**. Stefan promptly defeated the Bulgarians in 1330 at the historic **Battle of Velbuzd**. The next year the nobles of Serbia ousted Stefan and gave the throne to his son. *See also* NEMANJIDS.

STEFAN UROSH IV DUSHAN. Serbian king (1331–1355); son of **Stefan Urosh III Dechanski**. The **Battle of Velbuzd** in 1330 laid the foundation for Serbian expansion into Byzantine **Macedonia**, but it was the Byzantine civil war of 1341–1347 that allowed Dushan to conquer half of the remaining Byzantine territory.

He first supported **John VI Kantakouzenos**, then **John V Palaiologos**, all the while extending his conquests into **Epiros** and **Thessaly**. In 1345 he conquered **Serres** and began to style himself “Emperor of the Serbs and Romans.” In truth his kingdom stretched from the **Danube** south to the Gulf of **Corinth** and from the **Adriatic Sea** to the **Aegean Sea**. *See also* CHALKIDIKE; IOANNINA; IVAN ALEXANDER; NEMANJIDS; PEC; ZEALOTS.

STEPHEN II, POPE. *See* CONSTANTINE V.

STEPHEN OF BYZANTIUM. Sixth-century author of the *Ethnika*, a list of geographical names with etymologies and other bits of information attached to the names. The identity of Stephen is unknown, and his information is unoriginal, being drawn primarily from ancient sources such as Ptolemy, Strabo, and Pausanius. *See also* GEOGRAPHY; *DE THEMATIBUS*.

STEPHEN THE YOUNGER. Iconodule **saint** martyred in 764 during the reign of **Constantine V**. Stephen was a leader of monastic opposition to the **emperor's Iconoclasm**, and his refusal to accept the decrees of the **Council of Hieria** (754) resulted in his imprisonment and torture, finally in his execution.

Stephen's *vita*, written some years later (ca. 806) by Stephen the Deacon, is replete with interesting details, including the comment that the famous Church of the Virgin at **Blachernai** was covered with new paintings, making it resemble a fruit store and aviary.

STEPPE. The great expanse of grassland that extends across Eurasia from Ukraine to the Altai Mountains of western Mongolia. Its historical impact on **Byzantium** was as a kind of conveyor belt that allowed groups of pastoralists (e.g., **Huns**, **Avars**, **Pechenegs**, **Seljuks**, and **Uzes**) westward movement to the borders of Byzantium, where either by a desire for booty, **subsidies and gifts** (and employment as **mercenaries**), or impelled by pressure from other steppe peoples, they invaded Byzantium. *See also* SARMATIANS; SCYTHIANS.

STILICHO. *Magister militum*, regent for **Honorius**; and son-in-law of **Theodosios I**. Son of a **Vandal** father and Roman mother, Stilicho was the most powerful general in the West from 395 until Honorios assassinated him on suspicion of treason in 408. Despite his faithful service in suppressing **Gildo**, and the praise of **Claudian**, he failed to stop **Alaric's** invasion of **Italy** in 401. Radagaisus and his **Ostrogoths** ravaged Italy in 405, and hordes of other Germans crossed the **Rhine** in 406. In 408, after Alaric had extorted 4,000 pounds of gold from the senate in **Rome**, Honorios had Stilicho assassinated. *See also* ETHNIC DIVERSITY; RUFINUS.

STOBI. City in northern **Macedonia** that flourished in the fifth century, before being abandoned in the late sixth century. Its importance lay in its location, at the juncture of the Vardar and Crna rivers, along the great **highway** that traversed the **Balkan Peninsula** from **Thessalonike** to **Belgrade**, and from Belgrade to the middle **Danube**.

STOTZAS. *See* GERMANOS; SOLOMON.

STOUDIOS MONASTERY (MONASTERY OF ST. JOHN OF

STOUDIOS). *See* CONSTANTINOPLE; METHODIOS I.

STRABO. *See* GEOGRAPHY; stephen of byzantium.

STRATEGIKA. Military manuals; also called *Taktika*. (Note that official lists of dignities and offices are also referred to as *Taktika*.) The *Strategikon of Maurice* is among the earlier of these handbooks of military tactics and maxims, as is the *Peri Strategikes* (written during the reign of **Justinian I**). The 10th century saw a renewal of interest in military **science**, exemplified by other *strategika*, including the *Strategikon of Kekaumenos*, the *Taktika* of **Leo VI**, the *Sylloge Tacticorum*, the *Naumachika*, the *Taktika* of Nikphoros Ouranos, the *Praecepta Militaria*, the *De velitatione*, and the *De Re Militari*. *See also* KEKAUMENOS; MACEDONIAN RENAISSANCE.

STRATEGIKON OF MAURICE. The first of several Byzantine military manuals (*strategika*, also referred to as *Taktika*), attributed to the **emperor Maurice**. The emphasis is on cavalry, not **infantry**, warfare. As with later military manuals it summarizes the tactics of foreign enemies, including northern ones like the **Avars** and **Huns**. *See also* ARMY; KATAPHRAKTOI; WAR.

STRATEGOS. Governor of a **theme**, whose duties, like those of the **exarchs** of **Carthage** and **Ravenna**, were primarily military. The *strategoi* of major themes, for example, **Opsikion** and **Anatolikon**, were frequent contenders for imperial power in the eighth century, resulting in the division of themes into smaller units in the ninth century. **Bardanes Tourkos** was sole strategos (*monostrategos*) of five themes in **Asia Minor** when he rebelled against **Nikephoros I**.

In the 11th century, as themes declined, the power of the *strategos* declined in favor of the *praitor*, *doux*, and *katepano*. *See also* ARMY; BANDON; WAR.

STRATIOTIKA KTEMATA. *See* ARMY; NIKEPHOROS II PHOKAS; PRAITOR; THEMES; WAR.

STRYMON, THEME OF. The theme of Strymon took its name from the Strymon (modern Struma) River, which rises in western **Bulgaria** and flows south, exiting into the **Aegean Sea** near **Amphipolis**. The theme was situated to the east of the theme of **Thessalonike** between the Strymon and Mesta rivers. It protected the passes across the **Rhodope Mountains** and provided more administrative control over the **Slavs** of the region.

STUDENICA. *See* NEMANJIDS; STEFAN NEMANJA; STEFAN UROSH II MILUTIN.

STYLITE. **Saint** who lived atop a pillar (*stylos*). **Symeon the Stylite the Elder** was the first saint to practice this type of **asceticism** (at **Qalat Seman**). From a platform secured to the top of a high (ca. 16 meters) pillar he preached and responded to the queries of visitors for some 30 years. He had subsequent imitators in the fifth and sixth centuries, including Symeon the Stylite the Younger, and **Daniel the Stylite**. Pillar saints existed after the sixth century, for **Michael Psellos** mentions in his *Chronographia* that in 1057 stylites in **Constantinople** dismounted from their pillars to see the new **emperor Isaac I Komnenos** enter the city.

SUBSIDIES AND GIFTS. Subsidies and gifts to foreign nations and **barbarian** peoples were an important aspect of **diplomacy**. Gifts of **gold** and other precious objects (e.g., **relics**, golden cups, **icons**, **silks**) were ranked according to the status of the recipient. All gifts were calculated for maximum effect, with a concession or treaty frequently requested in return.

Gregory of Tours, for example, mentions (in his *Historia Francorum*) that in 581 the embassy that King Chilperic sent to **Tiberios I** returned after an absence of three years. Among the gifts brought back to Chilperic was one the king remained proud to possess: a medallion, fully one pound in weight, with Tiberios I's portrait on it, inscribed suitably on the reverse with "Gloria Romanorum." In such manner did imperial gifts confirm imperial ideology, which claimed God's special favor for **Byzantium**.

Although gold was considered a strategic asset and strictly controlled, huge numbers of gold coins were paid as subsidies to peoples as diverse as the **Huns**, **Visigoths**, **Franks**, **Ostrogoths**, **Avars**, **Sassanians**, **Normans**, **Angevins**, **Venetians**, and **Ottomans**. The Huns seem to have the record for receiving the most in annual subsidies of gold: 350 pounds in 422, increased to 700 pounds in c. 437, then increased further to 2,100 pounds in 447.

SULEYMAN CELEBI. *See* MUSA.

SULEYMAN IBN KUTULMUSH. *See* RUM, SULTANATE OF.

SULEYMAN PASHA. *See* JOHN VI KANTAKOUZENOS; ORHAN.

SULTAN. Arabic title used by independent **Seljuk** rulers, though technically still under the authority of the Caliph. The title was used subsequently by both **Mamluk** and **Ottoman** rulers.

SUTTON HOO TREASURE. The most famous, but by no means unique, treasure of Byzantine objects found in Anglo-Saxon burials. It was discovered in 1939 in Suffolk, England, in the burial mound of a king of East Anglia, most likely Raedwald (c. 600–c.624), since the grave goods are dated to between 625 and 630. The king was buried with the ship, along with a variety

of grave goods, some local, some regional, some imported. The imported goods include **silver** bowls, a large inlaid silver plate (dated by its silver stamps to 491–518), and two silver (possibly baptismal) spoons. *See also* BRITAIN; SUBSIDIES AND GIFTS.

SVATOPLUK. *See* MORAVIA.

SVJATOSLAV. Prince of **Kiev** (ca. 945–972), son of **Igor** and **Olga**. Svjatoslav was a restless expansionist who defeated the **Khazars** in 965, destroying their fortress at **Sarkel**. Encouraged by **Byzantium** to invade **Bulgaria**, he did so successfully in 968. However, Svjatoslav's plans to make **Preslav** his new capital alarmed the Byzantines, who themselves invaded Bulgaria in 971, forcing Svjatoslav to surrender his Bulgarian conquests and return to Kiev. On his way back to Kiev, Svjatoslav was ambushed and killed by **Pechenegs**.

SYLLAION. *See* PAMPHYLIA.

SYLLOGE TACTICORUM. *See* STRATEGIKA.

SYMEON LOGOTHETE. Author of a **chronicle** that covers the years 842 to 948. The chronicle exists only in several versions made by copyists (and revisers), including copies attributed to **Theodosios of Melitene**, **George Hamartolos**, and **Leo Grammatikos** (Leo the Grammarian). The version contained in the so-called **Chronicle of Pseudo-Symeon** (also 10th century in date) relies on Symeon Logothete's chronicle, as well as some additional sources.

For the period 848–948, Symeon Logothete's chronicle (in its various versions) is the most important of narrative sources; even **Theophanes Continuatus** relies on it for the period after 886. Just who Symeon Logothete was is a mystery; it is doubtful that he was **Symeon Metaphrastes**. *See also* HISTORY; THEOPHANES THE CONFESSOR.

SYMEON METAPHRASTES. Author of a late 10th-century *menologion* of 150 texts of **saints'** lives (*vitae*) arranged in 10 volumes, which became the *menologion* most used in Byzantine monasteries. Symeon was a high official who died ca. 1000, and is not to be identified with the **chronicler Symeon Logothete**. *See also* ART; FIVE MARTYRS OF SEBASTEIA.

SYMEON OF BULGARIA. **Tsar** of **Bulgaria** from 893 to 927; son of **Boris**. He was, like **Krum** and **Samuel**, among the great Bulgarian adversaries of **Byzantium**. Educated in **Constantinople**, he strove repeatedly for supremacy in the **Balkan Peninsula**, winning victories on several occasions, including the Battle of Achelous, near **Anchialos** in **Thrace**, where

he annihilated a Byzantine army on 20 August 917.

His goal was to capture Constantinople and unite the two states. **Romanos I Lekapenos** was as unsuccessful in dealing with Symeon as was the previous regency headed by **Patriarch Nicholas I Mystikos**. However, only the sudden death of Symeon in 927 produced peace, negotiated by Symeon's son **Peter of Bulgaria**. *See also* BULGARIAN TREATY; CODEX SUPRASLIENSIS.

SYMEON THE NEW THEOLOGIAN. Saint; the greatest medieval Byzantine mystic (949–1022). Born into wealth, he rejected it all for the life of a monk, initially at the **Stoudios Monastery** in **Constantinople**. He challenged his contemporaries with provocative ideas, for example, that formal **church** ordination is from men (not necessarily connected with divine ordination), and that personal experience of God is sufficient for the Christian, and without it there is no genuine Christianity. Above all, he rejected the idea that the Christian life was something formalized and ritualistic. For him, the Christian life was the personal experience of God, the gift of the Holy Spirit, the vision of divine light.

Ultimately, his ideas provoked the resistance of the church, which for a while forced him into exile. His career revived a tension between individual holy men and the church seen centuries earlier (e.g., in the *vita* of **Daniel the Stylite**), while his writings laid the foundation for the future teaching and practices of **Hesychasm**. *See also* MONASTICISM; PHILOKALIA; THEOLOGY.

SYMEON THE STYLITE THE ELDER. The first pillar **saint (stylite)**. He was born (ca. 389) the son of a shepherd on the borders of **Syria** and **Cilicia**. He tried and rejected other forms of **asceticism** before stepping onto a low pillar (*stylos*) about three meters high. On this pillar in the Syrian Desert near **Antioch** he stood for some 30 years without shelter from the elements.

As the height of the pillar increased to about 16 meters, so did his fame. He was hardly inactive. One visitor counted 1,244 prostrations for prayer in a single day, and he was besieged by petitioners who needed advice, cures, and legal judgments. By the time he died in 459 he was internationally famous, and his pillar a **pilgrimage** site.

A pilgrimage shrine (now called **Qal'at Seman**) of exquisite **architecture** sprang up to deal with the many pilgrims who came to see his pillar. His successors included Symeon the Stylite the Younger, whose pillar was located southwest of **Antioch** at a place called **Wondrous Mountain**, also **Daniel the Stylite**. *See also* SERGIOPOLIS; STYLITE.

SYMEON THE STYLITE THE YOUNGER. *See* STYLITE; SYMEON THE STYLITE THE ELDER; WONDROUS MOUNTAIN.

SYMEON UROSH. *See* EPIROS, DESPOTATE OF; kastoria; METEORA.

SYMMACHUS. Quintus Aurelius Symmachus, Roman orator and statesman (ca. 340–402). He is remembered for his appeal to **Valentinian II** to restore the **Altar of Victory**, a statue of Victory (*Nike*), and a small altar that **Gratian** had removed from near the **Senate House** in **Rome**. **Bishop Ambrose**'s threat of excommunication insured that the statue and its altar were not restored.

SYNADA. *See* LEO OF SYNADA; Phrygia.

SYNAXARION. The Byzantine **church** calendar of fixed feasts, each with a short account, often no more than a paragraph, of each **saint**'s life. Such accounts (*synaxaria*) emphasize the details of each saint's martyrdom, to be read during the early morning service on the appropriate feastdays. A *menologion* is similar in format, but the notices are longer, constituting a collection of saintly biographies (*vitae*). *See also* CHRONOLOGY; MARTYR.

SYNESIOS OF CYRENE. Neoplatonist philosopher and former student of **Hypatia**, Synesios adopted Christianity and became **bishop** of Ptolemais, in North **Africa**. He was a native of Cyrene, on whose behalf he went to **Constantinople** from 399 to 402 to seek tax relief. While there he wrote a work called *On Kingship*, in which he urged the **emperor Arkadios** to expel the **Goths** from the **army** and drive them back across the **Danube**.

SYNKELLOS. Chief advisor and assistant to a **patriarch**. Typically, he was a priest or deacon who actually shared the patriarch's residence. The *synkellos* of the patriarch of **Constantinople** was nominated by the **emperor** and frequently succeeded to the patriarchal throne of Constantinople. *See also* GEORGE THE SYNKELLOS; GERMANOS I; MICHAEL SYNKELLOS.

SYNOD. Council of a **patriarch**. Patriarchal synods were, in effect, regional church councils whose doctrinal decrees were authoritative, especially after the **church schism of 1054**.

The patriarch of **Constantinople** presided over a permanent resident synod of patriarchal clergy and **metropolitan bishops**, which was the means through which patriarchal power was exercised. Patriarch **Nicholas III Grammatikos** opposed any interference to his own power over the synod, since it was chiefly through the permanent synod that the power of the patriarch of Constantinople emanated.

SYNODICON VETUS. *See* SYNODIKON.

SYNODIKON. Most commonly, a liturgical document. The most famous was

the **Synodikon of Orthodoxy**, read every year at the Feast of **Orthodoxy** to commemorate the restoration of **icon** veneration.

The term can also refer to a letter from a **patriarch** written to another patriarch, for example, in order to circulate the decrees of a patriarchal **synod**. The *Synodikon Vetus* (written between 887 and 920), to give another example, is a brief **history of church** councils that ends at the deposition of **Photios** in 886. *See also* LITURGY.

SYNODIKON OF ORTHODOXY. Liturgical document (*synodikon*) read every year at the Feast of **Orthodoxy** to commemorate the restoration of **icon** veneration in 843. Condemnation of **Iconoclasts** and praise for those who defended icons is at the core of the document. Subsequent additions (the last made in 1439) created an even longer list of **church** heroes (e.g., **martyrs, patriarchs, emperors**) as well as condemnations (anathemas) of a variety of heresies. *See also* ECUMENICAL COUNCILS; HERESY; LITURGY; SCHISM; SYNOD.

SYNTHRONON. *See* APSE.

SYRACUSE. Center of Byzantine administration in **Sicily**, captured in 491 by the **Ostrogoths**. In 535 **Belisarios** recaptured the **city** from the harbor side by hoisting boats full of soldiers to the tops of the masts of his ships, from which they cleared the city walls of defenders. **Totila's** attempt to regain the city in 550 was turned back.

Constans II made it his imperial residence for five years (663–668), consolidating Byzantine control over the island in the face of increasing Arab attacks. **Leo III's** transfer of its bishopric from **Rome** to the **patriarch of Constantinople** consolidated ecclesiastical control over the city. Nevertheless, Arab attacks were relentless, and in 878 after a ninth-month siege, described in an eyewitness account by Theodosios the Monk, the **Arabs** took the city. The Arabs held it, despite a brief occupation by **George Maniakes** in 1040, until 1085, when the **Normans** seized it. *See also* TAORMINA.

SYRGIANNES. *See* ANDRONIKOS III PALAIOLOGOS.

SYRIA. Region between the **Mediterranean Sea** and **Mesopotamia**. To the north is the **Taurus** mountain range, to the south **Palestine**. Moving east beyond the Hellenized, densely settled coastal plain of Syria the geography changes to fertile farmland, then to a desert that continues to the **Euphrates River**, Syria's eastern border.

Among its cities **Antioch** overshadowed the rest in size and sophistication. Other cities, for example, Apamea, Berroia, **Damascus**, and **Edessa**, were considerably smaller by comparison. The region apparently continued to

prosper, despite religious instability (notably **Nestorianism** and **Monophysitism**), **plague**, and damaging **Persian** raids, both beginning in the 540s, and then by the **Arab** conquest of the region that followed the Battle of the Yarmuk River in 636. Even after the Arab conquest, Syria's large Christian population looked to **Byzantium**, whose armies reconquered the region beginning in 969.

Nevertheless, Syria fell to the **Seljuks** in 1084. Thereafter, Byzantium attempted to retain a presence in Syria by its claim to overlordship of Crusader-dominated Antioch. This claim was realized in 1108, but it was shattered after **Manuel I Komnenos**'s defeat at the **Battle of Myriokephalon** in 1176. *See also* ABD AL-MALIK; GHASSANIDS; SAYF AL-DAWLA; SERGIOPOLIS; SEVERIANOS.

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TABARI. Arab historian (839–923), jurist, commentator on the Koran. He was born in Tabaristan, **Persia**, but it was in Baghdad that he pursued his scholarly career. His chief work is his *History of the Prophets and Kings*, which goes from the Creation to 915. It is particularly important for the history of **Islam**, including most aspects of Byzantine-Arab military affairs, for example, Arab expeditions into **Asia Minor** and attacks by **Arabs** on **Constantinople**. It is a particularly important source for military and diplomatic affairs during the reign of **Leo VI**. *See also* DIPLOMACY; HISTORY.

TAFUR, PERO. Spanish traveler whose travel journal provides rich details of his trip to the Crimea in 1436–1439. He describes **Constantinople** as sparsely populated, its citizens reduced to poverty, and the Blachernai palace in a ruinous condition. Among the other places he visited were **Trebizond** and the **Aegean** islands of **Rhodes**, **Chios**, and **Tenedos**. *See also* HISTORY; SPAIN.

TAGMATA. Elite regiments of cavalry and infantry organized by **Constantine V** into a professional field **army** stationed at **Constantinople**. The *tagmata* were supported by the **Optimatoi**, a special **theme** of muleteers for carrying supplies.

Together they gave the emperor a new mobile strike force. The *tagmata* also served as a counterweight to the occasionally rebellious *strategoi* of the armies of the themes. Initially Constantine V created two *tagmata*, the *scholae palatinae* and the *exkoubitores*, each under the command of a *domestikos*. Additional *tagmata* were added subsequently, including the *vigla* and *hikanatoi*.

At the end of the 10th century, the distinction between *tagmata* and the armies of the themes began to blur, as *tagmata* were stationed in the **provinces**.

TAKTIKA. Official lists (*notitiae* in Latin) of imperial dignities and offices. They had a practical use as court manuals for ceremonial occasions, allowing each official to be placed in his appropriate location (seat, in the case of state banquets). For the modern historian the *Taktika* reveal the chief offices of the imperial **bureaucracy** at the time each list was compiled. The **Notitia Dignatum** is fifth century in date; the latest is the 14th-century list of pseudo-Kodinos. The *Taktikon of Uspenskij* and *Kletorologion of Philotheos* are both ninth century in date; the Escorial *taktikon* is 10th century. The term can also refer to treatises on military tactics, as in the *Taktika* of **Leo VI**. *See also*

TAKTIKA OF LEO VI. Treatise on military tactics written by **Leo VI** in the early 10th century. It relies heavily on the ***Strategikon of Maurice*** among its various sources. Leo's work continued a tradition of imperial military manuals, called *Taktika* and *strategika*, which blossomed in the 10th century. *See also DE REI MILITARI.*

TAMERLANE. *See* **TIMUR.**

TANCRED. Norman adventurer (like his uncle **Bohemund**). Tancred participated in the **First Crusade**. Renowned for his bravery, he was among the first to surmount the walls of **Jerusalem** in the siege of 1099. After the **Turks** captured Bohemund in 1101, it was Tancred who administered **Antioch** for him, actively resisting Byzantine encroachments on **Laodikeia** and **Cilicia**. Rejecting the terms of the Treaty of **Devol**, Tancred continued to rule Antioch until his death in 1112, a year after Bohemund's death in **Apulia**.

TAORMINA. City on the east coast of **Sicily**, below Mount Etna. After **Arabs** from North Africa conquered **Syracuse** in 878, Taormina remained the last important Byzantine stronghold on the island. It was finally captured in 902, and with it Sicily was effectively lost to the Arabs.

TARANTO (TARENTUM). Port city in southern **Italy** on the coast of the **Ionian Sea**. In 663 **Constans II** used it as a base to campaign against the **Lombards**. By the end of the seventh century, it had fallen to the Lombard duke of **Benevento**. It was lost to the **Arabs** during the reign of **Theophilos**, who pressured **Venice** to send a fleet to recover it in 840. This attempt failed, and only in 880 was it recovered by **Basil I**. In the 11th century it fell to the **Normans** under **Robert Guiscard**.

TARASIOS. Patriarch of **Constantinople** from 784 to 806. He was secretary (*asekretis*) to **Irene** when she appointed him patriarch. He presided over the Seventh **Ecumenical Council** at **Nicaea** in 787, which condemned **Iconoclasm**. From 795 until **Constantine VI** was deposed in 797 Tarasios was embroiled in the **Moechian Controversy**, supporting the emperor's divorce and persecuting **Theodore of Stoudios** and his supporters. *See also* **GEORGE THE SYNKELLOS**; **IGANATIOS THE DEACON**.

TARON. Armenian principality situated on the upper **Euphrates River**, important because it commanded access to the relatively open country north of Lake Van. It was annexed by **Byzantium** in 966.

TARSOS. City in **Cilicia** in southeast **Asia Minor**, famous as the birthplace

of St. Paul. Its close proximity to the **Cilician Gates** explains its importance, especially for the **Arabs**, who captured it in 637 and used it as a base of operations for their raids into **Asia Minor**. In 965 it surrendered to **Nikephoros II Phokas**, who created a new **theme** of Tarsos, which endured until the advance of the **Turks** in the late 11th century.

TARTARS. *See* MONGOLS.

TAURUS. Mountain range in southwestern **Asia Minor** that forms a rugged natural barrier between Anatolia and northern **Syria**. Five major passes cross the Taurus, the most famous of which is the **Cilician Gates**, which the **Arabs** used to raid Asia Minor. *See also* KARAMAN, EMIRATE OF.

TAXATION. **Byzantium** was comprised chiefly of landowners. Hence, the bulk of taxation was imposed on **villages**, both on their land (including houses and livestock) and on their persons. **Diocletian's** *capitatio-jugatio* system used such a combination assessment for the *annona*, a tax paid in kind with provisions or commodities, often grain. After **Constantine I the Great's** stabilization of the **coinage** with the *nomisma*, the land tax (called the *kanon* after the seventh century) was more likely to be paid in coinage. Basically, the state used taxation to get back its precious metals.

Imports and exports were taxed by a state official (*kommerkiarios*) at frontier markets, at the entrance to the straits leading up to **Constantinople**, and at other port **cities**. The basic sales tax (*kommerkion*) in the 11th century was 10 percent. The imperial revenues from taxes on **trade** were never equal to taxes derived from land. In the fifth and sixth centuries it has been estimated that revenues from land taxes were 20 times those derived from trade.

The tax base was considerably eroded in the 10th and 11th centuries by the growth of large estates owned by the wealthy (*dynatoi*). Because wealthy landowners, including monasteries, often gained tax exemptions (by *exkousseia*), such burdens fell particularly hard on ordinary peasants. In a series of laws enacted by **emperors** from **Romanos I** to **Basil II**, the state attempted to preserve the tax base of small landowners by requiring the *dynatoi* to make up the deficient tax payments of their neighbors (the *epibole*, later the *allelengyon*).

Urban **populations** paid taxes on their land and buildings, and special taxes like the *chrysargyron*. There were export and import taxes as well. Tax payments flowed to the appropriate *genikon*, and to other treasuries (e.g., the *vestiarion* and *sakellion*). With the growth of the *pronoia* system in the 12th century, general taxation (called *telos*), based on tax inventories (*praktika*), was separated from the taxation on *paroikoi* granted to the holders of *pronoia* grants (called "*pronoia*rs").

The Byzantine tax system, constantly under threat of being eroded by social

privilege, was further complicated by variation in tax burdens from region to region, the manner in which taxes were assessed, the variety of taxes, the way they were collected (directly by the state or by tax farmers), and the extent of Byzantine territory at any given time. Ultimately, this last factor proved to be decisive in the long decline of Byzantium, as the empire lost its tax base to the **Venetians**, **Genoese**, **Seljuks**, and **Ottomans**. *See also* AGRICULTURE; ECONOMY; PEASANTS.

TECHNOLOGY. Byzantine technology was inherited from Hellenistic and Roman technology, as well as being borrowed from the **Arabs**, **Sassanians**, and others. The inheritance of Roman engineering allowed **Byzantium** to construct monumental **aqueducts and cisterns**, baths, **basilicas**, and **fortifications**.

The **Hagia Sophia** of **Justinian I** was clearly within this tradition, but Hagia Sophia's use of **pendentives** to support a huge **dome** was an advance. Among the technological advances unique to Byzantium was **Greek Fire**, a closely guarded military secret. **Miniscule** script can be considered a unique Byzantine technology as well. The *automata* built by **Leo the Mathematician** for the **Magnaura** during the reign of **Theophilos** may have had their inspiration from similar devices in Baghdad. The early warning **beacon system** in **Asia Minor** was also an invention of Leo the Mathematician.

The lateen sail was used from the seventh century, by which time frame-first ship construction was beginning to be used, at least to judge by the **Yassi Ada shipwreck**. The iron stirrup, probably borrowed from the **Avars**, was in use by the early seventh century. Heavily armored cavalry called *kataphrakoi* were inspired by **Sassanian** cavalry. Military technology was most vital for Byzantium, but the empire began to fall behind the West in this respect in the 14th century. A Hungarian engineer named Urban constructed the siege cannons that were used so effectively by the **Ottomans** against the outer land wall of **Constantinople** in 1453. *See also* SCIENCE.

TEDALDI, JACOPO. Florentine eyewitness to the conquest of **Constantinople** by the **Ottomans** in 1453. His record is among the most useful accounts written by westerners present at the siege, partly because of its relative impartiality, but chiefly because it includes details of the siege not found in other accounts. *See also* DOUKAS; CHALKOKONDYLES, LAONIKOS; KRITOBOULOS, MICHAEL; SPHRANTZES, GEORGE.

TEKFUR SARAYI. *See* CONSTANTINE VII.

TELERIG. Khan of the **Bulgars** from ca. 770 to 777 who revived **Bulgaria** as a military power to be reckoned with. **Constantine V** responded by marching into Bulgaria in 773 and forcing Telerig to sue for peace. However,

in the same year Telerig invaded **Thessaly**, creating another confrontation that ended in defeat of the Bulgars. For some reason, Telerig fled to **Constantinople** in 777, where he was baptized, rewarded with the title of *patrikios*, and married to a niece of **Leo IV**'s wife.

TEMPLON. Low screen in-filled with decorated, waist-high **marble** slabs to form a barrier between the *bema* and the *naos* of a **basilican** church. By the mid-fifth century, it was treated architecturally more as an arcade consisting of marble slabs inserted between small columns, surmounted by a beam (called an *epistyle* or *architrave*). The wooden **iconostasis** of later centuries developed from the *templon*.

TENEDOS. Small island controlling the entrance to the **Hellespont** that was coveted by the commercial powers of **Venice** and **Genoa** in the mid-14th century. **John V Palaiologos** promised it to Venice in 1370, but before the Venetians could take possession the Genoese engineered a plot that deposed John and put **Andronikos IV Palaiologos** on the throne (1376). Andronikos IV then assigned Tenedos to the Genoese as a reward for their help in the coup. But the Venetians refused to accept this and went to war with Genoa in 1377; the war ended in 1381 when peace was made at Turin, the capital of Savoy.

The treaty forced the Venetians to leave the island. Its **fortifications** were destroyed, and **Amadeo VI**, count of Savoy, who was related to the **Palaiologan Dynasty** through **Anna of Savoy**, administered the island through his representative. *See also* TAFUR, PERO.

TEPHRIKE. *See* PAULICIANS.

TERVEL. Khan of the **Bulgars** from 701 to 718 who restored **Justinian II** to the throne in 705 and helped save **Constantinople** from Arab attack in 718. For the first service Justinian II granted Tervel the title of **caesar**; he may have also given him his daughter in marriage. In 711 Tervel sent Justinian II some 3,000 soldiers to put down the revolt of **Philippikos**. In 718 Tervel assisted **Leo III** by inflicting numerous casualties on the **Arabs**, who were besieging Constantinople. Tervel's military aid produced closer economic ties with **Byzantium**, as seen in a treaty of 716, which provided for regular Byzantine trade relations with **Bulgaria**. *See also* THEODOSIOS II.

TETARTERON. *See* COINAGE; *FOLLIS*.

TETRACONCH. A building, including a **church**, with four conches, defined as four semicircular niches with half-domes. (A **triconch**, thus, has three niches.) One of the earliest *tetraconch* churches is at **Abu Mina**. The design persisted as a church type into the **Palaiologan** period.

TETRAGAMY. *See* ALEXANDER; ARETHAS OF CAESAREA; EUTHYMIOS; LEO VI; NICHOLAS I MYSTIKOS.

TETRARCHY. The term means “the rule of four,” referring to the new form of government established by **Diocletian** in 293. Two augusti, **Diocletian** in the East and **Maximian** in the West, ruled each half of the empire. Each **augustus** had a subordinate, his adopted **caesar**. Diocletian adopted **Galerius** and Maximian adopted **Constantius Chlorus**. The idea was that when an augustus retired, his caesar would take his place and adopt a new caesar. This is how the tetrarchy was supposed to work, in theory.

The reality was a series of civil wars that began with the death of Constantius Chlorus in 306, and which concluded with **Constantine I the Great**’s victory over **Licinius** in 324.

TEXTILES. Notable among Byzantine textiles were those made of **silk**, which was highly prized item of export. Relatively few examples have survived; the earliest examples are from **Egypt** and date prior to the eighth century; later items are mostly in Western Europe, where they were exported. Silk was necessary for court attire, for curtains, and for other items of domestic use in the **Great Palace**, also for use in **church** as altar cloths and vestments.

Other Byzantine textiles were of wool, linen, and cotton. Linen was woven into many domestic items, and it was also used to make sails. Wool was needed for blankets, cushions, coverlets, carpets, and tunics. Weaving was done in state and private workshops, also at home. *See also* INDUSTRIAL PRODUCTION; TRADE AND COMMERCE.

THAMUGADI. Modern Timgad in Algeria, formerly an important **city** in the **province** of **Numidia** founded by the **emperor** Trajan (98–117). It became a center of **Donatism** in the late fourth century, was seized by **Vandals** and **Moors** in the late fifth century, and retaken by **Justinian I**’s general **Solomon** in 539. Solomon created a long line of **fortifications**, including previously fortified cities like Thamugadi, as protection against incursions by the Moors into the province. Nevertheless, the city fell to the **Arabs** in the late seventh century, along with the rest of Numidia.

THASOS. *See* GATTILUSIO; ZACCARIA.

THEBES. Metropolis and chief **city** of **Boeotia** in central **Greece**. Its **fortifications** deterred **Alaric**’s **Visigoths** in 396, but greater security was provided by its incorporation into the **theme** of Hellas in the late seventh century. Nevertheless, foreign conquest punctuated its later **history**.

The city’s flourishing **silk** industry was a target of **Roger II** of **Sicily**, who plundered Thebes in 1147. **Leo Sgouros** captured it in 1204, and the

following year it was taken by **Boniface of Montferrat**, who awarded it to **Othon de la Roche** and who made it part of the **Duchy of Athens and Thebes**. The **Catalan Grand Company** captured it in 1311, ruling it until 1378, when the **Acciajuoli** family acquired it. Thebes fell to the **Ottomans** around 1456. *See also* JEWS; NAVARRESE COMPANY.

THEKLA, SAINT. According to legend, St. Paul converted Thekla in **Ikonion**, after which she preached and gained great fame as a worker of **miracles**. By the fourth century her shrine at Meriamlik, near **Seleukeia**, in Isauria, was already a major **pilgrimage** site. When **Egeria** visited it in 384, it had a church and monasteries, whose considerable wealth was protected from **Isaurian** raids by **fortification** walls. *See also* SAINTS; WOMEN.

THEMES. Themes (*themata* in Greek) were military zones, each administered by a military governor, the *strategos*, much like the **Exarchates** of **Carthage** and **Ravenna**. The earliest themes, including the **Anatolikon**, **Armeniakon**, **Opsikion**, and **Thrakesion** protected **Asia Minor** against the attacks of **Arabs**.

The backbone of the theme system consisted of soldier-farmers, each of whom pledged personal and hereditary service in return for a grant of land; the system seemed to infer that funds derived from **taxation** were insufficient (or not the best way) to maintain such widely scattered soldiers. Such soldiers' properties (*stratiotika ktemata*) may have originated as early as 622 under **Herakleios**, in response to the **Persian** threat. Their preservation of *stratiotika ktemata* demanded the vigilance of 10th-century emperors such as **Nikephoros II Phokas**. Themes appear to have been developed in response to regional needs. The tendency of large thematic armies to revolt led to the division of large themes into smaller themes in the eighth and ninth centuries.

In the 11th century the system deteriorated rapidly, beginning with **Basil II**, who relied more on his **Varangians** and on other paid **mercenaries**. At the **Battle of Mantzikert** in 1071, roughly a half-century later, the thematic levies that faced the **Seljuks** were poorly disciplined and ill-equipped. **Romanos IV Diogenes**'s army consisted mostly of mercenaries. *See also* DOUX; IBN HAWQAL; KLEISOURA; *PROTOSPATHARIOS*; TARSOS.

THEOCRACY. Literally "rule by God," more generally referring to political entities where the state is ruled by divine power, such as by the **church**. **Byzantium** was not ruled over by the church. However, Byzantines would have agreed that their state had a divine ruler, Christ **Pantokrator**, represented by the **emperor**, his viceroy on earth. The first Byzantine emperor, **Constantine I the Great**, was considered the 13th apostle.

Subsequent Byzantine emperors emulated Constantine I the Great, who called the First **Ecumenical Council** at **Nicaea** in 325 and viewed himself as an active protector of church doctrine and harmony. In effect, this sometimes

produced direct imperial intervention in church affairs, including the removal of bishops by emperors (something commonplace during **Iconoclasm**). The modern term **caesaropapism** is often used to describe imperial control over the church, something that, generally speaking, did not exist.

Nevertheless, it is fair to say that the Byzantine church remained essentially a state church, but one with occasional attempts by bishops of **Constantinople** (e.g., **Photios** and **Keroularios**) to create a church more independent, even autonomous. In reality, Byzantium was not a theocracy, but neither was it caesaropapist. *See also* CHRIST, THEOLOGY OF; CLERGY; THEOLOGY.

THEODAHAD. King of the **Ostrogoths** from 534 to 536 whose downfall resulted from his ineffectual defense of **Italy** against **Justinian I's** general **Belisarios**. Theodahad's brutal overthrow of **Amalasuntha**, an ally of Justinian, provided the **emperor** with a pretext to invade Italy. Belisarios's capture of **Naples** in 536, after a siege of only 20 days, prompted the **Ostrogoths** to replace Theodahad with **Vitiges**. Theodahad fled to **Ravenna**, where an agent of Vitiges killed him. *See also* PETER THE PATRICIAN.

THEODORA. Empress from 527 to 548; wife of **Justinian I**. **Prokopios of Caesarea**, in his *Anekdotia* (*Secret History*) claims that before marrying Justinian I in 525 she led the life of a stripper and courtesan. Whether this allegation is true or not, her strong will preserved the throne of Justinian during the **Nika Revolt** and she continued to be his partner in the affairs of state.

Theodora seemed to have her own religious policy (favoring **Monophysitism**), and she was a master of intrigue who engineered the downfall of Justinian's powerful minister, **John of Cappadocia**. She also caused the downfall of two popes, Silverius and **Vigilius**.

Some of the behavior that Prokopios maligns, a modern reader might call feminism. Her charitable works were many, including the founding of orphanages, hospitals, and even a home to rehabilitate prostitutes. The dazzling portrait of her in the Church of San Vitale in **Ravenna** is as unforgettable as that which Prokopios paints of her. *See also* CHALKE; JOHN OF EPHESUS; SEVEROS; WOMEN.

THEODORA. Empress and wife of **Theophilos**; regent for **Michael III**; saint. Her brothers were **Petronas** and **Bardas**. She is remembered for her **bride show**, but primarily as the Iconodule wife of the last **Iconoclast** emperor. She venerated **icons** in secret in the palace, and after Theophilos's death she aided in the restoration of icons in 843, for which she was made a saint. She insured that Theophilos was not condemned with her claim that he had repented on his deathbed. She was deposed in 856 after the murder of **Theoktistos**. *See also* PAPHLAGONIA; WOMEN.

THEODORA. Co-empress with her sister **Zoe** in 1042, and empress in her own right from 1055 to 1056, after the death of **Constantine IX Monomachos**. She was the third daughter of **Constantine VIII** and became the last surviving member of the **Macedonian Dynasty**. Her brief sole rule evoked the hostility of **Patriarch Michael I Keroularios**, who resented a female exercising imperial authority. One of her generals, a certain Bryennios, raised a revolt and was exiled. Before she died in 1056 she consented to the choice of **Michael VI Stratiotikos** as her successor. *See also* WOMEN.

THEODORE I LASKARIS. First emperor (1205–1221) and founder of the **Empire of Nicaea**. After the **Fourth Crusade** conquered **Constantinople** Theodore was unable to persuade **Patriarch John X Kamateros** (1198–1206) to come to Nicaea. As a result, he was crowned by his own patriarch, **Michael IV Autoreanos**, in 1208. Theodore's chief legacy was in preserving the empire against the **Latin Empire** and the **Seljuks**, despite all odds. In 1211 he won a decisive victory over the Seljuks, capturing the former emperor **Alexios III Angelos**. *See also* THEODORE II LASKARIS.

THEODORE I PALAIOLOGOS. Despot of the **Morea** (1382–1407), and fourth son of **John V Palaiologos**. When he arrived at **Mistra** in 1382, **Byzantium** was an empire in name only. Rather it was four small territories (**Constantinople**, the northern shore of the **Sea of Marmara**, **Thessalonike**, and the **Morea**), virtually independent from one another. He defeated the **Navarrese Company** in 1395, but Ottoman attacks on the Morea forced him to sell **Corinth** to the **Hospitallers** in 1397. By 1404 the Morea was back in Byzantine hands, but Ottoman forces were pouring into the **Balkan Peninsula**. Soon after Theodore I died at Mistra in 1407, the historian **Doukas** surmised that there were as many **Ottomans** in the Balkan Peninsula as in **Asia Minor**. *See also* THEODORE II PALAIOLOGOS.

THEODORE II LASKARIS. Emperor of **Nicaea** (1254–1258); son of **John III Vatatzes**. He was a man of great learning and refinement, who was taught by **George Akropolites** and **Nikephoros Blemmydes**. His childhood companion **George Mouzalon**, a man of lowly origins, served as his chief advisor, earning the hostility of the **aristocracy** and ultimately weakening Theodore II's position. He died, leaving Mouzalon as regent for his seven-year-old son **John IV Laskaris**. *See also* THEODORE I LASKARIS.

THEODORE II PALAIOLOGOS. Despot of the **Morea** (1407–1443), and second son of **Manuel II Palaiologos**. Like his uncle, **Theodore I Palaiologos**, he tried to expand the territory of the Despotate of **Morea**. He fought the prince of **Achaia**, Centurione Saccaria, and the count of Kephallenia, Carlo Tocco. However, like his uncle, his goal was thwarted by an **Ottoman** invasion (in 1423). In 1428, his brothers Thomas Palaiologos

and **Constantine XI Palaiologos** were invited to share governance of the Morea, and within a year they had reconquered it, including Patras, extinguishing the rival Latin principality of Achaia.

After yielding control of the Morea to Constantine XI Palaiologos, Theodore II ended his years in the heavily fortified port city of **Selymbria**, along the northern shore of the **Sea of Marmara**. *See also* THEODORE I PALAIOLOGOS.

THEODORE GRAPTOS. Saint; he and his brother **Theophanes Graptos** were champions of **icons** during **Theophilos's** revival of **Iconoclasm**. The brothers were from **Palestine** and were pupils of **Michael Synkellos**, whose *vita* is the chief source of information about them. Theodore and Theophanes were each called *graptos*, meaning “branded,” because the emperor Theophilos, in the most dramatic instance of persecution during his reign, punished them by tattooing 12 iambic pentameters on their foreheads. The verses advertised the emperor's view that they were evil vessels of superstition and lawlessness, since they venerated icons in violation of imperial **law**.

THEODORE KOMNENOS DOUKAS. Ruler of the **Despotate of Epiros** from ca. 1215 until 1230, when he was defeated by the **Bulgars** at **Klokotnitsa**.

He seized **Thessalonike** in 1224. He was declared **emperor** there, and the **city** served as his base of operations. After his conquest of **Adrianople** in 1225, he was poised for an attempt on **Constantinople**, the seat of the **Latin Empire**. However, he was defeated and captured at the Battle of Klokotnitsa in 1230, where Theodore was captured by Bulgar **Tsar John Asen II**. The **tsar** released Theodore around 1237, whereupon Theodore again regained Thessalonike, which he offered to his sons to rule.

In 1252 **John III Vatatzes** captured Theodore and imprisoned him in **Nicaea**, where the adventurer, and head of the **Angelos** family, died.

THEODORE OF GAZA. Byzantine scholar and translator (ca. 1400–1475) who was among the first wave of genuine Byzantine humanists (including **Manuel Chrysoloras**, **Bessarion**, and **George Gemistos Plethon**) to influence the 15th-century Italian Renaissance. Born in **Thessalonike**, his studies there and in **Constantinople** benefited from the **Palaiologan** revival of ancient Greek **literature**, **philosophy**, and **science**, which was much broader than the *studia humanitatis* of **rhetoric**, **history**, **poetry**, and ethics being studied in **Italy**. It was this breadth of knowledge that he brought to Ferrara in 1440, where he translated **Aristotle's** philosophical works and scientific treatises.

In Ferrara he also wrote a Greek grammar that was recognized as the best of all such manuals; Erasmus, for example, praised it highly. He subsequently

taught in **Naples** and was invited to **Rome** by **Pope Nicholas V**, where he joined a literary circle of Greek scholars, among whom was **Bessarion**. His pupils included many Italian humanists who later became famous, such as Lorenzo Valla. Along with a handful of other Byzantine scholars, he helped to establish Greek studies as an important component of Italian humanism. *See also* GAZA.

THEODORE OF MOPSUESTIA. Bishop of **Mopsuestia**, whose theological writings, part of the **Three Chapters**, were condemned in 553 at the Fifth Ecumenical Council at Constantinople. Adherents to **Monophysitism** considered him to be the spiritual father of **Nestorianism**.

THEODORE OF STOUDIOS. Theologian; anti-Iconoclast leader during the reign of **Leo V**; monastic reformer; **saint**. In 795, when he was a monk in **Bithynia**, **Constantine VI** banished him for a year for his opposition to the emperor's adulterous marriage (the so-called **Moechian Controversy**). In 799 he refurbished the old Stoudios Monastery in **Constantinople**, which became a center of militant opposition to **Iconoclasm**. When **Leo V** revived Iconoclasm in 815, Theodore was exiled until 821, when **Michael II** came to the throne.

Theodore's writings include panegyrics, hymns, homilies, a defense of **icons**, and an extensive correspondence. His disciples collected at least 1,124 letters, of which over 550 are preserved. *See also* OLYMPOS, MOUNT; THEODORE I KASSITERAS.

THEODORE OF SYKEON. **Saint**, whose *vita* offers the reader the best picture of life in **Asia Minor** in the late sixth and early seventh centuries. The village of Sykeon, where he was born, is in central Anatolia. His *vita* contains numerous interesting details, including some about the rebellion of **Komentiolos** against **Herakleios**. For a while, this "iron-eater," as he was called, practiced **asceticism** in an iron cage, wearing a heavy iron corselet, iron collar, and iron belt, with added iron rings around his feet and hands. Despite this proclivity, he traveled extensively, and he founded a monastery in Sykeon. He died in 613.

THEODORET OF CYRRHUS. Bishop of Cyrrhus in **Syria** from 423 to ca. 466; theologian whose works were condemned in **Justinian I** edict of the **Three Chapters**, and at the **Fifth Ecumenical Council at Constantinople** in 553. He supported Nestorios against Cyril of **Alexandria**, was condemned at the "**Robber**" **Council of Ephesus** in 449, and was briefly exiled. At the **Council of Chalcedon** he admitted the error of his ways and was allowed to return to his **diocese**. Despite this, pressure from **Monophysites** persuaded Justinian I to have his writings condemned. His *History of the Church*, which covers the years 323–428, bears some similarity to **Sokrates** and **Sozomenos**,

who also wrote continuations of the work of **Eusebios of Caesarea**.

Theodoret's other writings include treatises on Christian faith and dogma that were later used by **John of Damascus**, as well as numerous *vitae* of Syrian monks. *See also* EVAGRIOS SCHOLASTIKOS; PHILOSTORGIOS.

THEODORIC THE GREAT. King of the **Ostrogoths** who administered **Italy** from 493 to 526. He spent 10 years of his youth as a hostage in **Constantinople**, where he cultivated a high regard for classical culture and civilization. Despite this, he remained illiterate, forced to use a **gold** stencil to sign state documents. **Zeno** encouraged him to take the Ostrogoths to Italy and overthrow **Odoacer**, which he did (489–493).

In 497 **Anastasios I** formally recognized Theodoric's status as a kind of imperial deputy. Theodoric left the civil administration of Italy alone, and he even encouraged writers like **Boethius** and **Cassiodorus**. Boethius wrote his *Consolation of Philosophy* while in prison for alleged treason. Despite the fact that the Ostrogoths embraced **Arianism**, Theodoric left alone the **Orthodox** population of Italy. In this and in most other respects he was among the most remarkable rulers of his age.

His stone mausoleum in **Ravenna** recalls imperial mausolea of an earlier age. His other monuments in Ravenna include what are thought to be the ruins of his palace, a church (**Saint** Apollinare Nuovo), and a baptistry, the latter two of which were intended for his Arian followers. *See also* ALEMANNI; EXCERPTA VALESIANA.

THEODOSIAN CODE. *See* CODEX THEODOSIANUS.

THEODOSIAN LAND WALLS. The walls that protected **Constantinople** from land assault until 1453. The innermost wall was 11 meters long with 96 towers; it was built by the prefect Anthemios from 404 to 413, during the reign of **Theodosios II** (408–450). In 447 a somewhat lower outer wall was constructed, also with towers at intervals, and beyond it a ditch about 20 meters wide was excavated. Portions of the ditch could be flooded. The double walls and ditch are about 6 kilometers in length, stretching from the **Sea of Marmara** to the Golden Horn, effectively sealing off the peninsula where Constantinople is situated. In 439 a single line of sea walls was built, completing the **fortification** of the **city**.

THEODOSIOS I. Emperor from 379 to 395, who succeeded in suppressing civil wars in the West and reuniting the empire under his sole rule. His reign is associated with the triumph of **Orthodoxy** over **Arianism**, as defined by the First **Ecumenical Council** at **Nicaea** in 325. By decree in 380 he affirmed Orthodoxy and called the Second Ecumenical Council at **Constantinople** in 381 to condemn Arianism yet again, and to condemn the so-called *Pneumatomachoi*, who taught that the Holy Spirit was created.

In 391–392 he outlawed pagan rituals and the offering of sacrifices. The year 393 was the last year that the Olympic games were held. These acts insured both the decline of public **paganism** and the triumph of Nicene Orthodoxy, earning him the epithet “the Great.”

However, his promotion of Nicene Orthodoxy made it less likely that Arian **barbarian** soldiery could be integrated into Roman society. His settlement with the **Visigoths** in 382 did little to change matters, as did his enrollment of Germans as *foederati* in separate units with their own officers, some of whom he promoted to the highest commands. Popular hostility against the Germans erupted in 390 in **Thessalonike**, where numerous soldiers and their commanders were killed for outrages against the populace. Theodosios I massacred 7,000 citizens in response, and he was forced to do penance by **Ambrose**, **bishop** of **Milan**, for this deed. *See also* ARBOGAST; CLAUDIAN; MAXIMUS; NEKTARIOS; RUFINUS.

THEODOSIOS II. Emperor in the East from 408 to 450. He was the son of **Arkadios** and only seven years old when he came to the throne. Bookish and retiring, he left much of actual governance to his sister Pulcheria, to high officials like the praetorian prefect Anthemios, and to his wife Athenais-Eudokia.

There were three important accomplishments during his reign: the ***Codex Theodosianus***; the famous **Theodosian Land Walls** of **Constantinople**, completed in 413; and the foundation of the University of Constantinople. Among his failures was his support of **Nestorianism**, which was condemned at the Third **Ecumenical Council** at **Ephesus** in 431. He also supported the “**Robber**” **Council at Ephesus** in 449, overturned two years later by the Fourth Ecumenical Council, the **Council of Chalcedon**. *See also* CHRYSAPHIUS; EUTYCHES.

THEODOSIOS III. Emperor from 715 to 717 during a period of near anarchy that followed the death of **Justinian II** in 711.

He was a tax collector who was proclaimed emperor by troops of the **Opsikion theme** in revolt against **Anastasios II**. His brief reign was marked by a treaty with **Tervel** of **Bulgaria** and by an invasion of **Asia Minor** in 715–716 by **Maslama**, who besieged **Constantinople** in 717–718. It was this event that produced Theodosios’s overthrow by **Leo III**.

THEODOSIOS OF MELITENE. *See* SYMEON LOGOTHETE.

theodosios of turnova. *See* GREGORY OF SINAI.

THEODOSIOS THE MONK. *See* SYRACUSE.

THEODOSIUPOLIS. City in **Armenia** (modern Ezerum, in Turkey)

named after **Theodosios II**. The *magister militum* for Armenia resided there after **Byzantium** and **Persia** partitioned Armenia in the late fourth century. A synod in Theodosiupolis in 633 won over the Armenian church to **Monoenergism**. The **Arabs** conquered Theodosiupolis in 653; not until 949 was it again firmly under Byzantine control. In the 11th century **Basil II** made the city capital of the **theme** of **Iberia**. The **Seljuks** conquered it in 1201.

THEODOTOS I KASSITERAS. **Patriarch** from 815 to ca. 821 who engineered **Leo V**'s restoration of **Iconoclasm**. Theodotos had impeccable Iconoclast credentials, for he was a relative of **Constantine V**. He presided over a local synod at **Hagia Sophia** in 815 that forbade the veneration of **icons** and repudiated the Seventh **Ecumenical Council** of 787 at **Nicaea**. He supported the persecution of **Theodore of Stoudios**, **Theophanes the Confessor**, and others.

THEOKTISTOS. Arguably the most important chief minister of the ninth century. He was a **eunuch** and perhaps a member of the *exkoubitores* when, in 820, he organized the assassination of **Leo V**. Michael II rewarded him with the title of *patrikios* and the office of *chartoularios tou kanikleiou*. **Theophilos** made him *magistros* and *logothetes tou dromou*. He served as regent to **Michael III** until he was deposed and killed in 855. *See also* **THEODORA**.

THEOLOGY. Theology (from the Greek *theologia*, which means "the science of God") was much studied in **Byzantium**. Among the topics considered were the nature of God (the Trinity), the relationship of Christ's human and divine natures, and the meaning of salvation.

Basic ideas from **Neoplatonism**, in particular from **Pseudo-Dionysios the Areopagite**, were used to express what was considered inexpressible, even unknowable, namely, a full knowledge of God. The influence of Neoplatonism is seen in apophatic theology, which evolved to deal with problems about the knowledge of God. This tendency inclined toward mysticism (e.g., with **Symeon the New Theologian**), in opposition to the rational discussion about God seen in western scholasticism.

Theology was rarely free from controversies, the resolution of which was attempted at **Ecumenical Councils**, where **heresy** was condemned. **Arianism** was condemned at the First Ecumenical Council at **Nicaea** in 325 and at the Second Ecumenical Council at **Constantinople** in 381. **Nestorianism** was condemned at the Third **Ecumenical Council** at **Ephesus** in 431, and **Monophysitism** at the Fourth Ecumenical Council of Chalcedon in 451. The so-called **Three Chapters** were condemned at the Fifth Ecumenical Council at Constantinople in 553. The Sixth Ecumenical Council at Constantinople in 680/681 condemned **Monothelitism**. **Iconoclasm** was condemned at the Seventh Ecumenical Council at **Nicaea** in 787.

The 11th century was dominated by the **church schism of 1054**, with the issues that accompanied the schism (e.g., *filioque* and *azyma*), and by the less dramatic revival of theological interest in Neoplatonism and **Aristotle**. In the 12th-century the theologian **Soterichos Panteugenos** espoused the view that only the Father was present at the **Eucharist**. This view was condemned by **Nicholas of Methone**, as well as by **Manuel I Komnenos**. **Astrology** was also a controversial topic in the 11th and 12th centuries.

The **union of the churches**, achieved on paper at the **Council of Lyons** in 1274 and at the **Council of Ferrara-Florence** in 1438–1439, remained a center of controversy. The defense of **Hesychasm** by **Gregory of Sinai** also aroused great controversy, as did the defense of western scholasticism, which applied the logic of **Aristotle** to analyze Christian doctrine, among some Byzantine scholars. The works of scholastic theologian **Thomas Aquinas** were translated by **Demetrios Kydones** and **Prochoros Kydones**, and they influenced the writing of **Gennadios II Scholarios**.

Theology occasionally had wide social impact, as in the case of Iconoclasm, an imperial heresy, and Monophysitism, which can be viewed as mass movement. The controversy over **papal primacy** manifested itself in the **Crusades**, particularly in the **Fourth Crusade**. **Robert of Clari** reports that during the final assaults on Constantinople, Latin clergy assured their knights that the Byzantines were not Christians, but rather enemies of God who had seceded from the **papacy**. Thus, the clergy concluded, attacking Constantinople was not a sin, but a righteous deed. In this instance, the claim that Byzantines were heretics contributed to a result that had greater importance than the decision of any **church** council. *See also* AETIOS; AKAKIAN SCHISM; AKAKIOS; AKINDYNOS, GREGORY; ALEXANDRIA; ARETHAS OF CAESAREA; ATHANASIOS; AUGUSTINE; BARLAAM OF CALABRIA; CHRIST, THEOLOGY OF; CHRYSOBERGES, MAXIMOS; *EKTHESIS*; EPHEBUS, “ROBBER” COUNCIL OF; EPHREM THE SYRIAN; EPIPHANIOS; EUNOMIOS; EUSEBIOS OF CAESAREA; EUSTATHIOS OF ANTIOCH; EUSTATHIOS OF NICAIA; EUTYCHES; GANGRA, COUNCIL OF; GELASIUS I; GENNADIOS I; GREGORY NAZIANZOS; GREGORY OF NYSSA; KABASILAS, NICHOLAS CHAMETOS; MELETIAN SCHISMS; MESSALIANISM; MICHAEL I KEROULARIOS; MICHAEL ITALIKOS; MONOENERGISM; ORIGEN; ORTHODOXY; PHILOSOPHY; SCHISM; THEODORE OF STOUDIOS; THEODORET OF CYRRHUS; THEOPASCHITISM; *TRISAGION*; TRULLO, COUNCIL IN; VIGILIUS.

THEON OF ALEXANDRIA. Astronomer and **mathematician** from **Alexandria** who flourished in the mid-fourth century. He was also the father of the mathematician and philosopher **Hypatia**. His continued fame in **Byzantium** was due to the usefulness of his commentaries on the major works of Ptolemy of Alexandria as well as the works of **Euclid**. *See also* SCIENCE.

THEOPASCHITISM. The core meaning of this term is “the suffering of God,” referring to a version of **Monophysitism** that appeared in **Constantinople** in 519, namely, that the Godhead (the Word, or *logos*) actually suffered and died on the cross, as expressed by the formula “one of the Trinity suffered in the flesh.”

Peter the Fuller’s addition of a theopaschite phrase to the *Trisagion* produced an uproar that resulted in his exile. The *akoimetoι* monks staunchly opposed this view. Nevertheless, **Justinian I**, in an attempt to pacify the Monophysites, issued a law in 533 supporting the **heresy**, though to no avail. *See also* CHRIST, THEOLOGY OF; ORTHODOXY.

THEOPHANES CONTINUATUS. A 10th-century **chronicle** (often unreliable) written by an anonymous author commissioned by **Constantine VII Porphyrogenetos**. It covers the years 813–961, continuing the chronicle of **Theophanes the Confessor**, hence its name. The work is a hodgepodge of material that sometimes draws on a common source used by **Genesios** and occasionally repeats the chronicle of **Symeon Logothete**. An added section, devoted to **Basil I**, was written by Constantine VII around 950 and is referred to as the *Vita Basilii*. In this obvious panegyric, Constantine VII attempts to whitewash his grandfather. It has been suggested that **Theodore Daphnopates** wrote the chronicle’s final section.

THEOPHANES GRAPTOS. **Saint**; he and his brother **Theodore Graptos** were the chief opponents of **Iconoclasm** during the reign of **Theophilos**. They were each branded (*graptos*, in Greek) on their foreheads for supporting the veneration of **icons**. After Theophilos’s death Theophanes became **archbishop** of **Nicaea**, and he wrote hymns and a *kanon* of **Romanos the Melode**. Theophanes lived to see his own poetry acclaimed more than Theophilos’s clumsy iambic pentameters, which Theophanes displayed as a badge of honor on his forehead.

THEOPHANES THE CONFESSOR. Chronicler (died 817/818) and monk whose *Chronographia* covers the years 284–813, forming a continuation of the unfinished world **chronicle** of his friend **George the Synkellos**. It is particularly important for the seventh and eighth centuries (as is the work of the **Patriarch Nikephoros I**), in part because its **chronology** forms the basis for these centuries, also because some of the historical sources that it relies on have not been preserved. The *Chronographia* is a major source for the first period of **Iconoclasm**; its bias is fiercely anti-Iconoclastic. *See also* GENESIOS; GEORGE HAMARTOLOS; SYMEON LOGOTHETE; THEODOTOS I KASSITERAS.

THEOPHANO. First wife and **empress** of **Leo VI**. She was chosen for him in a **bride show** arranged by **Basil I** and **Eudokia Ingerina**. This proved to be

an unhappy marriage, and after Theophano's untimely death in 895, at about age 20, Leo VI married his mistress. Leo VI's reputation suffered due to the *tetragamy* controversy. Theophano's reputation, on the other hand, only increased. For her piety and good works she was sanctified soon after her death. *See also* WOMEN.

THEOPHANO. Wife and **empress** of two **emperors**, **Romanos II** and **Nikephoros II Phokas**. She conspired with her lover, future **John I Tzimiskes**, to murder Nikephoros II, which transpired in 969. For her role in his murder, the **patriarch Polyeuktos** demanded of John I that Theophano be banished. John I reluctantly agreed to this in order to be crowned emperor.

In 976 she was allowed to return from exile in the Prokonnesos, long after John I had married Theodora, the sister of Romanos II. Theophano's lasting legacy to **Byzantium** was that she was mother of future emperor **Basil II**. *See also* WOMEN.

THEOPHANO. Married to western **emperor** Otto II (973–983) in 972; regent and mother of **Otto III**. She was a niece of **John I Tzimiskes**. The marriage was accompanied by a peace treaty and alliance between the two empires that halted their hostilities in **Italy**. Thephano and her large Greek entourage were living advertisements for Byzantine culture and refinement in the German court. She shocked Germans by taking baths (considered unhealthy in the West) and by her luxurious **silk** clothes. (A German nun claimed to have a dream in which she saw Theophano in hell for these sins.) Theophano's true audience was her son, the future Otto III, who was taught to love all things Byzantine and who assumed, as western emperor, all the trappings and pretensions of the Byzantine court. *See also* DIPLOMACY; GERMANY.

THEOPHILOS. **Emperor** from 829 to 842 who revived **Iconoclasm** for the last time, perhaps due to the influence of **John VII Grammatikos**. Yet despite making examples of prominent Iconodules like **Theodore** and **Theophanes Graptos** and the icon-painter Lazaros, he could not prevent his own wife **Theodora** from venerating icons within the **Great Palace**.

He was diligent in defending the empire, as demonstrated by his construction of **Sarkel** on the Don River and his new **themes** of **Cherson**, **Paphlagonia**, and **Chaldia**. He also created the **kleisourai** of **Charsianon**, **Cappadocia**, and **Seleukeia**. However, he neglected the Arab threat in **Italy** to concentrate on the **Arab** threat in **Asia Minor**, where he had **Leo the Mathematician** devise a **beacon system** to warn of Arab raids. Despite aid from two famous generals, **Theophobos** and **Manuel**, in 838 **Caliph Mutasim** defeated Theophilos at the Battle of **Dazimon**, and he sacked **Ankyra** and **Amorion**. The loss of Amorion, Theophilos's paternal city, was particularly humiliating.

The emperor was a colorful personality whose **bride show**, new **Bryas** palace, new copper *follis*, palace *automata*, love of learning (as witnessed by his support of Leo the Mathematician), and love for justice seems to have earned him a certain popularity. In the **Timarion** he is made a judge in hell. *See also* ABBASID CALIPHATE; CILICIAN GATES; CORDOBA; CRIMEA; EUTHYMIOS OF SARDIS; TARANTO.

THEOPHILOS OF ALEXANDRIA. *See* EPIPHANIOS; EUDOXIA; JOHN CHRYSOSTOM.

THEOPHOBOS. Nasr (in Arabic), the **Khurramite** general of Persian or Kurdish descent who fled to Byzantine territory in 834 after suffering a defeat at the hands of **Mamun** the year previous. **Theophilos** created a Khurramite cavalry *tagma* stationed at **Sinope**, which Theophobos commanded.

He converted to Christianity and married either a sister of Theophilos or of the **empress Theodora**. He campaigned with the **emperor** in 837 and 838, where he saved the emperor's life at the Battle of **Dazimon**.

In the aftermath of Theophilos's disastrous defeats of 838 (which included the capture of **Ankyra** and **Amorion**) Theophobos was accused by his enemies of plotting to overthrow the emperor. Fearing for his life, Theophobos fled to **Amastris**, where his troops proclaimed him emperor. Faced with a major rebellion, Theophilos negotiated a peaceful solution that pardoned Theophobos and dispersed the Khurramite troops throughout the **themes**, making them much less of a threat. Theophobos's execution was ordered by **Petronas** and **Theoktistos**, as Theophilos lay dying in 842. *See also* ASIA MINOR; BEACON SYSTEM; ETHNIC DIVERSITY.

THEOPHYLAKTOS. **Patriarch** of **Constantinople** from 933 to 956; son of **Romanos I Lekapenos**. He was a youth of 16 when his father made him patriarch. Clearly his interests were elsewhere, for example, his stables where he kept 2,000 horses fed on fruits and wine. In 954 a riding accident made him an invalid; he died two years later. Among his few legacies as patriarch is a letter he wrote ca. 940 to **Tsar Peter of Bulgaria** that is one of the few sources for early **Bogomilism**.

THEOPHYLAKTOS. *See* OHRID.

THEOTOKOS. "Mother of God" (or, more precisely, "Bearer of God") a common Greek epithet of the **Virgin Mary**. For the opponents of **Nestorianism** the central issue was the claim of Nestorios that Mary, as a mortal, should not be considered *Theotokos*, bearer of God, but rather *Christotokos*, bearer of the man Christ. *See also* EPHESUS, ECUMENICAL COUNCIL OF; JOHN I.

THERMOPYLAE. Narrow pass that provides access from northern **Greece** into central Greece and the **Peloponnesos**. It is best known for its famous defense against Xerxes in 480 b.c. In the Byzantine period, **Justinian I** provided it with a garrison (briefly withdrawn in 552 to help in the defense of **Crotone**). A raiding party of **Cotrigurs** under **Zabergan** got as far as Thermopylae in 558. When historical sources of the sixth through eighth centuries mention Greece (*Hellas*) they are referring to the regions south of Thermopylae. *See also* ACHAIA.

THESSALONIKE. Second most important city of **Byzantium**, after **Constantinople**. It was also the chief city of **Thrace**; its port was a major center of **trade**. It was also well fortified. The 12th-century *Timarion* describes the annual fair of the city as hosting merchants from as far away as **Egypt** and **Spain**.

The city's strategic importance derived mainly from its location at the juncture of two main highways: the **Via Egnatia** and the route that went south from the **Danube** via **Belgrade** and **Skopje**. It was the capital of the prefecture of Illyricum from the fifth century, and capital of the **theme** of Thessalonike from the ninth century.

Its history was punctuated by sieges and conquests, in part because any invasion of the **Balkan Peninsula** along its major land routes put the city at risk. There were numerous sieges by **Avars** and **Slavs**, the first in 586. On these occasions, according to *The Miracles of St. Demetrios*, the city's patron **saint**, Demetrios, aided the city's defense. Thessalonike was also besieged by the Serbs, and by the **Catalan Grand Company**. The city was captured by **Leo of Tripoli** in 904, briefly by the **Normans** in 1185, by **Boniface of Montferrat** in 1204, by **Theodore Komnenos Doukas** in 1224, by **John III Vatatzes** in 1246, and by the **Ottomans** in 1387 (and again in 1394). The **Zealots** held it from 1342 to 1350. It surrendered to **Venice** in 1423, but **Murad II** seized it for the Ottomans in 1430.

Thessalonike preserves numerous Byzantine monuments, including its circuit walls (ca. 450), and splendid churches that include the famous fifth-century church of St. Demetrios. Among the city's other churches are those of Acheiropoietos, Hosios David, and Hagios Georgios (all fifth century in date), as well as the later churches of Hagia Sophia (eighth century?), Panaghia ton Chalkeon (1028), Nicholas Orphanos (early 14th century), St. Catherine (late 13th century), and the Holy Apostles (ca. 1329). *See also* CHOMATENOS, DEMETRIOS; CITIES; CROSS-IN-SQUARE CHURCH; DROUGOUBITAI; EUSTATHIOS OF THESSALONIKE; FORTIFICATIONS; GLABAS, ISODORE; GREGORY OF DEKAPOLIS; HIGHWAYS AND ROADS; KAMINIATES, JOHN; *SKLAVENOI*.

THESSALY. Region in central **Greece** distinguished by a large plain that is surrounded by mountains. The famous rock-top monasteries of **Meteora** are

situated on the edge of this plain. Thessaly's chief Byzantine cities included **Larissa**, Lamia, Neopatras, and **Trikkala**, as well as the port cities of **Demetrias**, Nea Anchialos, and Halmyros.

The region's importance derived from the fertility of its large plain, which also served as an intersection of major **highway** systems. **Slavs** settled in Thessaly beginning in the later sixth century. **Vlachs** settled in numbers by the 11th century. The region was subjected to numerous and occasionally devastating invasions (e.g., that of the **Catalan Grand Company** in 1309), and to successive foreign rulers (e.g., the Gabrielopoulos family). *See also* ALBANIANS; JOHN I DOUKAS; SGOUROS, LEO.

THEURGY. In **paganism** the term refers to the use of **magic** to invoke the power of the gods in ritual celebrations. This power was thought to be manifested in various ways, for example by invoking statues of gods to speak. The mentor of **Julian "The Apostate," Maximos of Ephesos**, was known for his use of theurgy, which Christians denounced as fraudulent trickery. Theurgy is also an aspect of **Neoplatonism**. *See also* DIONYSIOS THE AREOPAGITE, PSEUDO-; PROKLOS.

THIRD CRUSADE. The Third Crusade was called in 1187 to reverse the conquests of **Saladin** that followed the disastrous Battle of Hattin. Richard I Lionheart, king of England (1189–1199), and Philip II Augustus, king of France (1180–1223), arrived by sea to besiege Acre, which surrendered on 12 July 1191. In the process, **Byzantium** was deprived of **Cyprus**, which was captured by Richard I Lionheart from "emperor" **Isaac Komnenos**.

The Third Crusade also threatened **Constantinople** when the army of **Frederick I Barbarossa** passed through **Thrace** in the spring of 1191. **Isaac II Angelos**'s alliance with **Saladin** aroused the ire of Frederick, as did Isaac's attempt to hinder Frederick's army. In such ways did this **Crusade** contribute to a pattern of distrust that began with the **First Crusade**, and which culminated in the **Fourth Crusade**. *See also* ESTOIRE D'ERACLES.

THOMAS MAGISTROS. Philologist and teacher (died ca. 1347) from **Thessalonike** who went on an embassy to **Constantinople** ca. 1316 to see **Andronikos II Palaiologos**. The letter describing the embassy contains interesting descriptive details of the trip, quite in contrast to his dry commentaries on ancient authors like **Pindar**, **Euripides**, and Aristophanes.

He taught Demetrios Triklinios, a teacher of grammar in Thessalonike, and a classical philologist in his own right, who edited the extant works of Sophocles, Euripides, and Aeschylus. **Philotheos Kokkinos** and **Gregory Akindynos** were also his pupils. *See also* DIPLOMACY; EDUCATION; LITERATURE.

THOMAS MOROSINI. First Latin **patriarch** of **Constantinople** from 1204

to 1211. By terms of the *Partitio Romaniae* the Venetians were able to choose him, which meant that he incurred the hostility of the Greek **clergy**, the Latin **emperor**, and the **papacy**. **Pope Innocent III** protested that his election was uncanonical.

THOMAS PALAIOLOGOS. *See* DEMETRIOS PALAIOLOGOS; MOREA.

THOMAS THE SLAV. General (called “the Slav”) whose rebellion (820–823) against **Michael II** may have been provoked by Michael II’s assassination of **Leo V**. Assuming the guise of the late **Constantine VI**, he attracted support from most of the **themes** of **Asia Minor**, including the naval theme of **Kibyrrahaiotai**, with whose help he besieged **Constantinople** from 821 to 823.

Thomas’s opposition to **Iconoclasm** and his claim to be the champion of the poor may have won him followers. However, it is not clear if his rebellion is better characterized as the last great uprising of thematic armies, rather than as a civil war supported by a massive social movement. In any case, the intervention of **Bulgar khan Omurtag** turned the tide in favor of Michael II, who captured and executed Thomas. *See also* ETHNIC DIVERSITY; IGNATIOS THE DEACON; LESBOS; SLAVS.

THOROS II. *See* RUBENIDS.

THRACE. Region defined by the **Aegean Sea** and **Sea of Marmara** to the south, the **Black Sea** to the east, the Balkan range to the north, and the Nestos River to the west.

The plain of Thrace was of great strategic importance, not only for its fertility (e.g., its production of corn) but because through it ran the great east-west **highway**, the **Via Egnatia**, as well as the highway from **Constantinople** to **Belgrade**, which provided access to the north. The region suffered from repeated invasions, including that of the **Visigoths**, who defeated **Valens** at the Battle of **Adrianople** in 378. *See also* COTRIGURS; CUMANS; ZABERGAN.

THRAKESION. Theme in western **Asia Minor**. Its name derived from its original army corps, which was transferred from **Thrace**, probably in the late seventh century. The theme’s importance lay in its location, defending the rich cities of the **Aegean** coast, including **Ephesus**, against attacks by the **Arabs**, and later by the **Turks**. Its importance is also demonstrated by the quality of its *strategoi*, who included **Michael Lachanodrakon** and **Petronas**.

THREE CHAPTERS. The writings of three theologians, **Theodore of**

Mopsuestia, **Theodoret of Cyrrhus**, and **Ibas of Edessa**, accused of **Nestorianism** by Monophysites. **Justinian I**'s attempt to appease the Monophysites, which included an edict that condemned these theologians, produced a chain of events that brought **Pope Vigilius to Constantinople** under duress and concluded with the **Fifth Ecumenical Council at Constantinople** in 553. As a result of these events the distrust of imperial power grew in western churches, which looked increasingly away from **Byzantium** to establish separate **church** identities. *See also* CHRIST, THEOLOGY OF; HERESY; MONOPHYSITISM; ORTHODOXY; PAPACY; THEOLOGY.

THUCYDIDES. *See* HISTORY.

TIBERIOS II. Emperor from 578 to 582. (Some modern writers refer to him as Tiberios I, neglecting the much earlier Roman emperor Tiberios I who reigned from 14 to 37.) He was a young notary when the **empress Sophia** persuaded **Justin II** to appoint him **caesar** in 574, and co-emperor a week before Justin II's death. In **Maurice** Tiberios II had a competent general, and Tiberios II himself was a popular, capable, though not brilliant emperor.

He inherited grave military threats on several fronts. There was an invasion of **Chosroes I**, the **Lombards** continued to expand their domains in **Italy**, while **Slavs** and **Avars** launched raids in the **Balkan Peninsula**. The Avar conquest of **Sirmium** in 582 was a particularly grievous loss. Ultimately, Tiberios II's decision that Maurice should succeed him was arguably his most important legacy. *See also* ALAMUNDAR (AL-MUNDAR).

TIBERIOS III. Emperor from 698 to 705. (He is referred to as **Tiberios II** by some modern writers.) He was *droungarios* of the **theme of Kibyrrhaiotai** when he rebelled against **Leontios**. His baptismal name was Apsimar; he assumed the name Tiberios when he came to the throne. He repatriated to **Cyprus** those inhabitants of the island captured by **Abd al-Malik**, repaired the sea walls of **Constantinople**, and attempted, unsuccessfully, to invade **Syria**. However, he did nothing to check the advance of the **Arabs** across western North **Africa**. He was overthrown by **Justinian II**. *See also* ARMENIA; FORTY MARTYRS OF AMORION.

TIGRIS RIVER. *See* MESOPOTAMIA; ZANGI.

TIMARION. Famous anonymous satire (ca. 1150), almost anti-Christian in tone that illustrates the revival of ancient literary genres (including **romance**) in the 12th century. It has been attributed variously to Nicholas Kallikles, **Michael Italikos**, and **Theodore Prodromos**.

In imitation of a work of Lucian, the second century Greek satirist, it tells the story of a descent into the underworld. Timarion dies and descends into

Hades, where he is judged by the **Iconoclast Theophilos**, and a group of pagan gods. The work begins with Timarion's description of the fair of **Thessalonike**, which is of serious value for the study of 12th-century Byzantine **trade**. *See also* LITERATURE.

TIMBER. Timber had various domestic uses, but its exploitation by the state was chiefly for naval construction, as in classical antiquity. **Byzantium** continued to exploit Roman timber resources in **Cyprus**, also in **Asia Minor** (especially in the regions of **Paphlagonia**, **Bithynia**, and **Cilicia**), and along the coast and hinterland of **Dalmatia**.

The decline of the Byzantine **navy**, beginning in the 11th century, reduced Byzantium's need for timber, at a time when Italian maritime city-states had begun to encroach on Byzantine timber resources. **Venice**, for example, relied heavily on timber gotten from the coast of Dalmatia. *See also* ECONOMY; MEDITERRANEAN SEA; NAVIGATION; TRADE AND COMMERCE.

TIMOTHEOS AILOUROS. **Monophysite patriarch** of **Alexandria** from 457 to ca. 460 and 476 to 477. He was called *Ailouros* ("cat" in Greek) by his enemies, who imagined him creeping about at night to stir up mob violence against his **Orthodox** enemies. He and his successor, **Peter Mongos**, led the attack on the decrees of the Fourth **Ecumenical Council**, the **Council of Chalcedon**, which caused **Leo I** to exile Ailouros to **Gangra**. During the usurpation of **Basiliskos**, he was recalled briefly. He died in 477. *See also* GENNADIOS I.

TIMOTHY OF GAZA. Zoologist who, at the beginning of the sixth century, wrote four derivative works on exotic fauna. One of the works, entitled *Indian Animals*, exhibits, as does the work of another sixth-century author, **Kosmas Indikopleustes**, the Byzantine fascination with **India**.

TIMOTHY "THE CAT." *See* TIMOTHEOS AILOUROS.

TIMUR. (Alternately, Tamerland [Timur the Lame]). **Mongol** ruler who from 1369 to 1399 created a vast empire across the Eurasian **steppe**, extending to the borders of **Asia Minor**. Timur's incursion into Asia Minor brought him into direct conflict with **Ottoman sultan Bayezid I**. At the Battle of **Ankyra**, on 28 July 1402, Bayezid himself was taken prisoner. For **Byzantium** this battle had enormous consequences. Bayezid I's forces abandoned their siege of **Constantinople** as Timur's army continued to cut a swath through Ottoman possessions in Asia Minor, before withdrawing in 1403. Ottoman power did not even begin to recover until 1413. In effect, Timur helped to extend the life of Byzantium for another half-century. *See also* MEHMED I; PROUSA.

TOME OF UNION. The ecclesiastical decree (*tome*) that healed the rancorous dispute over the *tetragamy* of **Leo VI**, by declaring that a fourth marriage was illegal and void, although it pointedly did not actually condemn Leo VI's fourth marriage. Nevertheless, it provided a political solution acceptable to the followers of the two chief antagonists, former **patriarch Euthymios** and Patriarch **Nicholas I Mystikos**. The decree was issued in 920, eight years after Leo VI's death, indicating how seriously the church continued to be split over this issue. *See also* SCHISM.

TOMIS. *See* DOBRUDJA.

TOMISLAV. Prince of **Croatia** from 910 to 928. He was a close ally of **Byzantium** and victor over the Serbs in 926, when he handed **Symeon of Bulgaria** his worst defeat. After Tomislav's death, Croatia's power declined in the face of increasing threats from **Bulgaria** and **Serbia**.

TORCELLO. *See* VENICE.

TORNIKOS, LEO. Nephew of **Constantine IX Monomachos**; governor of **Iberia** who revolted in 1047. The revolt was put down quickly, as was the previous revolt of **George Maniakes** in 1043. Tornikos drew supporters from **Macedonia** and **Thrace**, especially from the military base in **Adrianople**, where the dissatisfaction of the western military establishment with Constantine IX was particularly intense. Tornikos marched on **Constantinople**, but his **army** melted away when he failed to gain entrance. He was hunted down and blinded. *See also* ARGYROS.

TOTILA. King of the **Ostrogoths** from 541 to 552 who revived Ostrogothic power in **Italy** after the capture of **Vitiges**. His occupation of **Naples** in 543 forced **Justinian I** to recall **Belisarios** to Italy in 544. Still, Totila was able to capture **Rome** in 546, and again in 550. Then he attacked **Sicily**, almost capturing **Syracuse**.

Justinian I responded by supporting the occupation of parts of northern Italy by the **Franks**, forcing Totila to return to defend Italy. In 552, at the Battle of **Busta Gallorum**, his army was defeated by **Narses**, whose archers and spearmen fended off attacks by Totila's cavalry. Totila fled, was overtaken, and killed. *See also* SARDINIA.

TRADE AND COMMERCE. Trade and commerce were shaped by easy access to the **Mediterranean Sea**, by the demands of urban markets, and by commodity. Urban markets and the needs of **Constantinople** predominated. Constantinople absorbed enormous quantities of food and other staples, and the **guilds** there had as a main goal the continuous provisioning of the Queen of **Cities**.

Imports and exports were taxed by a state official (*kommerkiarios*) at frontier markets, at the entrance to the straits leading up to Constantinople, and at other port cities. Tolls and commercial taxes varied, depending on the commodity. Some trade items were considered strategic (e.g., military equipment, **silk**, **gold**, iron, **timber**) and were strictly controlled.

Long-distance trade utilized the Mediterranean Sea to good advantage. The lucrative trade in spices centered in **Alexandria**. **Marble** was gotten from quarries adjacent to the Mediterranean Sea and shipped throughout the Mediterranean, as was timber, oil and wine. The seventh-century **Yassi Ada shipwreck** was carrying between 850 and 900 wine amphoras.

Beginning with the exemptions accorded **Venice** in 1081 by **Alexios I Komnenos**, the Italian city-state fleets gradually took control of long-distance trade in the eastern Mediterranean. **Byzantium** soon lost control of much of its trade in the Mediterranean Sea and, thus, control over its destiny.

Transportation overland was much more difficult by comparison to sea-borne trade. **Villages** and towns on major highways such as the **Via Egnatia**, or situated along the shore of the Mediterranean Sea, found it easier to sell their produce. However, inland villages remote from towns and cities would have found commerce quite difficult, because roads out of villages soon became paths suitable only for pack animals. Inland trade was easily disrupted by foreign invasion.

Local fairs, typically coinciding with religious feast days (e.g., commemorating saints) would attract people from surrounding villages. Towns and cities with regional markets had more impressive fairs. In the 12th century **Thessalonike** had a fair that drew merchants from throughout the **Balkan Peninsula**, as well as from Italy and elsewhere.

In general, commerce was centered in towns and cities, and the state attempted to regulate commerce through the urban guilds. As agents of the state, the guilds regulated the quality and price of goods, and the professionalism of urban **artisans** who produced such goods. *See also* BANKING; *BOOK OF THE EPARCH*; ECONOMY; NAVIGATION; PEASANTS; POTTERY; TAXATION.

TRAJAN'S GATE. Famous mountain pass in **Bulgaria** about three days march from **Serdica**, where **Samuel of Bulgaria** defeated **Basil II** in August of 986. Basil II was retreating from his unsuccessful siege of Serdica when the **Bulgars** surprised his army in the pass, gaining total victory. Basil II's defeat allowed Samuel to continue to expand into Byzantine territory, and it prompted **Bardas Skleros** to revolt. Not until the end of the 10th century was Basil II again able to turn his attention to conquering Bulgaria.

TRANSPORTATION. The **Mediterranean Sea** provided the easiest mode of transportation, especially for bulk items like grain, wine, and olive oil, and also building materials like **timber** and **marble**. It follows from this that port

cities along the Mediterranean coast were best suited to benefit from long-distance sea commerce. There was even a long-distance market for empty wine containers (amphoras), as found in the seventh-century **Yassi Ada shipwreck**. However, **navigation** was only safe in the Mediterranean from April to October, when fine sailing weather normally prevailed.

Transporting bulk commodities overland was much more expensive and time-consuming, since **highways and roads** suitable for wagons were limited chiefly to those that connected major **cities**. Once off a highway like the **Via Egnatia**, which traversed the **Balkan Peninsula** laterally from **Constantinople** to **Dyrrachion** (or to **Appolonia**) on the **Adriatic Sea**, the road system quickly deteriorated from paved to unpaved surfaces.

The imperial postal and transportation system was the **dromos**, consisting of a series of road stations where pack animals rested and goods were collected. It was administered by the **praetorian prefect** and later by the *logothetes tou dromou*. *See also* BUREAUCRACY; TRADE AND COMMERCE.

TREBIZOND, EMPIRE OF. One of three Byzantine states created in exile after the fall of **Constantinople** to the **Fourth Crusade**. From 1204 to 1461 the dynasty of the “Grand Komnenoi,” founded by **Alexios I Komnenos** and **David Komnenos**, whose grandfather was **Andronikos I Komnenos**, governed from the **city** of Trebizond in **Pontos**, which had an excellent harbor and was well fortified.

Trebizond was too remote from **Constantinople** to be a serious competitor with either the **Empire of Nicaea** or the **Despotate of Epiros**. However, its remoteness contributed to it being the last bastion of Byzantine civilization to fall to the **Ottomans**. The **history** of the Empire of Trebizond is contained in the **chronicle** of **Michael Panaretos**. *See also* CHERSON; JOHN II KOMNENOS; MEHMED II; SINOPE.

TREMISSIS. *See* COINAGE.

TRIBONIAN. Finest legal mind of the sixth century, to whom must go much of the credit for the legislative work of **Justinian I**. He was first chosen by Justinian I to be *quaestor sacri palati* (Quaestor of the Sacred Palace), which is to say the supreme legal minister of the empire. Justinian I appointed him to head the commission of legal scholars that created the *Corpus Juris Civilis*, arguably the most glorious achievement of Justinian I’s reign. *See also* DIGEST; LAW.

TRICONCH. A building, including a **church** that has three conches: semicircular niches surmounted by half-domes on three sides. **Theophilos** built a triconch audience hall in the **Great Palace** that had an imperial throne in the central (eastern) apse. In 1303 **Stefan Urosh II Milutin** rebuilt the

katholikon at **Hilandar Monastery** on **Mount Athos** as a triconch church. (A **tetraconch** has four conches.)

TRIKKALA. City in **Greece**; one of the chief cities of the region of **Thessaly**, after **Larissa**. Its rich agricultural hinterland, and its strategic location along the major **highways** running north to **Kastoria** and west into the **Pindos**, ensured its economic prosperity. The **Normans** seized it briefly in 1083, but otherwise until the 13th century it seems to have remained in Byzantine hands. The Serbs occupied it from 1348 until the **Ottomans** captured it in 1393.

TRIKLINIOS, DEMETRIOS. *See* EURIPIDES; THOMAS MAGISTROS.

TRIPOLI, COUNTY OF. Crusader principality in what is now Lebanon, founded by **Raymond of Toulouse** after the **First Crusade**. Its capital was **Tripolis**, which the Crusaders conquered in 1109 with Byzantine material support. Raymond's oath of loyalty to **Alexios I Komnenos**, reaffirmed by his successors, allowed Alexios I and his immediate successors, **John II Komnenos** and **Manuel I Komnenos**, to establish a semblance of authority in a region that had once belonged to **Byzantium**.

TRIPOLIS. Ancient Phoenician seaport (modern Tripoli, in Lebanon). It was occupied by the **Persians** from 612 until 628 when **Herakleios** regained it. It was starved into submission by **Arab** forces under a general of **Muawiya** in 635. Despite attempts to reconquer it, it remained under Muslim control until after the **First Crusade**, when **Raymond of Toulouse** besieged it. It fell to Raymond in 1109, and it became the administrative center of the **County of Tripoli**. *See also* MEDITERRANEAN SEA; SASSANIANS.

TRIPOLIS. *See* LYDIA.

TRIPTYCH. An **icon** of three panels, the two side panels having hinges that allowed them to open and close over the central panel, where the most important subject on the triptych is usually located. There are some large triptychs, but typically they are small, and suitable for veneration in private houses.

TRISAGION. The term means "thrice-holy," referring to the refrain "Holy God, holy and mighty, holy and immortal, have mercy upon us," which is chanted at the beginning of the **Eucharist** in the Byzantine **church**. **Peter the Fuller, Monophysite patriarch of Antioch**, added to this important refrain the phrase, "Who was crucified for us." This was obviously **Theopaschitism**, and it resulted in Peter's exile in 471.

TRUE CROSS. The wooden cross on which Christ was crucified, which **Helena**, mother of **Constantine I the Great**, allegedly discovered in **Jerusalem**. She sent part of it to **Constantinople**, but already in the fourth century smaller fragments were soon in circulation as relics, each encased in a **reliquary**. In 614 the **relic** of the True Cross in Jerusalem was carried off by the **Persians**, but in 631 **Herakleios** returned it to the city. In 635 Herakleios transferred it to Constantinople when the **Arabs** threatened Jerusalem. In 1204 knights of the **Fourth Crusade** carried away many relics from Constantinople, including fragments of the True Cross.

TRULLO, COUNCIL IN. Church council called by **Justinian II** that met in **Constantinople** in 691–692. The council issued 102 canons concerning church discipline, which, in the view of the council, completed the work of the **Fifth Ecumenical Council at Constantinople**, as well as the **Sixth Ecumenical Council at Constantinople**, hence the name “Fifth-Sixth” (*Quinisextum*), which the Council in Trullo is sometimes called.

TSAR. Slavic for “**emperor**” (*basileus* in Greek). The term was long used to refer to the Byzantine *basileus*. Symeon of Bulgaria was the first Slavic ruler to appropriate this imperial title.

TUGHRUL BEG. *See* SELJUKS; TURKOMANS.

TURKOMANS. Oghuz **Turks** from the Eurasian **steppe**, who invaded **Asia Minor** in the 11th century, converting to **Islam**. The **Seljuks** were a dynasty of nomadic Oghuz Turks who took their name from their founder Seljuk. They conquered **Persia**, and in 1054 Seljuk’s grandson Tughrul Beg raided eastern Asia Minor.

His successor **Alp Arslan** continued these raids, inflicting a devastating defeat on **Romanos IV Diogenes** at the **Battle of Mantzikert** in 1071. As a result of their victory at Mantzikert, the Seljuks advanced into western Asia Minor, where they established the **Sultanate of Rum** with its capital at **Nicaea**.

TURKS. Generic term for various peoples from the **steppe**, including the **Huns**, **Avars**, **Bulgars**, **Cotrigurs**, **Utrigurs**, **Khazars**, **Seljuks**, and **Ottomans**. The **Battle of Mantzikert** in 1071 opened up **Asia Minor** to the Seljuks and to disparate **Turkoman** nomads searching for plunder and pasturage for their flocks.

Besides the Seljuks, who established the **Sultanate of Rum**, other competing Turkish **emirates** appeared, including those of **Aydin**, **Germiyan**, **Karaman**, **Karasi**, **Saruhan**, and **Osman**. The followers of Osman were the famed Osmanli, or Ottomans, as Europeans called them. *See also* EPIROS; SAMOSATA; SIMOKATTES, THEOPHYLAKTOS; UZES.

TURM. *See* **BANDON.**

TURNOVO. *See* **BULGARIA.**

TYANA. *See* **CILICIAN GATE.**

TYPIKON. A document that regulates the liturgical calendar of the Byzantine **church**, with instructions for the celebration of services. The term is also used for a document that regulates the organization and rules of a monastery. Monastic *typika* are often valuable sources of information about such varied topics as monastic property, food, lighting, and clothing. *See also* **MONASTICISM.**

TYPOS OF CONSTANS II. The imperial edict (*Typos*) of faith that **Constans II** (641–668) issued to pacify the opponents of **Monotheletism**. It forbade all discussion of Christ having one will (*thelema*, thus Monotheletism), or two wills. It also forbade all discussion of one energy (*energeia*, thus Monoenergism), or two energies. Constans II removed the *Ekthesis* from **Hagia Sophia**.

The *Typos* was condemned by **Pope Martin I**, who Constans II exiled to **Cherson**. Monotheletism and Monoenergism were condemned at the **Sixth Ecumenical Council at Constantinople** in 680–681. *See also* **CAESAROPAPISM**; **ECUMENICAL COUNCILS**; **MARONITES**; **TRULLO, COUNCIL IN.**

TYRE. Seaport on the southwestern coast of modern Lebanon, south of **Berytus (Beruit)** and **Sidon**. It was the birthplace of the pagan philosopher **Porphyry**, who died ca. 306. Within a decade of his death, Tyre was equally famous for its sumptuous Christian **basilica**, consecrated in 316/317, and described in glowing terms by **Eusebios of Caesarea**.

Less glowing was the contentious **church** council of 335 that condemned **Athanasios**. Tyre, like Berytus, flourished as a center of **silk** production, and as a center of the purple dye industry; the shellfish (the murex), the source of the dye, was found off Tyre's coast. *See also* **CONRAD OF MONTFERRAT**; **PAGANISM**; **SALADIN.**

TZACHAS. Turkish **emir** whose pirate fleet, based at **Phokaia**, at the northern entrance of the Bay of **Smyrna**, menaced the **Aegean Sea** from ca. 1088 to 1092, capturing **Chios**, **Lesbos**, **Rhodes**, and **Samos**. Tzachas aligned himself with **Pechenegs** and attacked **Abydos** in 1092, creating the possibility of Turkish raids into mainland **Greece**. Once he rebuilt his navy, **Alexios I Komnenos** was able to prevent this by going on the offensive, recapturing Chios and Lesbos. He then conspired with **Kilij Arslan I** to assassinate Tzachas (ca. 1093). *See also* **PATMOS.**

TZETZES, JOHN. Poet and commentator on **Homer**, who died ca. 1180. He was a contemporary of another great commentator on Homer, **Eustathios of Thessalonike**. Tzetzes wrote in didactic verse about classical **literature**, for the instruction of students. His work entitled *The Histories* contains letters that describe contemporary events during the reign of **Manuel I Komnenos**. *See also* POETRY.

U

ULDIN. *See* GAINAS.

ULFILAS. Arian missionary to the **Goths**. He was captured by the Goths and spent several years among them before they sent him on an embassy to **Constantinople**. There, in 341, he allowed **Eusebios of Nikomedeia**, who was an Arian, to consecrate him as **bishop**.

Subsequent missionary activity among the Goths included his translation of the Bible into Gothic, for which purpose he created a Gothic alphabet. This, the first vernacular Bible, undoubtedly strengthened **Arianism** among the Goths. Nevertheless, Arianism proved to be an obstacle to their acceptance as citizens of the empire, once Nicene **Orthodoxy** became the official state religion under **Theodosios I**. *See also* BARBARIANS; MISSIONS.

UMAR. **Caliph** from 634 to 644, succeeding **Abu Bakr**. It was during his reign that the **Arabs** conquered **Byzantium**'s eastern provinces. **Syria** fell to **Khalid** in 636, after the Battle of the Yarmuk. In 638 **Jerusalem** was surrendered by its **patriarch Sophronios** after a lengthy siege. **Mesopotamia** was in Arab possession by 640. **Alexandria** was captured in 642, along with the remainder of **Egypt**, and much of **Cyrenaica** was in Arab possession by 644 when Umar was assassinated.

UMAR, EMIR OF MELITENE. *See* MELITENE; MICHAEL III; PETRONAS.

UMAR BEG. *See* AYDIN.

UMAYYAD CALIPHATE. Dynasty of **Caliphs** founded by **Muawiya** in 661, ending the civil war with Ali (son-in-law of Muhammad the Prophet) that had erupted after the assassination of **Uthman** in 656. The Caliphate's capital was **Damascus**.

Until the **Battle of Akroinon** in 740 the Umayyads maintained the offensive against **Byzantium** at sea, and in **Asia Minor**, besieging **Constantinople** twice (674–678; and in 717–718 under **Maslama**). The Caliphate was overthrown in 750 by the **Abbasids**, but one member of the Umayyads escaped to **Spain** to found the Umayyad Caliphate at **Cordoba**, which lasted until 1031.

UNION OF THE CHURCHES. The separation of the eastern and western **churches** had its origins as far back as the foundation of **Constantinople** in 330, which diminished the importance of **Rome**. This separation also had its

origins in the **Council of Chalcedon**, which seemed to threaten the stature of the **bishop** of Rome, as well as in the gradual diminution of Byzantine power in **Italy** beginning with the **Lombard** invasion of 568.

Differences in ritual and practice were also important, including the western use of *azyma*, the *filioque*, and **papal primacy**. The intolerance of western church reformers in the 11th century was reflected in the person of **Humbert**, who played a chief role in instigating the church **schism** of 1054.

The conquest of Constantinople by the **Fourth Crusade** made reconciliation with the West impossible. Moreover, efforts to heal the schism were intertwined with the Byzantine state's need of western military aid against the **Seljuks** and **Ottomans**; inevitably this meant a **Crusade**, which only the **papacy** could proclaim. The union of the churches proclaimed at the **Council of Lyons** in 1274, and subsequently at the **Council of Ferrara-Florence** in 1439, failed to gain popular support, much less any realistic military aid, as seen in the failed **Crusade of Varna**. *See also* AKAKIAN SCHISM; EUCHARIST; GREGORY VII; LITURGY; ORTHODOXY; POPE.

URBAN II. *See* FIRST CRUSADE.

UTHMAN. **Caliph** from 644 to 656; he succeeded **Umar**. Under him, the **Arabs** completed much of their westward march across North **Africa**, defeating the Byzantine **eparch Gregory** in 647. In the eastern **Mediterranean** equally important Byzantine reverses occurred. In 648 an Arab fleet invaded **Cyprus**. In 655, off the coast of **Lycia**, in the first major naval battle with the Arabs, **Constans II** lost his fleet and almost his life. However, further expansion was stalled for several years by the civil **war** that broke out upon Uthman's assassination in 656.

UTRIGURS. **Turks** from the Eurasian **steppe** who migrated westward, by the late fifth century settling beyond the Don River to the east of the Sea of Azov. **Justinian I** used them as a check on their neighbors, the **Cotrigurs**. The **Avars** briefly subjected them in the 560s, and they were subsequently incorporated into **Bulgaria**.

UZES. Confederation of **Turks** from the Eurasian **steppe**. They fled the advancing **Cumans** by following the **Pechenegs** across the **Danube** in 1064. After wreaking havoc as far south as **Greece**, **plague** and starvation forced them to retreat back across the Danube. Most eventually settled among the Pechenegs and **Rus**. Others were accepted into the Byzantine army as **mercenaries**.

At the **Battle of Mantzikert** in 1071, the army of **Romanos IV Diogenes** included Uzes, whose loyalty was suspect, given their close ethnic affinity to the **Seljuks**. Indeed, some Uzes defected to **Alp Arslan** during the battle. *See*

ASIA MINOR; BALKAN PENINSULA; BARBARIANS.

V

VALENS. Eastern **emperor** from 364 to 378, appointed by **Valentinian I**, who was his older brother and western co-emperor. Valens's adherence to **Arianism** resulted in a persecution of the **Orthodox** late in his reign, but he was soon consumed with the revolt of the **Visigoths** in 376. Two years later he died fighting the Visigoths at the Battle of **Adrianople** in 378. *See* **AQUEDUCTS AND CISTERNS**; *DE REBUS BELLICIS*; **PROKOPIOS**; **SELEUKEIA**.

VALENTINIAN I. Emperor of the West from 364 to 375, chosen by the **army** after the death of **Jovian**. He appointed his younger brother **Valens** as emperor in the East, while he ruled the West, including **Illyricum** from **Milan**. Their joint rule reflected the increasing separation of the eastern and western halves of the empire. For example, **Arianism**, which had more support in the East, was embraced by Valens. Valentinian I remained loyal to the First **Ecumenical Council** at **Nicaea**, as did most citizens in the West. Throughout his reign, Valentinian I was preoccupied chiefly with **barbarian** invasions in **Britain** and along the **Rhine**. *See also* *DE REBUS BELLICIS*.

VALENTINIAN II. Emperor of the West from 375 to 392, succeeding his father **Valentinian I** when he was only four years old. He never actually ruled in his own right. His half-brother **Gratian** exercised actual power until Gratian was murdered in 383. Valentinian II was dominated by **Theodosios I** and by the western general **Arbogast**, who may have been responsible for the young emperor's death in 392. Valentinian II's reign was punctuated by the revolt of **Maximus**, who ruled **Britain**, **Gaul**, and **Spain** from 382 to 388, and who invaded **Italy** in 387, forcing the young emperor to flee to **Thessalonike**. *See also* **ALTAR OF VICTORY**.

VALENTINIAN III. Emperor of the West from 425 to 455. For the first part of his reign (he became emperor at age six) his mother **Galla Placidia** exerted real power, as did the general **Aetius**. His independence came only late in his reign, when he assassinated Aetius (454). However, Valentinian III was himself assassinated in 455 by one of Aetius's followers, and the same year the **Vandals** sacked **Rome**. These events plunged **Italy** into political turmoil. *See also* *CODEX THEODOSIANUS*.

VALENTINOS ARSAKUNI. Usurped the throne briefly in 645 before being lynched in a popular uprising in **Constantinople**. He was a former commander of the **theme** of **Opsikion** who became count of the *exkoubitores* and who engineered the downfall of **Martina**. His death in 645 left **Constans**

II in sole control.

VALLA, LORENZO. *See* DONATION OF CONSTANTINE; THEODORE OF GAZA.

VANDALS. Germanic people who crossed the **Rhine** in 406. From there, they moved into **Spain**, and in 429 they crossed into North **Africa**, seizing **Carthage** in 439. Their pirate fleet menaced the coasts of **Sicily**, **Sardinia**, and **Italy**. By treaty in 442, the **emperor Valentinian III** recognized the existence of a Vandal state, doubtless in the vain hope that formal relations with the Vandal king **Gaiseric** would curb his ambitions. Instead, Gaiseric's fleet sacked **Rome** in 455, kidnapping Valentinian III's widow and daughters. The expedition of **Leo I** against the Vandals in 468, led by the incompetent **Basiliskos**, failed. By 475 the Vandals had conquered Sicily, Sardinia, and Corsica.

Only much later (in 533) did **Justinian I**'s general **Belisarios** vanquish the Vandal state, a state that had promoted **Arianism**, persecuted its **Orthodox** citizens, and menaced the entirety of the western **Mediterranean** for a century. *See also* BARBARIANS; CRETE, DIPLOMACY; MOORS; NAVY; RICIMER; THAMUGADI; VICTOR OF VITA; WAR.

VARANGIAN GUARD. *See* VARANGIANS.

VARANGIANS. **Vikings**, also called **Rus**, who served as **mercenaries** in the Byzantine **army**. In 988 a contingent of 6,000 Varangians was sent by **Vladimir I**, Prince of **Kiev**, to help **Basil II** suppress the revolt of **Bardas Phokas**. They became the elite shock troops of Basil II's army. Subsequently they formed the famous Varangian Guard, the imperial bodyguard stationed in the **Great Palace** at **Constantinople**.

The most famous commander of the Varangians was **Harold Hardrada**, who fought under **George Maniakes** in **Sicily** in 1038. Hardrada died fighting Harold of England at Stamford Bridge in 1066 during his attempt to claim the English throne. After 1066, defeated Anglo-Saxons migrated to **Byzantium** where they found employment in the Varangian Guard. Indeed, by the 13th century the Varangian Guard was almost entirely English and their acclamations to the **emperor** were in that **language**. The guard was fiercely loyal to the reigning emperor and fierce to behold with their swords and battle-axes. In battle, the "axe-bearers" were sometimes pitted against western troops, though not always successfully.

When **Alexios I Komnenos** attempted to raise the siege at **Dyrrachion** in October 1081, he placed on the front line a shield wall of Varangians that was almost wiped out by a **Norman** cavalry charge, reminiscent of the battle of Hastings. In 1204 Varangians vainly defended the walls of Constantinople against knights of the **Fourth Crusade**.

In the late Byzantine army (from 1261 to 1453) their role changed to that of imperial bodyguards and prison guards. The last historical reference to the Varangians is from the **chronicle** of Adam of Usk, who, in **Rome** in 1404, inquired of Byzantine ambassadors whether any of his countrymen lived in Byzantium. They told him of British axe-bearers who fought there for the emperor. *See also* HERVÉ FRANKOPOULOS; MERCENARIES; NOVGOROD.

VARNA, CRUSADE OF. The last effort by western Christendom to save **Constantinople** and Eastern Europe from the **Ottomans**. Preached by **Pope Eugenius IV** in 1440, the **Crusade** included forces under **Hunyadi** and **George Brankovich**. After agreeing to a 10-year truce, the Crusaders broke their agreement, which prompted a quick response from **Sultan Murad II**, who annihilated the western army (10 November 1444) on the coast of the **Black Sea** near Varna, before the Crusade could relieve Constantinople. *See also* DOBRUDJA; HUNGARY.

VASPUKAKAN. Region of southeast **Armenia** annexed in 1022 by **Basil II**, as **Byzantium** expanded eastward. From the opposite direction there was pressure on Armenia from the **Turks**, all of which combined to encourage large-scale Armenian emigration into Byzantine territory. In exchange for ceding Vaspurakan, its last king, Senecherim Arcruni, received **Sebasteia** along with landed estates in **Cappadocia**. *See also* ASIA MINOR.

VELBUZD, BATTLE OF. A decisive battle (28 July 1330) in the history of the medieval **Balkan Peninsula** that laid the foundation for the rise of **Serbia** as a great power. **Andronikos III Palaiologos** and his **Bulgarian** allies were defeated by **Stefan Urosh III Dechanski** and his son **Stefan Urosh IV Dushan**. The Serbian victory opened up Byzantine **Macedonia** to further Serbian expansion.

VENICE. Greatest of the Italian maritime republics. Its traditional foundation date is 421, but more likely is a date after 568 when refugees fled there to escape the **Lombards**. Its location on a lagoon in the Gulf of Venice (part of the **Adriatic Sea**) provided a safe haven for commercial expansion and, in the ninth century, independence from **Byzantium**.

Basil II extended commercial privileges to Venice, but those it received from **Alexios I Komnenos** provided the cornerstone of Venetian commercial power in the East. In return for help against the Normans in 1082 Alexios I granted Venice unrestricted trade throughout the empire, exemption from customs duties, in addition to several warehouses and quays in **Constantinople**.

These privileges were confirmed in 1126. In retrospect, this proved to be a major blunder, one that slowly increased Venice's role in the Byzantine

economy, altering the political equation between Byzantium and Venice in the process. **Manuel I Komnenos** attempted to reverse Venice's growing stranglehold over eastern **trade** by confiscating Venetian goods and expelling Venetians from the empire in 1171. Increasingly, support was given to Venice's rivals **Pisa** and **Genoa**, in a vain attempt, as the events of 1203–1204 demonstrated, to thwart Venetian expansion.

The conquest of Constantinople by the **Fourth Crusade**, led by Doge **Enrico Dandolo**, was the culmination of this process and, indeed, Venice was the greatest single beneficiary, gaining **Crete**, **Euboea**, numerous other islands, and mainland ports. A Venetian, **Thomas Morosini**, was the first patriarch of the **Latin Empire**. The reconquest of Constantinople in 1261 proved to be a temporary setback for Venetian commercial expansion, despite the favoritism **Michael VIII Palaiologos** showed to the Genoese. The Venetians fought and intrigued their way through the 14th century, intervening in Byzantine politics in hopes of placing an **emperor** on the throne who would favor their interests against the preferred Genoese. This long and bitter rivalry reached a peak in 1376–1381 when fleets from Venice and Genoa fought for control of **Tenedos**. **Andreas Dandolo**, writing in the 14th century, could look back with pride on Venetian expansion, especially on the contribution made by his ancestor Enrico Dandolo.

The 15th century was more mixed for the Venetians. They were given **Thessalonike** to defend in 1423, but they lost it to the **Ottomans** in 1430. Further losses seemed inevitable after the Ottomans conquered Constantinople in 1453. However, not until the next century did the Ottomans develop a fleet that could effectively challenge Venetian maritime supremacy, a supremacy founded on the ruthless pursuit of profit in Byzantine waters. *See also* DALMATIA; INNOCENT III; ISTRIA; NAVY; PARTITIO ROMANIAE; PATMOS; TARANTO; TIMBER.

VERINA. Empress; wife of **Leo I**, whose daughter **Ariadne** married **Zeno**. Verina was a remarkable intriguer. She helped her brother **Basiliskos** gain Zeno's throne. Shunted aside, she intrigued for the return of Zeno, but once that occurred she plotted unsuccessfully to assassinate the real power behind Zeno's throne, **Illos**. For this Zeno banished her to a nunnery in **Tarsos**.

In 484 she joined forces with Illos in a revolt against Zeno that ended up supporting the very general, **Leontios**, who was sent by Zeno to suppress the revolt. Verina crowned the usurper with her own hands, but soon thereafter she died while the revolt was being suppressed. *See also* WOMEN.

VERROIA. *See* BERROIA.

VESTIARION. The term can refer to any treasury administered by a *vestiarios* (treasurer). It can also refer to the state treasury, which served as an arsenal for the **army** and fleet, and was the repository for precious objects. It

should not be confused with the *sakellion*, which was the state treasury for coined money. *See also* COINAGE.

VIA EGNATIA. Major road that traversed the **Balkan Peninsula** laterally from **Constantinople** to the **Adriatic Sea**, via **Thessalonike**, **Pella**, **Edessa** (**Vodena**), **Herakleia**, **Ohrid**, and then, finally, to either **Dyrrachion** or **Apollonia** (it had two terminal points). Across the Adriatic at **Brindisi** it connected to the **Via Appia**, which continued on to **Rome** via **Capua**.

Built by the Romans around 130 b.c. as the shortest route to their Asian possessions, the **Via Egnatia** continued to be used throughout the Byzantine period as one of the main roads to and from the West. In the 12th century, for example, **Manuel I Komnenos's** bride, **Bertha of Sulzbach**, used the **Via Egnatia** to reach **Constantinople**.

The road was particularly important in connection with invasions of **Byzantium** from the West. When the **Normans** attacked **Dyrrachion** in 1081 it was with the object of marching along the **Via Egnatia** to **Constantinople**. In 1185 **William II** of **Sicily** sacked **Dyrrachion** and used the **Via Egnatia** to march to **Thessalonike**, which was captured and pillaged. **Charles I of Anjou** had the same intentions when he besieged **Dyrrachion** in 1274. *See also* DEVOL; HIGHWAYS AND ROADS; SELYMBRIA; THRACE; TRANSPORTATION.

VICTOR OF VITA. Bishop of **Vita** in **North Africa** who wrote a **history** (ca. 489) of the cruel persecution of the **Orthodox** population by the **Vandals** during the reigns of **Gaiseric**, **Huneric**, and **Gunthamund**. He wrote his work (in Latin, entitled *Historia persecutionis Africanae provinciae*) from exile near **Tripolis**. While dealing chiefly with the **Orthodox church**, the work is also valuable as a contemporary account of fifth-century **North Africa**.

VIDIN. Bulgarian fortress, strategically situated on the **Danube**, which **Basil II** captured in 1003 after a siege of eight months. It was restored to **Bulgaria** in the early 14th century and was occupied by the forces of **Hungary** from 1365 to 1369. For a while in the late 14th century, the **Ottomans** allowed **Vidin** to become a semi-independent Bulgarian principality before it was conquered by **Bayezid I** in 1396.

VIGILIUS. Pope from 537 to 555. **Justinian I** installed **Vigilius** as pope after **Belisarios** captured **Rome** from the **Ostrogoths**. However, when **Vigilius** refused to approve of the **Three Chapters**, **Justinian I** had him arrested (545) and transported to **Constantinople**.

In **Constantinople**, **Vigilius** first condemned the **patriarch Menas** for his support of the **Three Chapters**. But under pressure he yielded to **Justinian** and reversed himself, condemning the **Three Chapters** in a statement called *Judicatum* (*Pronouncement*). When **Vigilius** heard that a council of African

bishops excommunicated him for this, he changed his mind once again and condemned his statement.

Justinian exiled him to an island in the **Sea of Marmara** until he consented to sign the decrees of the **Fifth Ecumenical Council at Constantinople**. Only then was he allowed to return to Rome. He died along the way. The fate of Vigilius is often cited as an example of Justinian I's **caesaropapism**. *See also* EUTYCHIOS.

VIGLA. The *tagma* of the Watch, a **cavalry** corps stationed in **Constantinople** to guard the **Great Palace**. It was created in the eighth century, probably by **Irene**. Among its commanders was **Petronas**, who served as *droungarios tes viglas* under **Theophilos**. *See also* ARMY.

VIKINGS. Northmen from Scandinavia who traversed the waterways of Europe in the eighth and ninth centuries as pirates and merchants. From ca. 835 Viking raids on **Britain**, Ireland, and the Carolingian empire became incessant.

The first **Rus** were Vikings who established a state at **Kiev**, from which they launched an attack on **Constantinople** in 860. In 988 **Vladimir I** of Kiev sent 6,000 Rus soldiers to serve with **Basil II**, after which these **Varangians** (as they were also called) fought for **Byzantium**. The elite Varangian Guard was stationed in the **Great Palace** in Constantinople.

In the 11th century, adventurers from the Viking state of Normandy, carved out a state in southern **Italy** by 1071, then conquered **Sicily**. **Normans** also fought as **mercenaries** in Byzantine armies throughout the 11th century, including at the **Battle of Mantzikert** in 1071. Among the most famous Viking adventurers was **Harold Hardrada**, whose career included service with **George Maniakes** in Sicily. *See also* ARMY.

VILLAGE. Until the seventh century villages were under the control of nearby **cities**. However, the decline of cities during the **Dark Ages** allowed villages to become independent. From the seventh to the 11th century, villages of free **peasants** who owned their own property and were jointly responsible for village taxes owed to the state (*allelengyon*, *epibole*) were the rural norm.

In the 10th century large estates multiplied as the power of the military **aristocracy** (*dynatoi*) increased in the countryside, especially in **Asia Minor**, encroaching on the land of free villages. Late Byzantine peasants (*paroikoi*) were dependent workers on large estates, by which time villages had lost their independence. *See also* AGRICULTURE; ECONOMY; *PAROIKOS*; TAXATION.

VILLEHARDOUIN, GEOFFREY. *See* GEOFFREY DE VILLEHARDOUIN.

VIRGIN MARY. The mother of Jesus Christ. Mary was commonly referred to as *Theotokos* (“Bearer of God”), a term that defines her importance and the basis of her veneration. Byzantine piety emphasized the intercession of **saints**, and thus the Virgin Mary was widely viewed as the chief intercessor to Christ. Her relationship was that of motherly love, hence another of her epithets, *elousa*, meaning compassionate. The Virgin *Eleousa* was often portrayed in Byzantine **art**, as were other standard representations of her either alone, where her role as intercessor is emphasized, or holding Christ in various motherly poses, including nursing Christ.

There were famous portable **icons** of the Virgin Mary that bore the name of the **church** or **monastery** where the originals were located (e.g., those at the monastery of Blachernai, each referred to as Virgin *Blachernitissa*). Perhaps the most important portable icon in **Constantinople** was that of the Virgin *Hodegetria*, so named because it was kept in the Hodegon Monastery. The icon was taken out on special occasions and processed around the walls when Constantinople was besieged.

Mary’s role as *Theotokos* was important in the **heresy** of **Nestorianism**. Nestorios, **bishop** of Constantinople from 428 to 431, denied her role as *Theotokos*, substituting the epithet *Christokos*, bearer of the man Christ. Her cult was also attacked during **Iconoclasm**. *See also* WOMEN.

VISIGOTHS. Division of the **Goths** who, along with the **Ostrogoths**, converted to **Arianism**. This probably occurred (in the third century, rather than in the fourth century) through the missionary activity of **Ulfilas**.

In 376 the Visigoths requested permission from **Valens** to seek safety from the **Huns** by crossing the **Danube**, which they promised to defend. This first experiment in settling an entire German tribe on Roman soil proved disastrous. Valens died in the Battle of **Adrianople** (378) trying to suppress their rebellion. Not until 382 was peace restored following an agreement to settle the Visigoths as *foederati* in **Thrace**.

Under **Alaric** in 395 they rebelled again, launching a series of invasions into **Greece** (396–397) and **Italy** (401, 408) that culminated in the pillage of **Rome** in 410. Alaric’s successor, Athaulf, married **Galla Placidia** and invaded **Spain**, where, as *foederati*, the Visigoths warred against the **Vandals**, creating a kingdom for themselves in the process. Despite attacks by the **Franks** under Clovis the Visigothic kingdom survived until 711 when it fell to the **Arabs**. *See also* BARBARIANS; SERDICA.

VITA. Latin for “life,” referring to the biography of a **saint**. Typically, the *vita* of any saint contains visions, **miracles**, and heroic **asceticism**. Invariably, **hagiography**, which is the study of saints’ lives, provides rich information on social conditions in the empire. **Eusebios of Caesarea’s** biography of **Constantine I the Great**, the *Vita Constantini*, can be viewed as having a hagiographical intent, given the saintly qualities Eusebios attributes to this

ideal Christian **emperor**.

VITA BASILII. *See* THEOPHANES CONTINUATUS.

VITA CONSTANTINI. Eusebios of Caesarea's *Life of Constantine*, composed between 337 and 339. It is a panegyric that approaches **hagiography** whose historical value has been much debated. In it we hear in Constantine's own words the story of his miraculous vision of a **cross** of light in the sky, accompanied by the words "By this, conquer!" Even Eusebios found the story incredible and made Constantine swear an oath that it was true. However, there are decrees, including a letter to the king of **Persia**, from Constantine's own hand, that Eusebios seems to quote verbatim. In these the reader may perhaps hear the words of a new convert, even a religious zealot, convinced by the victory-bringing **labarum**.

VITALIAN. Army commander in **Thrace** who revolted against **Anastasios I** from 513 to 515, representing himself as a champion of **Orthodoxy** against **Monophysitism**. After Anastasios's death in 518, **Justin I** conciliated Vitalian by honoring him with the titles of *patrikios* and **consul**. Vitalian was assassinated in 520, apparently at the instigation of the future **Justinian I**, who regarded him as a rival.

VITIGES. King of the **Ostrogoths** from 536 to 540, succeeding **Theodahad**. Vitiges besieged **Belisarios** in **Rome** in 537. However, when in 538 Byzantine reinforcements arrived in **Italy**, Vitiges retreated to **Ravenna**, where he attempted vainly to convince **Chosroes I** to launch a diversionary attack in the East. In 540 Belisarios tricked Vitiges into opening the gates of Ravenna, and he was taken prisoner. He died in exile two years later. *See also* AMALASUNTHA; THEODAHAD.

VLACHS. Pastoralists of the **Balkan Peninsula** who speak a Romance language and whose ancestors probably originated in ancient **Dacia**. For centuries they moved their sheep and goats from winter pastures in the plains to summer pastures in the mountains, as far south as the **Pindos** and **Thessaly**, appearing first in Byzantine sources of the 11th century, for example, in the works of **Anna Komnene** and **Kekaumenos**. **Nicetas Choniates** suggests that **Peter of Bulgaria** and his brother **Asen I**, founders of the **Second Bulgarian Empire**, were Vlachs.

VLAD IV "THE IMPALER." *See* WALLACHIA.

VLADIMIR I. Prince of **Kiev** from 980 to 1015; **saint**; son of **Svjatoslav**. In 988 he contributed 6,000 **Varangians** to help **Basil II** subdue the rebel **Bardas Phokas**. In return he was rewarded with a Byzantine bride, Basil II's

sister **Anna**. Vladimir's marriage to Anna was an opportunity to greatly enhance his prestige, which is why he took the daring step of converting to Christianity (988) to be allowed to marry her. It was more than just a marriage, for it brought the Kievan **Rus** into the orbit of Byzantine civilization. It can be seen as the single greatest historical event in Kievan Rus **history**, perhaps in the entirety of Russian history. *See also* CHERSON.

VODENA. The Slavic name for **Edessa**, the last major city (heading east) on the **Via Egnatia** before reaching **Thessalonike**. When southern **Macedonia** was threatened, Vodena was a likely target. For example, **Bohemund** captured it briefly in 1083, when he fought **Alexios I Komnenos** for control of south Macedonia.

VOISLAV, MICHAEL. *See* CONSTANTINE BODIN.

VOISLAV, STEFAN. Prince of **Zeta** who revolted against Byzantine rule around 1034. In 1042 he defeated the *strategos* of **Dyrrachion**, gaining for Zeta its independence, which **Byzantium** recognized by awarding him the title of *protospatharios*.

VOITECH, GEORGE. *See* CONSTANTINE BODIN.

W

walid I, Al-. Umayyad Caliph from 705 to 715. His father was **Abd al-Malik**, who built the Dome of the Rock. During his reign **Muslim** forces crossed the Strait of Gibraltar and commenced to conquer **Spain** from the **Visigoths**. Walid I built the mosque at Damascus, one of the most notable examples of early Islamic architecture. He also built the al-Aqsa mosque in **Jerusalem**. *See also* AMASEIA; ARABS; ISLAM.

WALLACHIA. Region north of the **Danube** in modern Romania. The principality of Wallachia, founded ca. 1290, established close relations with **Serbia** and **Bulgaria** in the 14th century.

Wallachia's support of attempts to oppose the **Ottomans** ended in disastrous defeats at the Battle of Kosovo Polje in 1389, **Nikopolis** in 1396, and **Varna** in 1444, and Wallachia was forced to pay tribute to the Ottomans. After the demise of **Byzantium**, Vlad IV "the Impaler" (reigned 1448, 1456–1462, 1476); the historical Dracula, briefly restored Wallachia's independence.

WAR. The **church** followed the pacifism of Jesus until **Constantine I the Great** embraced Christianity. With the aid of the cross and **labarum**, Constantine emerged victorious in battles against **Maxentius** and **Licinius**. In the *Life of Constantine* (*Vita Constantini*), **Eusebios of Caesarea** views Constantine as the new Moses, aiding God's new Chosen People. Under subsequent Christian **emperors** this view was developed further, and the emperor was seen as God's earthly representative who defended the church and Christian territory.

Nevertheless, the church continued to condemn war and demand (following the advice of **Basil the Great**) that soldiers who killed in battle do not receive the **Eucharist** for three years. The war **Herakleios** waged against **Persia** to regain the **True Cross** was conducted with religious fervor. However, that war was an exception and bore no resemblance to the holy war of **Islam** and to that of the western **Crusades**.

Despite the church's view of war as a necessary evil, **Byzantium** continued to study war in manuals called *strategika* and *Taktika*. It maintained an **army** and **navy**, defended its **cities** with massive **fortifications** and, when necessary, conducted offensive warfare with ruthlessness, as **Basil II** did against **Bulgaria**. In 1014 Basil II surrounded the army of **Samuel of Bulgaria**, taking 14,000 prisoners. He sent them back to Samuel in groups of a hundred, each group led by a single soldier with one eye. In Byzantium, tension always existed between the constraints on war articulated by the church, and the reality of war.

WATCH. *See* **VIGLA.**

WHITE HUNS. *See* **EPHTHALITES**; **HUNS.**

WILLIAM I. King of **Sicily** from 1154 to 1166. In 1156 he defeated the forces that **Manuel I Komnenos** sent the previous year to reconquer southern **Italy**. The peace settlement of 1158 required Manuel I's recognition of William I as king.

WILLIAM I CHAMPLITTE. Prince of **Achaia** (of the Principality of Achaia, or **Morea**) from 1205 to 1208. With the permission of **Boniface of Montferrat**, and with the aid of **Geoffrey I Villehardouin**, he began the conquest of the Morea in 1205. The resulting Principality of Achaia survived until 1430.

WILLIAM II. King of **Sicily** from 1166 to 1189. In 1167, threatened by **Frederick I Barbarossa**, he obtained protection from **Manuel I Komnenos** through a marriage alliance; in return, Manuel was recognized overlord of **Italy**. However, these negotiations failed. In August 1185, taking advantage of the Byzantine weakness created by **Andronikos I Komnenos**'s reign of terror, William II attacked **Dyrrachion** and **Thessalonike**. Dyrrachion surrendered, but Thessalonike resisted. The Norman forces cruelly sacked it.

William II allied himself with **Isaac Komnenos**, self-proclaimed emperor of **Cyprus**, dispatching his admiral (and ex-pirate) Margaritone to defeat a fleet sent by **Isaac II Angelos** to recover the island. The lasting monument of William II's reign is the magnificent Cathedral of **Monreale**, decorated by Byzantine mosaicists. William II was buried there in 1189. *See also* **MOSAIC**; **NORMANS**; **ROGER II**; **SILK**.

WILLIAM II VILLEHARDOUIN. Prince of **Achaia** (of the Principality of Achaia, or **Morea**) from 1246 to 1278. He was the son of **Geoffrey I Villehardouin** and successor of his brother **Geoffrey II Villehardouin**. He appears prominently in the *Chronicle of the Morea*, which describes his success in extending the boundaries of the Frankish Morea to include **Monemvasia**. Today the castles he built at Maina and **Mistra** remain impressive, though ruinous. However, his good fortune was wrecked when he was captured at the **Battle of Pelagonia** in 1259. In return for his freedom he was forced to become a vassal of **Michael VIII Palaiologos**. *See also* **CHARLES I OF ANJOU**.

WILLIAM OF APULIA. Historian who wrote *Gesta Roberti Wiscardi*, the most valuable single source for the career of **Robert Guiscard**. His account of the rise of the **Normans** in **Apulia**, and of their seizure of the remainder of southern **Italy**, is much more detailed than any other historical source. His

account overlaps with that of **Anna Komnene's Alexiad** with respect to Robert's war with **Alexios I Komnenos**. *See also* HISTORY.

WILLIAM OF TYRE. Greatest of the Crusader historians and among the greatest historians of the Middle Ages. He was **Amalric I's** ambassador to **Manuel I Komnenos** in 1168, subsequently **archbishop of Tyre**, and chancellor of the Latin Kingdom of **Jerusalem**.

His *History of Deeds Done beyond the Sea*, in Latin, is important for events of his own lifetime (ca. 1130–1186), especially for the **Second Crusade**, and for relations between the Crusader states and **Byzantium**. For the **First Crusade** he relied chiefly on **Albert of Aachen**, in addition to other works (e.g., **Fulcher of Chartres**). His **history** and continuations of it are included in the **Estoire d'Eracles**.

WINE. Wine was a staple of the Byzantine diet, necessitating a great deal of **trade**, as demonstrated by the cargo of wine amphorae in the seventh-century **Yassi Ada shipwreck**. **Transportation** was relatively easy because wine was produced chiefly on the islands and coastline of the **Aegean Sea**, also in **Cyprus**.

Many **monasteries** produced and exported wine, including the monasteries on **Mount Athos** and **Patmos**, which exported wine to **Constantinople** in the 12th century. The wine trade was regulated by the state, which included both wholesale shipments and smaller retail purchases, for example, at taverns where it was sold in smaller quantities using **measures** with official **seals**. *See also* NAVIGATION; POTTERY.

WOMEN. Women in **Byzantium** were typically found in the home and garden, which they were expected to maintain, along with minding their children. Some women worked outside the home, especially in markets selling food. Fewer in number were **artisans**, such as weavers, bakers, cooks, and washerwomen.

Less respectable work could be found in bathhouses and inns, and as dancers, actresses, and prostitutes. These last professions produced only occasional opportunities for change of status, but this did happen, and when it did it was noted. **Justinian I's empress Theodora** was a former actress and courtesan; **Pelagia the Harlot** was admired for her repentance and saintliness, but also remembered as a former actress and courtesan of **Antioch**.

Daughters were brought up learning household skills and were taught to admire the **Virgin Mary**. Women dressed conservatively and wore veils in public. In the countryside most women (like most men) were illiterate. **Cities**, on the other hand, occasionally produced famous writers like **Hypatia** and **Anna Komnene**. Byzantium was generally a man's world, and the men of the **church** reinforced this with a view of women as inferior to men and, thus, more open to the wiles of the devil (and to witchcraft).

Generally speaking, women needed men for protection. Widows, for example, were often weak and powerless and in need of charity. However, there were exceptions, including widows who inherited wealth, which the law protected. The most obvious example of this is the wealthy widow **Danelis**, who promoted the future emperor **Basil I**. Aristocratic women like **Anna Dalassene** occasionally exercised enormous influence at court, even overt power. Other aristocratic women achieved independence by embracing the monastic life as an avenue to saintliness. The power of personal holiness was available to women as well as men. Witness the role played by the two **empresses**, **Irene** and **Theophilos's** wife **Theodora**, who restored images to veneration.

Byzantine empresses did lead somewhat restricted lives, for they had their own quarters in the **Great Palace**, and they had defined ceremonial roles in certain events. They also had to raise children like their counterparts elsewhere. Nevertheless, Byzantium produced a number of powerful empresses. Most famous (or notorious, in the eyes of the historian **Prokopios of Caesarea**) of empresses, in this regard, was Justinian I's wife, the empress Theodora. Her power derived from her imperial consort, to be sure, but he seems to have allowed her complete freedom. Other circumstances, most obviously that of regency, allowed empresses considerable power. On the other hand, women in the imperial family could be used as pawns in marriage alliances, as when Anna, the sister of **Basil II**, married **Vladimir I**, Prince of **Kiev**.

Overall, the exceptional women of Byzantium, however rare, left enduring marks on Byzantium. And what other society in the Middle Ages produced an empress Theodora, or, perhaps more significantly, a historian like Anna Komnene? *See also* AGNES OF FRANCE; ANNA OF SAVOY; ARIADNE; AUGUSTA; BRIDE SHOW; DIPLOMACY; EUDOKIA INGERINA; EUDOKIA MAKREMBOLITISSA; EUDOXIA; EUPHROSYNE DOUKAINA KAMATERA; FAUSTA; GALLA PLACIDIA; *GYNAIKEION*; IRENE DOUKAINA; IRENE-YOLANDA OF MONTFERRAT; KASSIA; MARIA OF ALANIA; MARTINA; MARY OF EGYPT; SIMONIS; SOPHIA PALAIOLOGINA; THEODORA (CO-EMPEROR WITH ZOE); THEOPHANO (FIRST WIFE OF LEO VI); THEOPHANO (MARRIED OTTO II); THEOPHANO (WIFE OF ROMANOS II); VERINA; ZOE; ZOE KARBONOPSINA.

WONDROUS MOUNTAIN. Pilgrimage site located southwest of **Antioch**, above the Orontes River, where Symeon the Stylite the Younger sat on a column from 541 until his death in 592. Soon the huge flow of pilgrims demanded a **church**, inns, a **monastery**, and various service buildings.

Symeon spent half a century healing the sick, praying with the faithful who thronged there to see him, and offering advice and admonitions, in the same manner as his earlier namesake, **Symeon the Stylite the Elder**. The monks

managed the complex, while producing pilgrim tokens of clay and lead, each with an impressed image of Symeon, and much prized by pilgrims. *See also* ASCETICISM; PILGRIM FLASK; SAINT; STYLITE.

X

XENON. *See* PHILANTHROPY.

XIPHILINOS, JOHN. *See* JOHN VIII XIPHILINOS.

YAHYA OF ANTIOCH. Christian **Arab** historian of the 11th century who lived in **Egypt** under the **Fatamids**. He authored a continuation of the *History* by Eutychos of **Alexandria** covering the years 938–1034. His work concentrates on Egypt and on **Syria**, about which there is much useful information on the military campaigns of **Nikephoros II Phokas** and **John I Tzimiskes**, as well as the persecution of the **Caliph al-Hakim** in 1009.

YARMUK, BATTLE OF. *See* EMESA; GHASSANIDS; HERAKLEIOS; KHALID; SYRIA; UMAR.

YASSI ADA SHIPWRECK. The underwater excavation of a Byzantine merchant ship near the island of Yassi Ada, Turkey. The excavation was directed by George Bass during the summers of 1961 through 1964, sponsored by the University Museum of the University of Pennsylvania.

The ship, which was constructed during the first quarter of the seventh century, had a cypress keel about 12 meters long. It crashed into a reef and sank in 625 or 626, based on the latest of the 70-odd coins found in the wreck. Its cargo was between 850 and 900 **wine** amphoras, weighing some 37 tons. Additionally numerous items used by the ship's crew, including anchors, lamps, weighing implements, mattocks, hammers, gouges, files (and other carpentry tools, useful for repairs), fishing gear, knives, and kitchen utensils (e.g., a bronze cauldron and frying pan) were found.

Most important is what was revealed about the ship's construction, something not known through Byzantine literary texts, but only through such excavations. The traditional Greco-Roman practice of building up the hull planking was used, beginning at the keel, one strip at a time, shaping each plank with adzes. Each plank was closely fit to the adjoining ones and fastened with mortise-and-tenon joints. Above the waterline, however, internal ribbing was used, and the planks fastened with iron nails. Further savings of labor and money was achieved by using rough half-**timbers** for wales and ceiling of the hull.

Thus, the Yassi Ada shipwreck revealed a remarkable transition in the history of ancient construction: from solely plank-first construction fastened with mortise-and-tenon joints to the use of frame-first construction onto which the planks are simply nailed. *See also* AEGEAN SEA; MEDITERRANEAN SEA; NAVIGATION; POTTERY; TRADE AND COMMERCE; TRANSPORTATION.

YAZDGIRD III. *See* SASSANIANS.

YAZID II. Caliph of the Umayyads from 720 and 724, remembered for his edict of 721 that ordered the destruction of all images, which he viewed as a form of idolatry. Despite the fact that this decree was issued several years before a similar one by **Leo III**, there is no evidence that Yazid II's decree inspired Leo III's **Iconoclasm**. *See also* **ICON**; **UMAYYAD CALIPHATE**.

YOLANDE. *See* **LATIN EMPIRE**.

Z

ZABERGAN. Khan of the **Cotrigurs**, who was repulsed by the aged **Belisarios** in 559. Zabergan crossed the frozen **Danube** in the winter of 558–559. Reaching **Thrace**, he divided his forces into three units. One unit ravaged Thrace, while another drove into **Greece** as far as **Thermopylae**. The third unit raced toward **Constantinople**, only to be repulsed by Belisarios, who was called out of retirement to defend the capital with a hastily assembled force of several hundred troops. Zabergan retreated back to Thrace and finally back across the Danube. Any further thought of renewing the attack was discouraged by **Justinian I**, who persuaded the **Utrigurs** to attack the Cotrigurs. *See also* BALKAN PENINSULA; LONG WALL.

ZACCARIA. Family of Genoese entrepreneurs who amassed a fortune from alum mines at **Phokaia**. **Michael VIII Palaiologos** ceded Phokaia to Benedetto Zaccaria in 1275, and the Zaccaria quickly monopolized much of the alum **trade** with the West. In 1304 (or 1305) Benedetto seized **Chios** and monopolized the trade in mastic, until a local rebellion dispossessed them of the island in 1329.

What they could not get by seizure, they often got by legal acquisition and marriage, as they did in **Achaia**, where they became firmly entrenched. In the first half of the 15th century their estates were whittled away by the **Ottoman** expansion. *See also* AEGEAN SEA; GENOA.

ZACHARIAS, POPE. *See* EUTYCHIOS.

ZACHARIAS OF MYTILENE. Church historian, **bishop** of Mytilene in the early sixth century. His *History of the Church*, biased in favor of **Monophysitism** (although he later converted to the Chalcedonian creed) covers the years 450–491. It is preserved in a **Syriac** epitome. He also wrote a *vita* of Severos, bishop of **Antioch**. *See also* CHRIST, THEOLOGY OF; COUNCIL OF CHALCEDON; DOUKAS; HISTORY.

ZANGI. In 1127 he became Muslim *atabeg* (an independent governor) of Mosul, located in northern Iraq on the Tigris River across from ancient Ninevah. In 1128 he united Mosul and Aleppo. In 1144, a year after the death of **John II Komnenos**, he conquered **Edessa**, which created panic in the Crusader states. The **Second Crusade** was called as a result of the fall of Edessa. After his death in 1146, the unification of the Muslim Near East continued with **Nur al-Din** and **Saladin**.

ZAOUTZES, STYLIANOS. *See* ARETHAS OF CAESAREA.

ZAPETRA. *See* MUTASIM.

ZARA. *See* DALMATIA; FOURTH CRUSADE.

ZEALOTS. Revolutionaries who established an independent regime in **Thessalonike** from 1342 to 1350. The Zealots ejected the local **aristocracy** and expropriated the property of all the landed magnates, including the property of monasteries and **churches**. The context of the revolution was the civil war of 1341–1347, and the chief enemy of the Zealots was **John VI Kantakouzenos**. Their eventual demise is explained by the victory of Kantakouzenos in 1347, and the conclusion of the civil war.

Isolated politically, the Zealots threatened to hand the city over to **Stefan Urosh IV Dushan**, a proposal that lost them support within the city. Racked by internal dissension, Zealot rule collapsed. John VI took control of the city in 1350 with the aid of **Ottoman** troops. Among those now able to enter Thessalonike was the appointed **archbishop Gregory Palamas**, who the Zealots previously refused entry.

ZENO. Emperor from 474 to 491, except for the brief interval (475–476) when **Basiliskos** usurped power. Zeno was an **Isaurian** chieftain named Tarasis who **Leo I** called on to free **Constantinople** from the domination of **Aspar**. Once married to Leo I's daughter Ariadne in 466, Tarasis took the name Zeno and inaugurated a struggle with Aspar that ended in the latter's assassination in 471. When Leo I died in 474, Zeno ruled briefly with his son and child-emperor **Leo II**, but Leo II died that same year. Almost immediately thereafter Zeno was overthrown (475–476) by his mother-in-law **Verina** and her brother Basiliskos.

Two chief events mark the remainder of his reign. In 482 he attempted to appease the Monophysites with the **Henotikon**. Not only did the **Henotikon** fail in this regard, but it led to the **Akakian Schism**. In 488 he encouraged **Theodoric the Great** to overthrow **Odoacer** and take control of **Italy**, which Theodoric did, postponing direct Byzantine intervention into Italy until the reign of **Justinian I**. *See also* CHERSON; ILLOS; MONOPHYSITISM; PETER THE FULLER.

ZETA. First prominent Serbian principality. It was called **Diokleia** until **Stefan Voislav** gained independence from **Byzantium** in 1042. After the mid-12th century the political center of **Serbia** was transferred to **Raška**, which was dominated by the dynasty of the **Nemanjids** until 1371. Zeta resisted the **Ottomans** until the late 15th century, by which time it was referred to as Montenegro. *See also* CONSTANTINE BODIN.

ZEUXIPPUS, BATHS OF. *See* AUGUSTAION; CONSTANTINOPLE; NIKA REVOLT.

ZEUXIPPUS WARE. *See* POTTERY.

ZIGABENOS, EUTHYMIOS. Theologian. At the request of **Alexios I Komnenos**, he authored a refutation of heresies entitled *Panoplia dogmatike* (*The Dogmatic Panoply*). In this work, Zigabenos gives particular attention to the **Bogomils** and to their leader in **Constantinople**, **Basil the Bogomil**, whose execution he describes. *See also* HERESY; THEOLOGY.

ZOE. Empress from 1028 to her death in 1050; co-ruler in 1042 with her younger sister **Theodora**. She was intimately connected with the succession of five **emperors** during the final decades of the **Macedonian Dynasty**.

Zoe's father **Constantine VIII** had no sons, and on his deathbed in 1028 arranged for her to marry the **eparch** of **Constantinople**, who became **Romanos III Argyros**. She plotted with her lover **Michael IV Paphlagon** the assassination of Romanos III in 1034, but when Michael IV took power he had Zoe put away in a monastery. However, before Michael IV was himself forced to retire in 1041, **John the Orphanotrophos** was able to persuade Zoe to adopt **Michael V Kalaphates**. After Michael V's death she reigned with her sister Theodora in 1042, and then chose **Constantine IX Monomachos** as her third imperial husband. Zoe did not outlive him, dying in 1050.

The literary portrait of Zoe in the *Chronographia* of **Michael Psellos** is unforgettable.

ZOE KARBONOPSINA. Fourth wife and empress of **Leo VI**, mother of **Constantine VII Porphyrogennetos**. She was at the center of the *tetragamy* controversy, which made her politically vulnerable after Leo VI's death in 912. The new emperor, **Alexander**, forced her into a nunnery, but following Alexander's death in 913, and the ineffectual response to the invasion of **Symeon of Bulgaria** by regent **Nicholas I Mystikos**, she was able to take power again. However, she proved no better at resisting Symeon, and in 919 she was forced back into a nunnery by **Romanos I Lekapenos** and his supporters. *See also* CHOIROSPHAKTES, LEO; WOMEN.

ZOGRAPHOU MONASTERY. *See* ATHOS, MOUNT.

ZONARAS, JOHN. Author of one of the great world **chronicles** of the period of the **Palaiologan Dynasty**, on par with that of **John Skylitzes**. Zonaras's chronicle (entitled *Epitome historion*), which goes from the Creation of the world to 1118, draws on the works of Skylitzes, **Michael Psellos**, and **Michael Attaleiates**. Zonaras was an original thinker whose consideration of the rise and fall of the Roman Empire led him to the conclusion that **Byzantium** in his own day had strayed far from the greatness of republican institutions.

As a result, his treatment of **Alexios I Komnenos**, however independent,

critical (in places brilliantly original), and a product of his personal experience as chief imperial secretary (*protoasekretis*) and *megas droungarios tis viglas*, nevertheless reflects an antiquarian view of what an **emperor** should be like.

The influence of this chronicle spread beyond Byzantium due to its translation into **Old Church Slavonic**. *See also* HISTORY.

ZOROASTRIANISM. Persian religion founded by the legendary Zoroaster (died ca. 551 b.c.); state religion of the **Sassanians**. Central to Zoroastrianism is a belief in the ongoing strife between the Ohrmazd (Ahuramazda), the god of light, who represents goodness, and Ahriman, the god of darkness and evil. Ohrmazd's eventual triumph is predicted; when it occurs the dead will be raised for their final reward or punishment. Special veneration was given to fire in religious ceremonies, as seen on the back of Sassanian coins, where a fire-altar is depicted. From the mid-third century Zoroastrianism had a competitor in **Manichaeism**. *See also* PERSIA.

ZOSIMOS. One of the last pagan historians of **Rome**. His *Historia Nova* (*New History*) begins with Augustus and ends in 410. He relied heavily on the works of **Eunapios of Sardis** and **Olympiodoros**. His bias is clearly anti-Christian, as can be seen in his treatment of **Julian "The Apostate."** Except for **Peter the Patrician**, whose work survives only in fragments, Zosimos is the only major historian of the fifth and sixth centuries who wrote a history of such chronological breadth. *See also* ALTAR OF VICTORY; CHRONICLE; HISTORY; PAGANISM.

Appendix: List of Emperors

624-637 Constantine I as sole ruler

337–361 Julius II, with Constantine II (337–340) and Constans (337–350) as augusti

361a-363 The Apostate”

363a364

364–378 with western emperors Valentinian I (364–375) and Gratian (375–378)

379–395 Theodosius I, with western emperor Valentinian II (ruled with Gratian 379–383; sole western emperor 383–392)

395–408 in the East, with western emperor Honorius in the West (reigned 395–423)

408–455 Theodosius II in the East, with western emperor Honorius (until 423) and Valentinian III (reigned 425–455)

450-457

457-474

474 II, with Zeno as co-emperor

~~774-491~~ Basiliskos usurped power from 475 to 476)

Western emperor Romulus Augustulus overthrown by Odoacer

491as518os I

518+527

~~525+565~~ I

~~565–578~~ with Tiberios as caesar (574–578)

378e, 582 II

582-602

FOIA b 7(D)

610+641os

541 Heraklonas and brother Herakleios Constantine; then Heraklonas alone,
with Martina as regent

64hs668 II

668-685 line IV

685+695 II

695-698

698-705 III

705+711 II (again)

Philipkos

Albas Ios II

Theorem III

LEO-1741

Constantine V

175-1780

Constantine VI

~~797~~~~802~~
~~802~~~~811~~ros I
~~811~~~~811~~urakios
~~811~~~~813~~I
~~813~~~~820~~
~~820~~~~829~~II
~~829~~~~842~~os
~~842~~~~867~~III
~~867~~~~886~~
~~886~~~~912~~
~~912~~~~913~~er
~~913~~~~959~~ine VII, with Nicholas Mystikos (913–914) and Zoe
 Karbonopsina (914–920) as regents; Romanos I Lekapenos (920–944)
 and Romanos II (945–959) as co-emperors
~~959~~~~963~~ II
~~963~~~~969~~ros II Phokas
~~969~~~~976~~zimiskes
~~976~~~~1025~~
~~1025~~~~1028~~ VIII
~~1028~~~~1034~~II Argyros
~~1034~~~~1041~~IV Paphlagon
~~1041~~~~1042~~Kalaphates
~~1042~~~~1055~~and Theodora
~~1055~~~~1056~~ IX Monomachos
~~1056~~~~1056~~(again)
~~1056~~~~1057~~ Stratiotikos
~~1057~~~~1159~~nnenos
~~1059~~~~1067~~ X Doukas
~~1067~~~~1068~~udokia Makrembolitissa (regent)
~~1068~~~~1071~~IV Diogenes
~~1071~~~~1078~~I Doukas
~~1078~~~~1081~~ III Botaneiates
~~1081~~~~1118~~omnenos
~~1118~~~~1143~~nnenos
~~1143~~~~1180~~omnenos
~~1180~~~~1183~~omnenos
~~1183~~~~1185~~ I Komnenos
~~1185~~~~1195~~gelos
~~1195~~~~1203~~ Angelos
~~1203~~~~1204~~(again), Alexios IV Angelos; Alexios V Doukas
 (“Mourtzouphlos”)
~~1205~~~~1221~~ Laskaris of Nicaea
~~1221~~~~1254~~atzes of Nicaea
~~1254~~~~1258~~ Laskaris of Nicaea

~~1058–1126~~Iskariot of Nicaea

~~1261–1282~~Michael II Palaiologos

~~1282–1328~~Andronikos II Palaiologos

~~1328–1341~~Andronikos III Palaiologos

~~1341–1391~~Andronikos IV Palaiologos; Andronikos IV Palaiologos usurped power 1376–1379; John VII Palaiologos usurped power briefly in 1390

~~1391–1425~~John V Palaiologos

~~1425–1448~~John VI Palaiologos (died 31 October 1448)

~~1448–1453~~John VII Palaiologos (crowned 6 January 1449)

Bibliography

Introduction

The most up-to-date bibliography can be found in periodicals of Byzantine studies, which include recent bibliography with each volume. For example, see *Byzantinische Zeitschrift* and *Byzantion*. In this way you can find bibliography that postdates the publication of this or any other standard reference. The most recent extensive and comprehensive bibliography in a single source is found in J. Shepherd (ed.), *The Cambridge History of the Byzantine Empire, c. 500–1492* (Cambridge: Cambridge University Press, 2008). The textbook of W. Treadgold, *A History of the Byzantine State and Society* (Stanford, Calif.: Stanford University Press, 1997) has an annotated bibliography, organized by chronological period. A. P. Kazhdan et al. (eds.), *The Oxford Dictionary of Byzantium*, three vols. (New York: Oxford University Press, 1991) includes important bibliography after each dictionary entry, although the bibliography in this work is current only to 1991.

The World Wide Web is increasingly a useful tool for information and bibliography on Byzantium. A website at Fordham University provides a listing of all current Byzantine online resources. See www.fordham.edu/halsall/byzantium/ for this listing, and click on “Bibliographies.” Among the websites listed on the Fordham University website, Dumbarton Oaks Research Libraries is recommended. See www.doaks.org/research/byzantine/ and click on “Online Resources,” where you can find access to their library catalogue. The Dumbarton Oaks Research Libraries, which is a part of the Harvard University library system, has the best library collection for Byzantine studies. The Australian Association for Byzantine Studies has a listing of online resources as well. See home.vicnet.net.au/~byzaus/links for the listing.

The bibliography of this book begins with general introductions to Byzantium, surveys, textbooks, and reference works. Then it is organized into major categories. These major categories include administration, archeology, armed forces, bibliography by period, church history and theology, civilization, economy, neighboring peoples and states, regions, society, and, finally, selected sources in English translation. Within each major category are numerous subcategories.

There are numerous introductions (section I.A) to Byzantium, including some excellent ones published recently. A. Cameron (ed.), *The Byzantines* (Maldon, Mass.: Blackwell Publishing, 2006) is excellent, as is C. Mango (ed.), *The Oxford History of Byzantium* (Oxford: Oxford University Press, 2002), and J. Harris (ed.), *Palgrave Advances in Byzantine History* (Basingstoke: Palgrave Macmillan, 2005). Also excellent is the older A. E. Laiou and H. Maguire (eds.), *Byzantium, A World Civilization* (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1992).

The best detailed survey of Byzantine history is that of W. Treadgold, *A History of the Byzantine State and Society* (Stanford, Calif.: Stanford University Press, 1997). Treadgold’s survey succeeds the previous work by G. Ostrogorsky, *History of the Byzantine State*, third revised edition (New Brunswick, N.J.: Rutgers University Press, 1969). There is also Treadgold’s *A Concise History of Byzantium* (Basingstoke: Palgrave Macmillan, 2001), if one desires brevity. The older, but still authoritative E. Stein, *Histoire du Bas-Empire*, two volumes (Paris: Desclée de Brouwer, 1949–1959) is also recommended.

The best general reference work still remains A. P. Kazhdan et al. (eds.), *Oxford Dictionary of Byzantium*, three volumes (New York: Oxford University Press, 1991). The best atlas is J. Haldon, *The Palgrave Atlas of Byzantine History* (Basingstoke: Palgrave Macmillan, 2005). More detailed maps, with site locations, can be found for some parts of the Byzantine Empire in the publications of *Tabula Imperii Byzantini*, 12 volumes (Vienna: Verlag der Österreichische Akademie der Wissenschaften, 1976–2008).

For the Byzantine court (section II.A), a good place to begin is H. Maguire (ed.), *Byzantine Court Culture from 829 to 1204* (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1997). For diplomacy (section II.B), a place to begin is J. Shepherd and S. Franklin (eds.), *Byzantine Diplomacy*. Papers of the Twenty-Fourth Spring Symposium of Byzantine Studies, Cambridge, March 1990 (Aldershot: Variorum, 1992). There is no overall study of Byzantine foreign policy, so one must use the entries in section II.B, by period, beginning with R. C. Blockley, *East Roman Foreign Policy: Formation and Conduct from Diocletian to Anastasius* (Leeds: F. Cairns, 1992). For an introduction to Byzantine law (section II.C), see A. E. Laiou and D. Simon (eds.), *Law and Society in Byzantium*,

Ninth–Twelfth Centuries (Washington, D.C.: Dumbarton Oaks, 1994). One can begin serious study of Justinian I's legislative work with A. Watson (trans.), *The Digest of Justinian*, four volumes, revised editions (Philadelphia: University of Pennsylvania Press, 2009).

There is no general study of provincial administration (section II.D) that encompasses the entirety of Byzantium's history. However, a good place to begin is L. Neville, *Authority in Byzantine Provincial Society* (Cambridge: Cambridge University Press, 2004). For lead seals (section II.E), one needs to consult the catalogues of seals in the works of Laurent, Oikonomides, and Nesbitt, as well as Zacos and Vegler.

A brief survey of Byzantine archeology (section III) can be found in K. Dark, "Archaeology," in J. Harris (ed.), *Palgrave Advances in Byzantine History* (Basingstoke: Palgrave Macmillan, 2005), pages 166–184, cited in section I.A. Otherwise the bibliography listed in section III is specific to particular excavations, surveys, minor objects, and pottery. The location of sites for some areas of Byzantium has been greatly aided by *Tabula Imperii Byzantini*, 10 volumes (Vienna: Verlag der Österreichische Akademie der Wissenschaften, 1976–1998).

The excavation of Amorium, the paternal home of the emperor Theophilos, is quite important; see C. Lightfoot and M. Lightfoot, *Amorium: A Byzantine City in Anatolia. An Archaeological Guide* (Istanbul: Homer Kitabevi, 2007). Clive Foss has done several important studies of the historical geography of Asia Minor. See his entries in sections III.B, X.A, and XI.B. For Byzantine pottery (section III.C), excellent introductions include K. Dark, *Byzantine Pottery* (Stroud: Tempus Publishing, 2002), and J. Vroom, *Byzantine to Modern Pottery in the Aegean: An Introduction and Field Guide* (Neptune, N.J.: Parnassus Press, 2006).

For the Byzantine armed forces and conduct of war (section IV), begin with the works of J. F. Haldon. Haldon's *Byzantium at War AD 600–1453* (New York: Routledge, 2003) is an excellent introduction. For an overview of how Byzantium responded to external enemies, see E. N. Luttwak, *The Grand Strategy of the Byzantine Empire* (Cambridge, Mass.: Harvard University Press, 2009). The best single work on the Byzantine army is W. Treadgold, *Byzantium and Its Army, 284–1081* (Stanford, Calif.: Stanford University Press, 1995). Most of the other studies on the Byzantine army in IV.A are confined to particular periods. Much less has been written about the Byzantine navy (section IV.B). The older work by H. Ahrweiler, *Byzance et la mer: La marine de guerre, la politique et les institutions maritimes de Byzance aux VIIe–XVe siècle* (Paris: Presses universitaires de France, 1966), is still the fundamental work. However, see the more recent J. H. Pryor, *The Age of the DROMON: The Byzantine Navy, ca. 500–1204* (Leiden: Brill Academic Publishers, 2006).

Note that the bibliography by period is more refined than the historical periods considered in the introduction. For the period from 284 to 337 (section V.A) there are so many excellent works that it is difficult to single out any of them. However, this is the period of Constantine I the Great. For Constantine I, see N. Lenski (ed.), *The Cambridge Companion to the Age of Constantine* (Cambridge: Cambridge University Press, 2005). For the period from 337 to 527 (section V.B) the works of P. Brown are fundamental. The best survey is still A. H. M. Jones, *The Later Roman Empire: 284–602. A Social, Economic, and Administrative Survey*, three volumes (Oxford: B. Blackwell, 1964; reprinted Baltimore: Johns Hopkins University Press, 1990). A number of excellent studies in section V.B focus on the decline of paganism and the triumph of Christianity. One might start with A. Cameron, *The Last Pagans of Rome* (Oxford: Oxford University Press, 2010), or with R. Lane Fox, *Pagans and Christians* (London: Viking, 1986).

In the period from 527 to 632, the reign of Justinian I is of paramount importance. The most recent study is M. Maas (ed.), *The Cambridge Companion to the Age of Justinian* (Cambridge: Cambridge University Press, 2005). This period is covered in the authoritative work of A. H. M. Jones, *The Later Roman Empire: 284–602. A Social, Economic, and Administrative Survey*, three volumes (Oxford: B. Blackwell, 1964; reprinted Baltimore: Johns Hopkins University Press, 1990), mentioned previously. The best general narrative remains E. Stein, *Histoire du Bas-Empire*, two volumes (Paris: Desclée de Brouwer, 1949–1959), which, incidentally, covers the preceding period as well. There are recent brief accounts of Justinian I's reign, but still useful is J. Barker, *Justinian and the Later Roman Empire* (Madison: University of Wisconsin Press, 1977), which takes the narrative down to the end of this period.

For the decline of the seventh and eighth centuries (632–780), one can begin with L. Brubaker and J. Haldon, *Byzantium in the Iconoclast Era, c. 680–850* (Cambridge: Cambridge University Press, 2011). For the seventh century alone, there is A. N. Stratos, *Byzantium in the Seventh Century*, translated by M. Oglive-Grant, five volumes (Amsterdam: Hakkert, 1968–1980).

For the period from 780 to 1025, see L. Brubaker and J. Haldon, *Byzantium in the Iconoclast Era, c. 680–850* (Cambridge: Cambridge University Press, 2011), W. Treadgold, *The Byzantine Revival, 780–*

842 (Stanford, Calif.: Stanford University Press, 1988), and C. Holmes, *Basil II and the Governance of the Empire (976–1025)* (Oxford: Oxford University Press, 2006).

For the 11th and 12th centuries there is M. Angold, *The Byzantine Empire, 1025–1204: A Political History*, second edition (London: Longman, 1997). There are also the longer studies of F. Chalandon, *Les Comnènes. Etudes sur l'Empire byzantin aux XIe et XIIe siècles*, Vol. 1: *Essai sur le règne d'Alexis Ier Comnène (1081–1118)*; Vol. 2: *Jean II Comnène (1118–1143) et Manuel I Comnène (1143–1180)* (Paris: A. Picard et fils, 1900–1912). For the Fourth Crusade one can consult any of the studies on the topic in section V.G.

For the period from 1204 to 1261, see M. Angold, *A Byzantine Government in Exile: Government and Society under the Laskarids of Nicaea (1204–1261)* (Oxford: Oxford University Press, 1975). There are a number of excellent studies that cover the final period of Byzantium's history from 1261 to 1453. Recommended is D. M. Nicol, *The Last Centuries of Byzantium, 1261–1453*, second edition (Cambridge: Cambridge University Press, 1993). The standard account of the siege of Constantinople remains the very readable R. Runciman, *The Fall of Constantinople, 1453* (Cambridge: Cambridge University Press, 1965).

The basic reference work for church and theological literature (section VI) remains H. G. Beck, *Kirche und theologische Literatur im byzantinischen Reich*, second edition (Munich: Beck, 1977). For church sources in translation, see www.fordham.edu/halsall/. The best single volume survey is still J. M. Hussey, *The Orthodox Church in the Byzantine Empire* (Oxford: Clarendon Press, 1986). The standard work for Byzantine theology is J. Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes*, second edition (New York: Fordham University Press, 1987). See also the more recent M. B. Cunningham and E. Theokritoff, *The Cambridge Companion to Orthodox Christian Theology* (Cambridge: Cambridge University Press, 2008).

For the church in Late Antiquity, there are numerous excellent works, including P. Brown, *Augustine of Hippo* (Berkeley: University of California Press, 1967). Brown's other works, listed in section V.B are similarly useful. See also the books of R. MacMullen, including his recent *The Second Church: Popular Christianity A.D. 200–400* (Atlanta, Ga.: Society of Biblical Literature, 2009).

For the church during the Iconoclastic period the place to begin is A. Bryer and J. Herrin (eds.), *Iconoclasm*, Ninth Spring Symposium of Byzantine Studies, University of Birmingham (Birmingham, Ala.: Centre for Byzantine Studies, 1977). See also L. Brubaker, and J. Haldon, *Byzantium in the Iconoclast Era (ca. 680–850): The Sources. An Annotated Survey* (Aldershot: Ashgate, 2002). For the period from 843–1261, M. J. Angold, *Church and Society in Byzantium under the Comneni, 1081–1261* (Cambridge: Cambridge University Press, 1995) provides partial coverage. For the history of the church during the final centuries of Byzantium, see D. Nicol, *Church and Society in the Last Centuries of Byzantium* (Cambridge: Cambridge University Press, 1979).

Byzantine civilization (section VII) is a topic that has some excellent introductions and surveys. It is difficult to single out any particular one in section VII.A. Even the oldest study listed, N. H. Baynes and H. St. L. B. Moss (eds.), *Byzantium: An Introduction to East Roman Civilization* (Oxford: Clarendon Press, 1948) remains an excellent introduction. For Byzantine architecture (section VII.B), recommended is C. Mango, *Byzantine Architecture* (New York: H. N. Abrams, 1976), and L. Rodley, *Byzantine Art and Architecture: An Introduction* (Cambridge: Cambridge University Press, 1994). The surveys of Byzantine art listed in section VII.C are all excellent, and too numerous to select any as recommended over the others.

For jewelry (section VII.C.2.a) see N. Adams and C. Entwistle (eds.), *"Intelligible Beauty": Recent Research on Byzantine Jewelry* (London: British Museum Press, 2010). For icons (section VII.C.2.b) an excellent place to begin is R. Cormack, *Icons* (Cambridge, Mass.: Harvard University Press, 2007). For ivories (section VII.C.2.c), see A. Cutler, *The Hand of the Master: Craftsmanship, Ivory and Society in Byzantium (9th–11th Centuries)* (Princeton, N.J.: Princeton University Press, 1994).

There are a number of excellent works on illuminated manuscripts (section VII.C.2.d), most of them about particular manuscripts. Nevertheless, an introduction exists in A. Cutler, *The Aristocratic Psalters in Byzantium* (Paris: Picard, 1984). The other specific topics listed in VII.C.2 are, for the most part, about specific works of art.

Cultural and intellectual life (VII.D) is a broad topic that includes the influences of classical Greek literature, Christianity, intellectual life, Byzantine scholars, and Byzantine cultural influence on the Slavs. Byzantine cultural influence on the Italian Renaissance is its own topic. For an introduction, see S. Runciman, *The Last Byzantine Renaissance* (Cambridge: Cambridge University Press, 1970), or the more recent work, in section VII.E, by T. F. Matthews, *Byzantium: From Antiquity to the Renaissance* (New Haven, Conn.: Yale University Press, 2010).

The numerous studies on Byzantine literature in section VII.F include some reference works, along

with various other aspects of Byzantine literature, for example Byzantine poetry and rhetoric. A brief and interesting introduction to literature can be found in C. Mango, *Byzantine Literature as a Distorting Mirror: An Inaugural Lecture Delivered before the University of Oxford on 21 May 1974* (Oxford: Clarendon Press, 1975). Byzantium produced some great historians, including Ammianus Marcellinus, Prokopios of Caesarea, Michael Psellos, Anna Komnene, and others; section VII.F provides bibliography about them.

For Byzantine philosophy (section VII.H), F. Dvornik, *Early Christian and Byzantine Political Philosophy: Origins and Backgrounds*, two volumes (Washington, D.C.: Dumbarton Oaks Center for Byzantine Studies, 1966) is recommended, as is the more recent K. Ierodiakonou, K. (ed.), *Byzantine Philosophy and Its Ancient Sources* (Oxford: Oxford University Press, 2002). For Byzantine science (section VII.I) one has to consult the separate studies on Byzantine mathematics, astronomy, and medicine.

For the Byzantine economy (section VIII) give particular attention to the works of A. E. Laiou, including her *The Economic History of Byzantium: Seventh through the Fifteenth Century*, three volumes (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 2002), and *Peasant Society in the Late Byzantine Period: A Social and Demographic Study* (Princeton, N.J.: Princeton University Press, 1977). See also A. E. Laiou and C. Morrisson, *The Byzantine Economy* (Cambridge: Cambridge University Press, 2007).

For coinage, there are a number of works (in VIII.C) worthy of recommendation. One could start with those of M. Hendy. For commerce, one could begin with any of the works listed in section VIII.D, including W. Heyd, *Histoire du commerce du Levant au moyen âge*, two volumes (Leipzig: O. Harrassowitz, 1936; reprinted Amsterdam: Hakkert, 1967). For finance (VIII.E), see W. Treadgold, *The Byzantine State Finances in the Eighth and Ninth Centuries* (New York: Columbia University Press, 1982), as well as Treadgold's *Byzantium and Its Army, 284–1081* (Stanford, Calif.: Stanford University Press, 1995) in section IV.E.

For Byzantium and the Arabs, see the works of I. Shahîd. For how Byzantium was seen by the Arabs, see N. M. El Cheikh, *Byzantium Viewed by the Arabs* (Cambridge, Mass.: Harvard Center for Middle Eastern Studies, 2004). The older work of A. A. Vasiliev, *Byzance et les Arabes*, three volumes (Brussels: Institut de philologie et d'histoire orientales, 1935), is still useful. For the early Arab conquests see the works by Donner and Kaegi.

There are some excellent works in section IX.D on Byzantium's relationship to the Crusades; see also section V.G for this topic. There are numerous excellent studies of the various Germanic peoples Byzantium encountered (section IX.E). For the Huns there is the older work of E. A. Thompson, *A History of Attila and the Huns* (Oxford: Clarendon Press, 1948; reissued as *The Huns* [Oxford: Blackwell Publishers, 1995]). There is also the more recent work by J. O. Maenchen-Helfen, *The World of the Huns* (Berkeley: University of California Press, 1973).

Venice played an important role in the history of Byzantium. D. Nicol, *Byzantium and Venice: A Study in Diplomatic and Cultural Relations* (Cambridge: Cambridge University Press, 1988) is recommended. For Venice's role in the Fourth Crusade and its aftermath, see sections V.G and V.H. Regarding Venice's role in the Fourth Crusade, it is worth highlighting the recent work of T. F. Madden, *Enrico Dandolo and the Rise of Venice* (Baltimore: Johns Hopkins University Press, 2003) in section X.F. Note that sections VII.A and VII.D can also be used for information about Venice's role in the economy of Byzantium.

For the Frankish principalities in Greece (section IX.I) the standard work is A. Bon, *La Morée franque. Recherches historiques, topographiques et archéologiques sur la principauté d'Achaïe (1205–1430)* (Paris: E. de Boccard, 1969).

For Russia (section IX.J), S. Franklin and J. Shepard, *The Emergence of Rus 750–1200* (London: Longman, 1996) is recommended. Section IX.K on the Slavs has excellent studies of the origins of the Slavs, Byzantine missions to the Slavs, and of Bulgaria. A good place to begin is with the works of D. Obloensky, especially *The Byzantine Commonwealth: Eastern Europe, 500–1453* (New York: Praeger, 1971). The works by John Fine are also recommended. Byzantine relations with the Seljuk Turks and Ottoman Turks can be explored in any of the works listed in section IX.L. A place to begin would be K. Fleet (ed.), *The Cambridge History of Turkey: Vol. 1, Byzantium to Turkey (1071–1453)* (Cambridge: Cambridge University Press, 2009).

There is no comprehensive work on the various regions of the Byzantine Empire. Studies by specific region (section X) vary in number and comprehensiveness, and vary in the time periods they cover. J. Koder, *Der Lebensraum der Byzantiner* (Graz: Verlag Styria, 1984) is an introduction to the historical geography of Byzantium.

For Asia Minor (X.A) the coverage is excellent with regard to some major cities. See, for example,

the works of C. Foss (also listed in section XI.B). W. M. Ramsay, *The Historical Geography of Asia Minor* (London: J. Murray, 1890; reprinted Amsterdam: Hakkert, 1962) is outdated, but not useless. Recommended on this topic is E. Honigmann, *Die Ostgrenze des byzantinischen Reiches* (Brussels: Institut de philologie et d'histoire orientales, 1935), which is Vol. 3 of A. A. Vasiliev, *Byzance et les Arabes*, cited in IX.A. See also the work of K. Fleet (cited in section IX.L).

For the Balkans (section X.B), the place to begin is D. Obolensky, *The Byzantine Commonwealth: Eastern Europe, 500–1453* (New York: Weidenfeld and Nicolson, 1971). For Cyprus (section X.C) the best general survey is D. M. Metcalf, *Byzantine Cyprus* (Nicosia: Cyprus Research Centre, 2009). Still worth consulting is G. Hill, *History of Cyprus*, four volumes (London: Cambridge University Press, 1940–1952). For Egypt (section X.D), begin with R. Bagnell, *Egypt in the Byzantine World, 300–700* (Cambridge: Cambridge University Press, 2007).

For Greece (section X.E) start with A. Bon, *Le Péloponnèse byzantine jusqu'en 1204* (Paris: Presses universitaires de France, 1951). For Italy and Sicily (section X.F) one can begin with A. Guillou, *Studies on Byzantine Italy* (London: Variorum, 1970). The comprehensive study is J. Gay, *L'Italie méridionale et l'empire byzantine* (Paris: A. Fontemoing, 1904). For Byzantine Syria (section X.G), one could first consult G. Downey, *A History of Antioch in Syria from Seleucus to the Arab Conquest* (Princeton, N.J.: Princeton University Press, 1961). For Sassanid Persia and its relations with Byzantium there are several important works listed in section X.H. Recommended is B. Dignas and E. Winter, *Rome and Persia in Late Antiquity: Neighbors and Rivals* (Cambridge: Cambridge University Press, 2007).

For the Byzantine aristocracy (section XI.A), M. Angold (ed.), *The Byzantine Aristocracy: IX to XIII Centuries* (Oxford: British Archaeological Reports, 1984) is recommended. There are a number of studies about specific Byzantine cities (section XI.B), including Constantinople. For demography and minorities (section XI.C), the studies of P. Charanis are still fundamental. For Jews in Byzantium, see S. B. Bowman, *The Jews of Byzantium, 1204–1453* (Tuscaloosa: University of Alabama Press, 1985). For slavery, see Y. Rotman, *Byzantine Slavery and the Mediterranean World*, translated by J. M. Todd (Cambridge, Mass.: Harvard University Press, 2009).

There is no single, comprehensive study of Byzantine education and learning (section XI.D). One could begin with M. Mullet and R. Scott (eds.), *Byzantium and the Classical Tradition*, University of Birmingham Thirteenth Spring Symposium of Byzantine Studies, 1979 (Birmingham, Ala.: University of Birmingham, 1981). There is also a chapter (chapter 8) on education and culture in A. Cameron, *The Byzantines* (Malden, Mass.: Blackwell Publishing, 2006), cited previously in section I.A.

Studies on gender (section XI.E) in Byzantium are numerous, and many of them recent in date. They include studies on Byzantine empresses, women saints, aristocratic women, and eunuchs. One might begin with C. L. Connor, *Women of Byzantium* (New Haven, Conn.: Yale University Press, 2004). There is also the brief chapter (chapter 11) on gender by D. C. Smythe in J. Harris (ed.), *Palgrave Advances in Byzantine History* (Basingstoke: Palgrave Macmillan, 2005), cited previously in section I.A.

The studies on Byzantine monasticism in section XI.F. are limited by date, region, or specific saint. No overall survey of Byzantine monasticism exists. Begin with S. Hackel (ed.), *The Byzantine Saint: University of Birmingham Fourteenth Spring Symposium of Byzantine Studies* (London: Fellowship of St. Alban and St. Sergios, 1981). There is also an excellent chapter (chapter 8) on monasticism by A.-M. Talbot in J. Harris (ed.), *Palgrave Advances in Byzantine History* (Basingstoke: Palgrave Macmillan, 2005), cited previously in section I.A.

For philanthropy (section XI.G), consult the works of D. Constantelos and T. S. Miller. The fundamental work on the subject remains D. Constantelos, *Byzantine Philanthropy and Social Welfare* (New Brunswick, N.J.: Rutgers University Press, 1968); and a second revised edition (New Rochelle, N.Y.: A. D. Caratzas, 1991).

For many years the standard work on Byzantine daily life (section XI.H) was P. Koukoules, *Byzantine bios kai politismos*, six volumes. (Athens: Ekdoseis tou Gallikou Institoutou Athenon, 1948–1957). More recently, see M. Rautman, *Daily Life in Byzantium* (Westport, Conn.: Greenwood Press, 2006). For popular beliefs (section XI.H), see H. Maguire (ed.), *Byzantine Magic* (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1995).

For prosopography (section XI.I), the place to begin is A. M. Cameron, *Fifty Years of Prosopography: The Later Roman Empire, Byzantium, and Beyond* (London: British Academy, 2003). The works of V. Laurent, G. Zakos and A. Vegler, N. Oikonomides, and J. Nesbitt provide detailed commentaries and catalogues of seals, which are important for the study of Byzantine prosopography. See also section II.E for these references and related references.

For Byzantine villages, one could begin with A. E. Laiou-Thomadakis, *Peasant Society in the Late Byzantine Period: A Social and Demographic Study* (Princeton, N.J.: Princeton University Press, 1977).

A useful way to organize the selected sources in English translation (section XII) is to consider the chief historical sources for each particular epoch of Byzantine history. This is done most thoroughly in W. Treadgold, *A History of the Byzantine State and Society* (Stanford, Calif.: Stanford University Press, 1997), 893–920, which is recommended to the reader. For sources in translation see also the Fordham University website (www.fordham.edu/halsall/), mentioned previously.

I. General

A. Introductions

- Angold, M., ed. *Cambridge History of Christianity*: Vol. 5, *Eastern Christianity*. Cambridge: Cambridge University Press, 2006.
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John H. Rosser (Ph.D. Byzantine History, Rutgers University) recently retired from the Department of History, Boston College, where he had taught since 1971. He has written numerous articles and monographs on topics related to the history and archeology of medieval Greece and Cyprus. His archeological research has included the excavation of a Byzantine farmstead and church at Nichoria in southern Greece. He has also done archeological reconnaissance in Greece: behind Thermopylae and in Macedonia (in the region of Grevena). In Paphos, Cyprus, he worked with A. H. S. Megaw as associate director in the excavation of one of the most important medieval monuments in Cyprus, the Crusader castle called *Saranda Kolones* (*40 Columns*). He presently lives on a farm in Maryland, where he and his wife have built a house.